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MYSORE ARCHÆOLOGICAL SERIES

# EPIGRAPHIA CARNATICA

**VOL. X**

**INSCRIPTIONS IN THE KOLAR DISTRICT**

Published for Government

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## VOL. X.



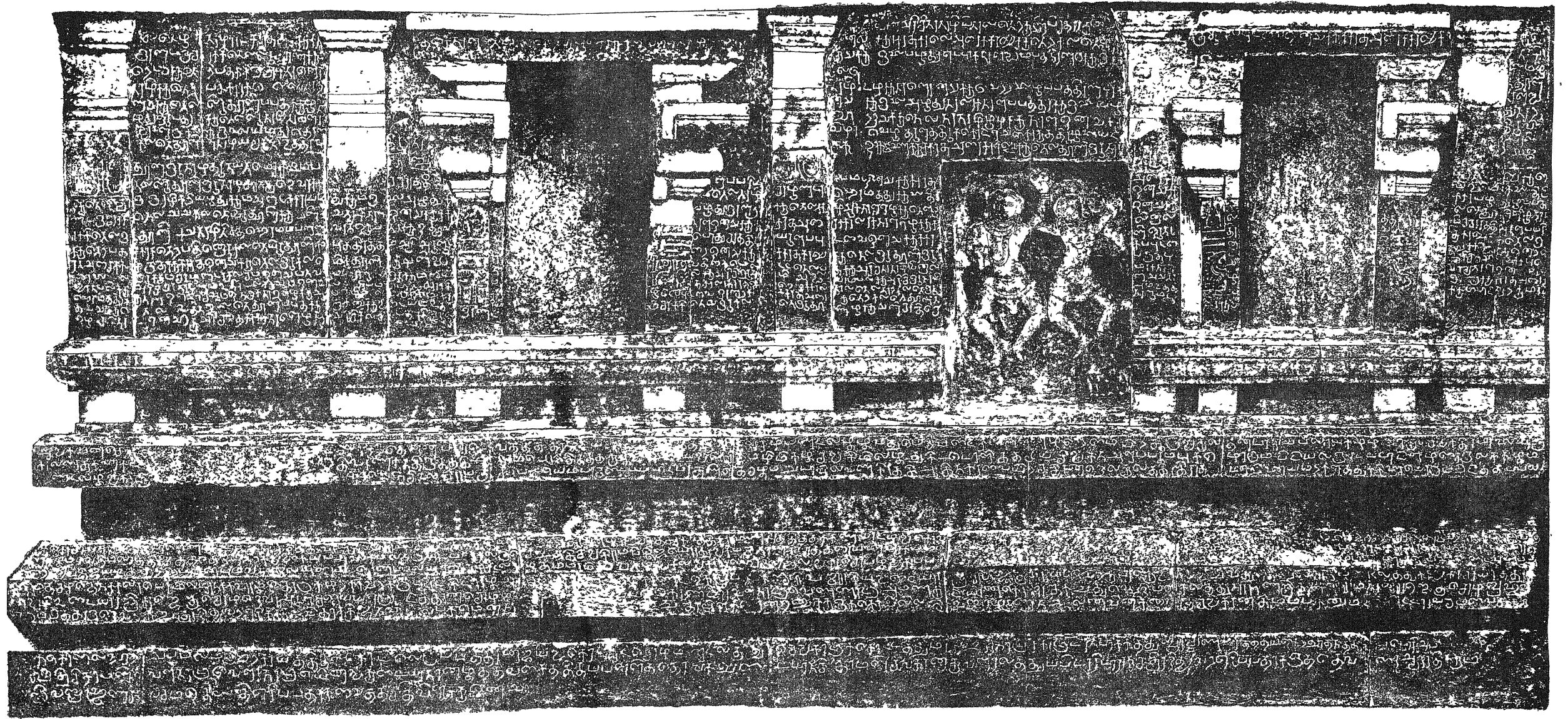
*Comprising the following Taluqs:*

Kôlâr . . . . .	No. of Inscriptions	256
Mulbâgal . . . . .	”	266
Bowringpet . . . . .	”	89
Mâlûr . . . . .	”	101
Sidlaghatta . . . . .	”	113
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## P R E F A C E.

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The many changes that have passed over this District—now so widely known for its gold mines—are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr R Narasimhachar, M A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannada and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâna kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gangas in the Nonamangala, Hosûr and Narsapura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalêni plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Nolambas is well illustrated, and the prominence of Vira-Mahêndra, who was the son of a Ganga princess, and had for his queen a Kadamba princess.

The Ganga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôla inscriptions are varied and numerous. They show the great regard which the Chôlas paid to the local goddess Pidâriyâi, now called Kôlâramma. The extensive conquests of the Chôlas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysalas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâi.

The Nripatunga-kula is new, and testifies to the intimacy that existed between the Râshtrakûtas under Amôghavarsha and the Gangas. The prominent position which Mulbâgal held as the seat of the viceroys of Vijayanagar is

## PREFACE

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Śivâji and other members of his family, Kôlâr being part of the *jàgîr* of his father Shâhji.

Information going back to an early period is obtained regarding the Bêt-mangala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamangala, so named after the Mahâvali or Bâna king who probably constructed it. From **Bp 4** we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Nolamba king. **Bp 9** shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysala kings. The tank breached again recently, in 1903. More than one inscription shows that the water-supply was a matter of concern to former rulers. An interesting case is that recorded in **Gd 6** (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonda in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a channel was made from Kallûdi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

*Bangalore, Xmas, 1904*



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## INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannada, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannada. This was the original language. Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows —

		A. D.	338	to	961
Mahâvalis	26				
Gangas	70		360	"	1336
Kadambas	4		390	,	890
Chalukyas	2		640	"	757
Pallavas	77		733	"	1049
Kâduvetti	11		780	"	1297
Ganga Pallavas	2		880	"	900
Vaidumbas	6		900	"	1100
Âvani	6		920	"	1007
Râshtrakûtas	1		950		
Chôlas	143		900	"	1408
Hoysalas	85		1135	"	1343
Nripatunga-kula	3		1270	"	1378
Vijayanagar	204		1336	"	1665
Âvati	11		1428	"	1792
Sugatûr	29		1451	"	1669
Râyadurga	1		1527		
Gummanâyakanpâlya	17		1573	"	1769
Mahrattas	15		1637	"	1775
Ballâpur	1		1646		
Bijâpur	2		1703	"	1712
Mughals	2		1730	"	1736
Tâdigol	15		1704	"	1767
Kottapâlya	4		1735	"	1775
Râlapâdi	1		1765		
Itikedurga	1		1770		
Halakûr	2		1793	"	1798
Mysore	2		1786	"	1798

Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs — *Kl* = Kôlâr, *Mb* = Mulbâgal, *Bp* = Bowringpet, *Ml* = Mâlû, *Sd* = Sidlaghatta, *CB* = Chik-Ballâpuri, *Gd* = Gôribidnûr, *Bg* = Bâgêpalli, *Ct* = Chintâmani, *Sp* = Srinivâspuri

### *Mahâvalis.*

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (*Ind Ant* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb 157** describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-mandala. It seems to have been known as the Vadugavali 12000 (*So Ind Ins* Vol III Part I 90)<sup>1)</sup> They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâna, whence they are also called Bânas. They may have been connected with Mahâbalipuri, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb 126**).

Bali was a Daitya or Dânaava king, who by the power of his penance defeated India, humbled the gods, and dominated the three worlds. The gods having appealed to Vishnu for help, he assumed the Vâmana or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla<sup>2)</sup> or the lower regions, which on account of certain virtues were left in his possession<sup>3)</sup>

Bâna was Bali's eldest son, a giant with a thousand arms. He propitiated Śiva, who agreed to live in his capital<sup>4)</sup>, and Bâna appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it<sup>5)</sup> Bâna's daughter

<sup>1)</sup> *Vadugavali* is translated by Dr Hultzsch—'the Telugu road'—to correspond with the Sanskrit *Ândhrâ pathah* of the Udayendiram plates (*Ep Ind* III, 76)

<sup>2)</sup> The sage Nârada (says the *Vishnu Purana*, Bk II ch v), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven

<sup>3)</sup> For the whole story see Mun's *Original Sanskrit Texts*, Vol IV, p 130 ff. The germ of the legend is found in the Rîg-vêda, where Vishnu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun

<sup>4)</sup> According to the *Vishnu Purana* (Bk V, ch xxxiii), this was Śônitapura, said to be Dêvikôta, near the mouth of the Coleroon, on the Madras coast

<sup>5)</sup> The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahavali kula, made doorkeeper by Paramêsvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr Hultzsch



Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛiṣṇa's grandson Anuuddha. To allay her passion her female friend Chitrakṛhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâna, and a war ensued. Kṛiṣṇa came in person to besiege the capital. Śīva guarded the gates and fought for Bâna, who worshipped him with his thousand hands. But Kṛiṣṇa found means to overthrow Śīva, and having taken the city, cut off Bâna's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gūlgānpode inscriptions (Sp 5 and 6), originally published by me in 1881 (*Ind Ant* X, 36)<sup>1)</sup> They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayāndīam plates, published in 1884 by the Rev T Foulkes (*Ind Ant* XIII, 6)<sup>2)</sup> In these plates we have the following genealogy. Beginning with Bālī, the regent of the Asuras, whose son was Bâna, in his line (it says) was born Bānādhnāja. After he and many other Bâna kings had passed away, there was born in the family Jaya-Nandivaimmâ, whose son was Vijayāditya, whose son was Malla-Dēva surnamed Jagadekamalla, whose son was Bâna-Vidyādharma, whose son was Prabhūmēru-Dēva, whose son was Vikramāditya, whose son was Vijayāditya, also named Pugalvipparai-ganda, whose son was Vijayabâhu Vikramāditya, the friend of Kṛiṣṇa Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Râshtriakūta king who ruled from about 884 to 913. Going back eight generations, this would

has done the same (So *Ind Ins* Vol III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr R Narasimhaçai, M A, is quite the other way, and that Paramēvara or Śīva was made his doorkeeper by Bana, the son of Mahabali. The original authority for this has not been found, but is said to be in the Skānda Purāna. The Matsya-Purāna and the Hari-vamsa state that Śīva was pleased with Bâna's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's *Mohana tan angini* (16th century), where Bâna says—

vilasitavāgi kang-esedirpa ramyāchala-vāsava tīraskarist |  
alasade bandu pirāḍāll enna bāgila kād iru kēlu Dēva ||

Also in a song in a MS collection in my possession, composed about 150 years ago,—  
puliya çarmavan utta Puraharage |  
olidu Bānana baḡila kāyḍage ||

<sup>1)</sup> In the fac-similes there published, the upper border of one of the stones has been embellished with a small linga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

<sup>2)</sup> Published again by Dr Kichhorn in 1894 (*Ep Ind* III, 74).

place Jaya-Nandivarimmâ in the 7th century. But there are allusions to the Bânas in other inscriptions which refer to a much earlier period. Thus, in the Mallôhalli plates, published by me in 1876 (*Ind Ant* V, 136), Konganivarimmâ, the progenitor of the Ganga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bâna, and the plates of Hastimalla (*Salem Manual*, Vol II, App 369) state that the Ganga king Kongani was consecrated to conquer the Bâna-mandala. In the Tâlgunda inscription (Vol VII, **Sk 176**), Mayûti-šarmmâ, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Šîrpaivata, to have levied tribute from the great Bâna and other kings. In the Hardarâbâd plates, obtained by Sir Walter Elliot<sup>1)</sup>, the Chalukya king Vikramâditya (655—680) is said to have conquered Râjamalla of the Mahâ-malla-kula, that is, the kings of Mâmallaipura, the common name for Mahâ-balipura,—in other words, the Mahâvalis. In the Dêvarhalli plates of 776 (Vol. IV, **Ng 85**)<sup>2)</sup> the Nirggunda Yuvarâja Dundu is said to have confounded the Bâna-kula.

Among the Mahâvali inscriptions in the present volume the earliest is the Mudiyanûri plates of 338 (**Mb 157**), first published by me in 1886 (*Ind Ant* XV, 172). It is all in Sanskrit, and begins with praise of Šîva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidûrg, considered as a personification of Nandi, the bull of Šîva. An object of the mercy of Šîva was Mahâbali, lord of the Dânavas, the munificence of whose gifts was the sole cause of Vishnu starting to take the three stûdes and manifesting desire with his hands and feet extended. A promoter of Mahâbali's race, Nandivarimma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayâditya-Dêva. Then followed his son, who is said to have roused up the Bâna-vamša, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhi-sattva,—a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladêva-Nandivarimma. Being in the town of Âvanya (Âvani) in the Šaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Mudiyanûri village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarimmâchâtyya, by order of Vadhûvallabha-Malla, and the king himself repeats at the end in the first

<sup>1)</sup> Published by Dr Fleet in *Ind Ant* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

<sup>2)</sup> Originally published by me in 1873 (*Ind Ant* II, 156).

person, naming himself Vadhūvallabha, that he grants the Chūḍa-grāma (Sanskrit for Mudiyanūti) in perpetuity. The decree was carried out by the *sarvapradhāna* Varasvata-dandādhipa. At the end are apparently the words *vyādhan Mullegam*, what they indicate is not clear<sup>1)</sup>

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified, one of them, Kantakadvāra, being a Sanskrit translation of Mulubāgūl (thorn gate). Of the Brahman donees that are named, three are described as of the *sāmānya-charana*. Of this I am unable to obtain an explanation. But there is a sect of Dravidā Brahmins called Bihachcharana. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pāndya king, who sent invitations to Brahmins in distant places to attend. Those who came early were called *brihat-charana* or fast walkers. Those who came late may therefore have been called *sāmānya-charana* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr Kielhorn (*Ind Ant* XXIV, 10), who says it is irregular (*Ep. Ind* VII, App 112), and by Dr Fleet (*Ind Ant* XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid* XXXII, 223),—a conclusion at which I had myself arrived long ago,—that “neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic.” Turning to the plates now under review for any other indication of their period,—it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Ganga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivarmā. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266<sup>2)</sup>. The Bāna inscription here is not therefore discredited by the date of Harivarmā. And at Āvani, where this grant was made, is the only place in which a Ganga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (**MB 263**), and is on the basement of one of the group of Rāma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Vishnugōpa's

<sup>1)</sup> If we may read *Vyadhanam ullegam*, they might possibly mean Vyādhana's writing.

<sup>2)</sup> *Ind Ant* VIII, 212, *Ep. Carn.* Vol III, Nanjangud 122

son This we know was Tadangāla Mādhava, and there is a grant of his giving the date 357 <sup>1)</sup> Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Ganga grant on the first plate

So far there seems nothing to be said against the plates on the score of the date The kings mentioned in it are Nandivarmmā, his son Vijayāditya, and his son Vadhūvallabha-Malladēva-Nandivarmmā, the donor of the grant These names correspond pretty nearly with the first three in the Udayēndram plates But Nandivarmmā is there called Jaya-Nandivarmmā, and as regards Malladēva there is nothing common to the two except their name He is there said to be surnamed Jagadēkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayēndram plates, which expressly state that many Bāna kings had passed away before the appearance of Jaya-Nandivarmmā

The remaining Mahāvali or Bāna inscriptions here are not dated, except two at the end of the list in the 10th century But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries In **Mb 261**, when Mahāvali Bānarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died Prithuvipati was the Ganga king who preceded Śrīpurusha The date of this inscription would therefore be about 715 In **Bp 13** we have the Ganga prince Mādhava Muttarasa, who was governing various districts, one of which was Āvanya (Āvan), marching against Mahāvali Bānarasa Muttarasa was the name of Śrīpurusha, and this may indicate him before he came to the throne We may therefore say about 725 for the date <sup>2)</sup> **KI 235, Bp 48 and 86** show a Mahāvali Bānarasa ruling the Ganga 6000 province <sup>3)</sup>, and from the last it appears that he was contemporary with Śrīpurusha We may therefore assign him to about 750, and he would represent either the first Vijayāditya or his son Malladēva Jagadēkamalla of the genealogy above given

Then comes **Mb 92**, of the 2nd year of Bāna-Vidyādhara, who, according to the genealogy, was the great-grandfather of the second Vijayāditya, or Bujeyitta, for whom we have in **Mb 229** the date 909 He may therefore be put in about 780 <sup>4)</sup> That he follows the Bānarasa last above mentioned

<sup>1)</sup> *Ep Can* Vol VII, Shikarpur 52, *Ind Ant* VII, 172

<sup>2)</sup> On the other hand **Sp 40** shows Bujeyittaya rising up against Mādā-Mattarasa's son, which would be in about 900 But the names may not be the same

<sup>3)</sup> Śrīpurusha's son Duggamāra Ereyappa was ruling it at one time (**Sp 57**).

<sup>4)</sup> Bāna Vidyādhara's queen was Kundavai, daughter of Pratipati Araiyar (conjectured to be the Ganga king Prithuvipati), son of Śivamahārāja Perumānadi (? Śivamāra) See *So Ind Ins* Vol III, Part I, 98

may be gathered from a man named Attāni being the donor in both **Bp 48** and in this<sup>1)</sup> **Sp 5** and **6** are of the time of a Mahāvahī Bānāśasa who is described in the latter as Vikramāditya Jayamēu, and as having received from kings the name Bāna-Vijyādhaia, no doubt meant for Vidyādhaia, though in **Sp 5** we also have the form Vjyādhaia, evidently taken from the king's name. He may be identified with the same king as in **Mb 92**. Bāna-Vidyādhaia's son, in the genealogy, is Piabhumēu, and here we have, in both, Piabhumēu evidently in command of his father's army. **Ct 107** may be actually of Piabhumēu's reign, as Pōteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kāduvatti, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the grant is called a *bāl-galchu*, literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79, 200**, and **Mb 225**). But the common term in inscriptions for grants of land for warriors who fell in battle is *kalnād* or *kalnātu* (as in **Mb 244** and **Bp 13**). In the north-west of Mysore, however, the word *śivane* seems to be used to denote them.

In **Mb 265** a Bānāśasa appears ruling Kuvalāla and Kongu, and at the same time Pompala ruling Vegūi. Now in **Kl 79**, in the reign of the Ganga king Nītmārgga, Nolambādhīrāja was ruling the Ganga 6000, and by his order Pompala fought with Bānāśasa and lost his life. He is called lord of Benga, and said to be of the Venga family. These names may no doubt be identified with the Vegūi above. This Nītmārgga must have been the grandson of Vijayāditya, and the victor at Rājāīmadu (**Kl 90**). We must conclude then that Kuvalāla (Kolar) was not in the Ganga 6000, and that Bāna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nītmārgga's successor (**Nj 75**), this Bāna may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahārāja, and the one in **Mb 228** from whom Peimānādī (that is, the Ganga king) captured the Mahārājasa-nād. This is called the Māīāvādī Seven Thousand in **Ct 30**, with its capital at Vallūi. The province was chiefly in the Kadapa District, and Vallūi was either the one in the north-east of Pavugada taluq or the one near Kadapa.

**Mb 86** mentions a Vikramāditya, who may or may not have been a Bāna. The succeeding Bāna inscriptions contain nothing of importance until we come

<sup>1)</sup> There is an Attāni mentioned in **Kl 229** in Śrīpurusha's time. Also in **Kl 232**.

to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bānarāsa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramāditya. Bijayitta is of course Vijayāditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahābali-kula ruling Bidinūr under Iṅva-Nolamba. He is described as the lord of Paruma-pura, having a black flag and the bull crest.

The Bānas seem to have lost their independence at the end of the 9th century, when the Chōla king Vīra-Nāiāyana is said to have suddenly uprooted the Bānas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Ganga king Kēsari or Prithuvipati<sup>1)</sup> who was the son of Mārasimha and grandson of Prithuvipati. The Bāna kingdom is mentioned along with others in southern India of the 12th century in Vardyanātha's *Pratāpa-Rudhīya*. Trivikrama-dēva, the author of the Prākṛit grammar *Trivikrama-vṛtti* of probably the 15th century, claims to be a descendant of the Bāna family<sup>2)</sup>. Moreover, inscriptions at Śivilliputtūr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pāndya throne in 1453 and 1476, call themselves Mahāvali Vānādhuāja<sup>3)</sup>.

### Gangas.

The earliest Ganga inscription is the fragment (**Mb 263**), already referred to, on a temple at Āvanī. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Konganivarmmā to Viśnugōpa, and breaks off in going on to his son. This we know was Tadagāla Mādhava, for whom in the Tāgarī plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain bastī discovered at Nonamangala in 1897<sup>4)</sup>.

<sup>1)</sup> See Appendix to *Salem Manual*, above referred to, and *So Ind Ins II*, 379.

<sup>2)</sup> *Ind Ant XIII*, 18      <sup>3)</sup> *ibid XV*, 173.

<sup>4)</sup> The ryots of Nonamangala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north

The king's name appears in the form *Madhavavaimmā*, and all the introductory part corresponds with what is usual in the Ganga plates, except that the second king is also called *Mādhavavaimmā*. The grant consisted of the Kumātipura village and land under the big tank given for the Aihad temple of Peibbolal in the Mudukottū-vishaya, and was made on the advice of the āchāryya *Vīra-dēva*. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by *Mādhavavaimmā*'s son *Konganivaimmā* (*Avinita*) in the 1st year of his reign, 425, to two Aihad temples, made on the advice of his preceptor *Vijayakṛitti*. To the temple at *Uranūi*, established by *Chandranandi* and other Jains, was given the *Vennelkaiari* village in the *Korikunda-vishaya*. To *Ēvāni-adigal*'s temple at *Pérūr* was given one-fourth of the *harshāpana* realised from the outside customs duties. These are stated (in *Rapson's Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29**. It is engraved in fine characters on a large boulder on a low hill called *Gōpinātha-gutta*, at the north-east base of *Nandidroog*. The boulder is over a sort of cave temple dedicated to *Gōpālasvāmī*. The inscription begins with the words generally employed at the opening of the Ganga copper-plate grants, and the characters are those of the Ganga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gangas. After invoking *Vīshabha*, the first *Tiṭhankara*, it says that "this *chaitya-bhavana* of the adorable *Aihata*",—which indicates a Jain temple in the spot where the *Gōpāla* temple now is,—was established by *Rāma*, the son of *Daśarathu*, in the *Drāpara-yuga* of the *Kali-avasāppini*. At a later period it was rebuilt anew by *Kuntī-Dēvī*, the mother of the *Pāndavas*. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a *Jinēndia-chaitya*, a supreme *tīṭha* (or sacred bathing place), having caves suited for the abode of great rishis intent upon penance. Apparently it is said to have the name *Śrīkunda* or a name beginning with *Śrīkunda*, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to *Nandidroog*, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

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wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in *Hala-Kannāda* characters, the word *peimudi*, which might be to distinguish it as having a large volute, or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

the Mysore State. It seems probable that the Gôpâlanâtha-gutta was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Śīkunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Viśhabha (at the beginning here) has the same meaning. But during the Jaina ascendancy of the Gangas it was called Nandagiri, as they invariably have the title "lord of Nandagiri." It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the *ṣi i-Kundukundān-vaya*, and that the name Śīkunda is not meant to apply to the mountain. The reference to Râma, the son of Daśarâtha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol IV, **Yd 26**), which are also said to have been established by him, endowed by the Gangas, and rebuilt by the Changâlvas.

There are some 19 inscriptions of the time of Śīpuriśha, all on stone, except one, the Hosūr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Śaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13**, where he appears as the praiseworthy and honourable Mâdhava Muttarasa, ruling the Elenagai nâd Seventy, the Âvanya-nâd Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96**, in which he appears under the full name Prithivi-Kongani Muttarasa Śīpuriśha. **Mr 74** is imperfect, and gives only Kongani. But **Kl 78** is of the 26th year of Kongani Muttarasa, 751. **Kl 6** is of Kongani Śīpuriśha's 28th year, 753. In this, Sivamâra (his son and successor) appears as governor of Kadambûr. In **Kl 8** and **11** Lôkâditya or Lôkâditya-Elarasa is ruling Kadambûr. He may have been another son, or else the king of the Elenagai-nâd above mentioned. **Kl 7** shows us Lôkâditya's son Malladi.

We next come to **Gd 47**, the Hosūr plates, originally published by me in 1878<sup>1)</sup>. They are dated when the Śaka year 684 had expired. Dr Kielhorn's calculation (*Ind Ant* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Ganga kings are the same as in many others already published, such as the Jâvali and Dêvahalli plates of the same reign<sup>2)</sup>. Śīpuriśha, the first so named, Prithivi-Kongani-mahârâja, recognising that all the living world was as unstable as a bubble, when

<sup>1)</sup> In the *Madras Journal of Science and Literature* for 1878.

<sup>2)</sup> Vol VI, **Mg 36** Vol IV, **Ng 85**.



residing in Mānyapura (Manne in Nelamangala taluq), made a grant to a Brahman named Mādharmaśaimmā, a resident of Tōlur, the son of Māraśaimma. He was given a certain extent of land for cultivation in each of the four villages named Elam-Gūdalūr, Maniyāchi-Gūdalur, Panuvī and Śīpura. The witnesses are the existing officials of the Ninety-six Thousand *reshaya*, that is, Gangavādī. The plates were engraved by Viśvakarmma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dēvarhalli plates Śīpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gūdalūr of any importance known to me is the one to the west of the Nilagiris. There is a Kūdalūr mentioned in Mysore No 25 (Vol III), in the time of Śīpurusha.

With Mb 80, which is dated in the 42nd year of the Śīr-rājya, 767, we come to several inscriptions in which Śīpurusha's son Duggamāra Ereyappa was a governor under his father. In Sp 65 he was ruling Kovalāla-nād. In Mb 80 he was ruling the Kovalāla-nād Three-Hundred and the Ganga Six Thousand, while his queen (*mahādēvi*) is also said to be ruling Āgalī. In Mb 255 he was ruling the same districts, and the army was sent against Kampilī. This is on the Tungabhadriā, north of Bellary. In Sp 57, besides the above two districts, he was also ruling the taya-nād, Pannē-nād, Belattūr-nād, Vimala, the Pulvaki-nād Thousand, the Bepōdu Thousand, and the Mu nād Sixty.

Kl 231 brings us to the reign of Sivamāra. Gd 54 specifies a year for him corresponding with 815. We then come to the reign of Nītimārgga in Kl 79. The Pallava king Nolambādhnāja was under him ruling the Ganga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bānarasa. Mb 228 informs us that Permmānadigal, that is the Ganga king, had captured Bānarasa's Mahārājara-nād.

We next pass on to the reign of his son, Rājamalla Satyavākya, in Kl 90, the Naisāpura plates. They are dated in the Śaka year 824, the 5th day of the bright fortnight of Phālguna, the *nakshatra* being Rōhini. Unfortunately one plate is missing, but they so closely resemble the Manne plates<sup>1)</sup> in that part that the missing portion can be supplied from them. Down to Śivamāra the information is similar to that contained in other Ganga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Rāshtrakūta king) with the band of his sword. Brought into this world, mingled with troubles like matted hairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

<sup>1)</sup> To appear in the Bangalore District volume

Mudugurdū (Mandya taluq) over the army of Vallabha, which was commanded by Rāshtrakūta, Chālukya, Haihaya, and other brave leaders. His brother was Vijayāditya, whose son was Rājamalla surnamed Satyavākya. His son was Nitimātga, who gained a great victory at Rājāīāmadu (to the north of the Kōlār District). His son was Rājamalla, who from his ability even as a boy, had obtained the rank of Yuvarāja. When he had come to the throne, and was ruling with the title of Satyavākya-Perimānadigal, he made a grant for a Jain basadi at Kannamangala, erected by Mēgante-Nandāka Gādeya for Kamungare-kanti, the female disciple of Uttanindipuri Mandala-bhatāra. He also made a grant for another basadi erected by Śīvaīmmayya. Another man also gave some land. The events of the period from Śīvamāra to this Rājamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavādīpura plates (Vol XII, **Nj 269**) which are less than two years later in date.

**Gd 4** contains a record of the death of the Ganga prince Anni, son of Pilduvipati (a form of Piithuvipati), who had joined the Pallava king Bīa-Nolamba in fighting against the Śāntara king, and lost his life in the battle. **Bp 47** is of the time of Mārasingha-Dēva, and **Mb 84** mentions his death in 974. In **Sp. 59** we have Rakkasa-Ganga Rāchamalla ruling, and under him Puliga governing the Nolambavādi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śīmuvāspū taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gangas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (**Kl 95, Sd 36**) their supremacy is not acknowledged. We know that Kōlār fell into the hands of the Chōlas when they overthrew the Ganga power in 1004. But the Chōlas in their turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakād being a Ganga-Rāja of the Ganga family. The Hoysalas in course of time entrusted Ganga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kōlār District, as the records occur mostly in Kōlār and Mulbāgal taluqs with a few in Bowringpet and Sidlaghatta taluqs, and one in Chik-Ballāpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gangas continue to bear Chōla titles, and we know that it was the invariable policy of the Chōlas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chōlas.

The first to be noticed here is Vīta-Ganga, *alias* Uttama-Śōla-Ganga, claiming to be of Ganga descent, and bearing the ancient Ganga titles of lord of Kuvalāla (Kōlār), lord of Nandagnī (this being now the form instead of the former Nandagnī), Kāvēi-vallabha, etc. We have for him dates from 1198. But as **KI 121** is of the 46th year of his reign, the year Tūiana, which is 1225, he must have begun to reign in 1179. Vīta-Ganga was the name assumed by the Hoysala king Vishnuvardhana on his capture of the old Ganga kingdom from the Chōlas. Uttama-Chōla was a designation of Rājendra-Chōla, who first subdued the Ganga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Ganga sovereignty. In **KI 131** we have a distinguished merchant prince named Vikrama-Ganga, who from **KI 129** appears as the servant of Vīta-Ganga Uttama-Śōla-Ganga. He claims to be lord of the Tonda-valanād (the Madras country below the Ghats to the east of the Kōlār District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalāla or Kōlār. This points to some important development in the trade of the place at about this date. He had the god Subrahmanya set up at Indālūr, and placed his endowments for it under the protection of the Māhēśvaras or Śaiva priesthood, and the Five Hundred. These are the five hundred svāmīs of Ayyāvale<sup>1)</sup>, who are frequently mentioned in inscriptions as the heads of the Vīta-Banañju or merchant class. His son, in **KI 129**, seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vīta-Ganga Uttama-Śōla-Ganga set up two gods Gangāśvara and Jalakantēśvara, the former on the Muchukunda hill and the latter at its foot (**KI 120, 130**). The hill is described as near Kuvalāla in the Kuvalāla-nād of Ganga-mandalam, and was one of the range of Kōlār hills called the Śataśringa or hundred peaks. The remainder of his grants are for the first of these temples. The Śēla-Ganga Uttama-Śōla-Ganga of **Mb 212** may be the same person, as the date is apparently 1222.

In **KI 171** and **243** of about 1270 we have Śelva-Ganga, who has the title Rāja-Nārāyana-Brahmādirāja. The former praises the Chōlas, saying that they would not change even if the moon and the sun changed their course. Rāja-Nārāyana was a title of Kulōttunga-Chōla I. At the same period we have in **KI 244** Padumīśeyan Uttama-Śōla-Ganga, and in **KI 242** Ganga-Perumāl, son of Padma-dēva Uttama-Śōla-Ganga. In **Sd 110** of 1278 appears Ganga-Perumāl's son Kūtādun-dēva or Kariya-Gōpāla, with the title Rāja-Nārāyana-Brahmādirāja and others, who claims to have gained wealth and victory in all regions. In **KI 49** of 1279 is Kariya-Ganga-Perumāl, son of Śelva-

<sup>1)</sup> Aihole in the Kalāḍgi district

Ganga, who must be the same person, and Śelva-Ganga identical with Ganga-Perumâl

With **KI 69** we come to a number of inscriptions of about 1280 of Vettum-mârabâna<sup>1)</sup> Uttama-Śôla-Ganga. In **KI 110** he remits all taxes on the temple endowments of the Kuvâlâla-nâd. **Mb 218** calls him the son of Uttama-Śôla-Ganga, and **Bp 55** the son of Uttama-Śôla-Ganga Vîra-Ganga. **KI 48** and **47**, of 1280 and 1281, give us Vâsudêva Râja-Nârâyana-Brahmâdîrâja, the son of Ganga-Perumâl. In 1283 we have (**KI 46** and **50**) a Ganga-Perumâl Râja-Nârâyana-Brahmâdîrâja. In 1284 a Vîra-Ganga Uttama-Śôla-Ganga again appears (**KI 137**), and with him is associated Ganga-Perumâl as a signatory. In **KI 143** of the same period Uttama-Śôla-Ganga Ganga-Perumâl is said to be ruling the earth, and Kuvâlâla-nâd is said to be the Nigalîti-Śôla-mandalam, which was the name given to it by the Chôlas. In **Mb 16** Ganga-Perumâl is described as the son of Âdi-Śôla, and a grant is made to Nulambappa, son of Nulambâdîrâya of Âvanya-nâd. In **KI 55** of 1285 we have again Ganga-Perumâl Râja-Nârâyana-Brahmâdîrâja. He makes a grant to the sons of the *râja-guru* Viśvēśvara-Śiva-udaiyân, a disciple of Śurami-dêva *alias* Prasanna-Śivattaiyân, who was descended from Lakshâdhya-mudaliyân, *guru* to the Chôla and Pândya kings. Vâsudêva Râja-Nârâyana-Brahmâdîrâja appears again in **KI 45** in 1286.

In the same year, the 32nd of Poysala Râmanâtha-Dêva, we have nna-Ganga-Perumâl, son of Śavâsi-Nâyan, making a grant for the gods at Vellyûr (now Bellûr), which was an agrahâra called the Vishnuvaidhana-chatuvêdi-mangalam. In **Ct 117** Ganga-Perumâl Râja-Nârâyana-Brahmâdîrâya makes a grant to his guru Śakala-Śiva-pandita in 1289. In **Bp 54**, of about 1300, a Ganga-Perumâl Uttama-Śôla-Ganga again appears making a grant. Also a Perumâl Vikrama-Ganga-vêlân **Sd 36** of ? 1312 is of the reign of the Poysala king vîra-Ballâla, and shows an Uttama-Śôla-Ganga leading an expedition. In **KI 77** of ? 1321 Vikrama-Ganga, son of Uttama-Śôla-Ganga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Ganga-Perumâl. In **CB 18** of ? 1333 we have a new name, — Kumâra-Chikka-Dêva. Also in **KI 38** and **Mr 14** we have in ? 1298 and 1336 Râjarâja Karkâta-mahârâja *alias* Vettaiyû-Šokkar, and Karkata-mâiâya *alias* Uttama-Śôla-Gangan Vîrundaî. In **Mr 15** Karkata-râya is a signatory and calls himself Śembodiyân.

### Chalukyas.

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

<sup>1)</sup> The name means — cutter-through of the arrows of Mâra (the god of love). A mistake has been made in printing Bâna with a capital B. There is no connection whatever with the Bânas.

at Hosur, originally published by me in 1879<sup>1)</sup> It begins with the mention of Polikēṣi, surnamed Rana-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Manavya-gotra, sons of Hānti nourished by the group of Mothers, and worshippers of the feet of Svāmi Mahāsēna<sup>2)</sup> After him<sup>3)</sup> was Satyāśraya, the conqueror of Haishavaiddhana On the application of his beloved daughter, in her own language called Ambeṭā, when he was in Sangama-tīrtha, he granted to 31 Brāhmins the village of Peniyala in the Konikal-vishaya This is evidently the present Kunigal, but I cannot trace the village Of this daughter of Satyāśraya we have no other information, and it is not clear what language is meant as that of her name It may be Kannada The names of the Brahman donees are not given, but they are clubbed together under their respective gōtras

The second inscription is **Kl 63**, known as the Vokkalēri plates, originally published by me in 1879<sup>4)</sup> It is dated in the Śaka year 679 expired (2nd September 757, as calculated by Dr Kielhorn), the 11th of the reign of Kirttivarmma-Satyāśraya The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas<sup>5)</sup> In addition to the statements above given connected with their origin, the Chalukyas are here said to have obtained from Nārāyana (Vishnu) the Boar crest, at sight of which all kings were brought into subjection in a moment First is mentioned Polekēṣi His son was Kirttivarmmā, who overcame the Vanavāsi (that is, the Kadamba) and other kings His son was Satyāśraya, who defeated Haishavaiddhana, the warlike lord of all the north, and thus acquired the title of Paramēśvara His son was Vikramāditya-Satyāśraya, who, mounted on his single thorough-bred charger called Chitrakantha, destroyed all whom he wished to conquer Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings<sup>6)</sup>, he subdued the Pāndya, Chōla, Kērala, Kalabhra<sup>7)</sup> and

<sup>1)</sup> *Ind Ant* VIII 96, IX, 304

<sup>2)</sup> The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kirttikēya or Svāmi Mahāsēna, the son of Śiva

<sup>3)</sup> Not his immediate successor, but he was the second Polikēṣi or Pulikēṣi

<sup>4)</sup> *Ind Ant* VIII, 23 They were produced by a resident of Vokkalēri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing But nothing would induce the owner to part with them He, however, freely lent them to me, and I think Dr Fleet had an electrotype of them made in England which was given to the India Museum They were again published in 1899 by Dr Kielhorn (*Ep Ind* V, 200)

<sup>5)</sup> Some necessary rectifications in part of the translation were made by Dr Hultzsch (So *Ind Ins* I, 146)

<sup>6)</sup> The Chōla, Pāndya and Kērala kings (see Dr Fleet's *Kan Dyn* 362, note 6)

<sup>7)</sup> Perhaps the Kalabhurya or Kalachurya kings

other kings, and forced the (Pallava) king of Kāñchī, who had never bowed to another, to kiss his feet with his crown

His son Vinayāditya-Satyāśraya had again to put a stop to the overgrown power of Trairāja, the (Pallava) king of Kāñchī, and levied tribute from the rulers of Kavēra, Pārasika, Simhala and other islands. By churning all the kings of the north he gained the *pāli-dhvaja*<sup>1)</sup> and all other signs of supreme power. His son Vijayāditya-Satyāśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gangā and Yamunā, and the *pāli-dhvaja*, together with the insignia of the (drums) *dhakka* and *mahāśabā*, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramāditya-Satyāśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies.<sup>2)</sup> He therefore reached with great speed the Tundāka province (Tonda-mandala), and in a battle with the Pallava king Nandipōtavarmā, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kāñchī (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brāhmins, the destitute, and the Rājasimhēśvara and other temples which Narasimhapōtavarmā had erected of stone. Proceeding on, he consumed with his glory the Pāndya, Chōla, Kērala, Kalabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghūrnamānārna (the rolling ocean), which is graphically described.

His son Kīrtivarmā-Satyāśraya, on being made Yuvarāja, implored his father to let him finally subdue the king of Kāñchī, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

<sup>1)</sup> A special arrangement of flags, indicating supremacy. See Pāthak's explanation, *Ind Ant* XIV, 104.

<sup>2)</sup> The name Pallavas indicates Pārthivas or Parthians. If my conjecture that Chalukyas represent Seleukians be correct, this would account for their natural enmity. Dr Hoernle says — "Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskrit word at all, but of foreign (Gūjjara or Hunic) origin," — and adds, — "Might it be connected with the Turki root *chap*, gallop, *chapaul*, a plundering raid, a charge of cavalry?" (*J R A S* for 1905, p. 12)

to his father Thus in due time he succeeded to the throne and gained the rank of Sārvaabhauma or universal emperor In the 11th year of his reign, as before stated, while encamped at Bhandāra-Gavittage<sup>1)</sup> on the north bank of the Bhīmarathi,—on the application of Dōsi-Rāja,—he made to a Brāhman named Mādhavaśaimmā a grant of three villages in the Pānūngal-vishaya<sup>2)</sup> The śāsana was written by the great minister for peace and war, Anivārita-Dhanañjaya punya-vallabha

It is evident that this inscription (like the one at Tālgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century Its acquisition in the casual manner above related was a piece of special good fortune The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr Hultzsch has found<sup>3)</sup> a proof that Vikramāditya really entered Kāñchi and visited the Rājasimhēśvara temple, in a much obliterated Kannada inscription in the Kailāsanātha temple there, engraved on a pillar in front of the Rājasimhēśvara shrine

### *Pallavas.*

The earliest Pallava mentioned is Nandipōtavaimmā, who was so heavily defeated by the Chalukya king Vikramāditya II at the beginning of his reign, or in about 733, as related in the Vokkalēni plates (**KI 63**). There is a Pallava-māñāja in **Bg 77**, but no clue by which to identify him

Numerous inscriptions occur of the Nolambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end They gave their name to the Nonambavādi or Nolambavādi Thirty-two Thousand province<sup>4)</sup>, which corresponded with the Chitaldiog District and other parts north and east of it, even, as now appears, far into the Kōlār District Unfortunately only a few of their inscriptions are dated But from the Hēmāvati pillar (**Sl 28**, Vol XII) we have a genealogy of the kings to 943 The fixed dates obtained in the Chitaldiog, Tumkur, and Kōlār volumes are—878 for Mahēndra, 897 and 920 for Ayyapa, 931 for Bīra-Nolamba, 943 to 966 for Dilīpa or Jīva-Nolamba, 975 for Nanni-Nolamba, and 974 and 1010 for Nolambādhanūñja Chōiayya In Chitaldiog we have farther a number of dates from 1022 to 1074 for a succession of Nolamba-Pallava-Perimnānadi<sup>5)</sup> kings with various names, who were under the Chalukyas

<sup>1)</sup> Identified by Dr Fleet with Bhandār-Kawte in the Sholāpur District (see *Ep Ind* V, 201)

<sup>2)</sup> Pānūngal is now Hāngal in Dharwar <sup>3)</sup> *So Ind Ins* I, 147

<sup>4)</sup> The earliest mention of Nolambavādi or Nonambavādi seems to be in 920 (**Jl 20**, Vol XI) The existing Nonabas are representatives of its former subjects

<sup>5)</sup> The title Perimnānadi was taken away from the Pallavas by the Gangas on Śripurusha's victory over Kādavetti in the 8th century The Gangas being now overthrown, the Pallavas resume the use of it

It seems clear that when the Chôlas were overthrowing the Pallavas and Gangas, and before they acquired possession of the Kôlâr District early in the 11th century, the Nolambas had retired to the west, and appear without any overlord, ruling the Nolambavâdi Thirty-two Thousand in 920 (**Jl 29**). In 1022 their seat of government was at Kampîlî (**Mk 10**), which is on the Tungabhadîâ, north-west of Bellary. But during this period the Râshtrakûta power had come to an end, and the Chalukyas had regained the empire. We therefore find the Nolambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Nolambavâdi (**S1 9**). The Udayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôla-mârâja (**Gd 57**), but in 1072 has Vira-Râjendra as a title, which seems to be Chôla (**S1 9**).

Of the inscriptions of the Nolamba kings here, the earliest are those of Nolambâdîyarasa and Nolambâdhîrâja. This is not sufficiently distinctive, and though it is the name of the first Nolamba king according to the list on the Hêmâvatî pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **Kl 79**, where he is under the Ganga king Nîmâtîgga and ruling the Ganga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlâlchôra Nolamba, the Nolambâdhîrâja who married Nîmâtîgga's sister. For their son was Mahêndîa, and here in **Sp 30** we have Nolauba and Mayînda or Mahêndîa, together with a Chôlu-Permmânadi, all three ruling up to the Kîru-tore or little river as their boundary<sup>1)</sup> In **Mb 248** the Gangas and Pallavas are said to have both opposed Pândya (of Uchchangî).

The actual territory ruled by the Nolambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **Kl 79** above shows Nolambâdhîrâja ruling the Ganga Six Thousand under the Gangas, and in **Bp 64** Mahêndîa (his son) is ruling the same province, though not acknowledging Ganga supremacy. It seems evident that he assumed independence in 878, for **S1 38** (Vol XII) of that year says that he had uprooted and destroyed Chôla and other rivals (also in **S1 24**), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahêndîêšvara. In support of this view we are told (**Nj 269**) that Bûtuga, the younger son of Nîmâtîgga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gangas and Nolambas (see **M1 71, 27, 39, S1 26**)<sup>2)</sup>, the Ganga king Mârasîmha claims to have destroyed the Nolambas (in about 970), and

<sup>1)</sup> What river is intended is not clear. Perddore or the big river is the Krishna, though sometimes it appears to indicate the Tungabhadîa, and in **Cg 2** and **4** seems to mean the Lakshmanâtrîthî. The Kîru-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

<sup>2)</sup> The area of the wars was apparently between the Northern Pennâr and the Vêdâvatî.



is therefore distinguished as *Nolambakulāntaka*. Meanwhile, Mahēndia's son Ayyapa appears in 920, as before stated, ruling the *Nolambavādi* Thirty-two Thousand, with his own son Annayya as a governor under him (**Jl 29**). In about 925 Annayya Bīra-Nolamba was himself on the throne (**Cl 6, 56**). When in 1072 the Nolamba king was again ruling *Nolambavādi*, as above stated, he is also said to be extending the Peñcheu<sup>1)</sup> kingdom (**Si 9**).

To continue the notice of inscriptions in the present volume, — **CB 26** informs us that it was in the reign of *Nolambādhirāja*, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahēndiādhirāja ruling the *Ganga* Six Thousand. In **Mb 227** there appears a *Mayindīa-Vikrama*, and in **Sd 39** a *Mayinde Dharmmaśi-Rāja*. These may be Mahēndia himself or subordinates with his name attached. In **Bp 41** Mahēndia-Nolamba is ruling the kingdom of the world. **Si 38** of 878 (Vol XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. **Mb 38** relates to his death and supplies a number of details. His mother (the *Ganga* princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Śiva and Vishnu she was promoting *dharma*, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahēndia's wife was a *Kadamba* princess, named *Divalabbarasi* or *Divāmbikā*. Her greatness was increased, it says, on the birth of a son *Iiva-Nolamba*. But this must have been her grandson. For according to the *Hēmavati* pillar Mahēndra's son was *Nanniga* or *Ayyapa*, whose sons were *Anniga* (*Bira-Nolamba*) and *Dilīpa* or *Iiva-Nolamba*, his wives according to **Si 39** being *Nāgiyabbe* and *Heleyabbe*. Moreover, at the beginning of the inscription it says that she established an *agrahāta* in her husband's name, while her son was acting worthily in the kingdom. On the death of *Vīra-Mahēndra-Nolambādhirāja*, who has the title *Nolamba-Nārāyana*, she, in addition to other works of charity, had a *Nolamba-Nārāyanēśvara* temple made in *Āvani*, and presented it with a sin-destroying bell. Among the inscriptions of *Ayyapa-Dēva*'s time, **Mr 52** mentions *Eleyappa*.

We next come to *Anniga* or *Bīra-Nolamba*<sup>2)</sup>. In **Sp 28** he is called [*Pallavjāditya śri-Annayya*]. **Gd 4** represents a *Ganga* prince, *Pilduvipati*'s<sup>3)</sup> son, as having joined *Bira-Nolamba* against the *Śāntara* king, whom he slew and delivering *Śāntara*'s head and shield to his ruler (*Nolamba*), died. **Sp 64** seems to attribute *Śāntara*'s death to a *Battamarasa*, whose son appears in **Sp 58**.

<sup>1)</sup> Peñjeru or Heñjeru, now *Hēmavati*, on the northern border of *Sira taluq*.

<sup>2)</sup> Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (**Bp 1** and **2**) which are worshipped in a temple under the name of *Gangamma*.

<sup>3)</sup> That is *Prithuvipathi*'s.

The most numerous are the inscriptions of Dilipayya or Iiiva-Nolamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **KI 245** in 966. In **KI 198** he is also called Nolpaya, and under him Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandiasékharai. Tiruvayya repaired the breach in the Vijayādityamaugala (or Bêtmangala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the *bituvatta* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayādityamangalam village, Kannanûr and Manayûr, to the five hundred Brâhmins of Kayvâra, whose interest it thus became to see that no injury befell the tank. Bêtmangala and Kayvâra must thus have both been included in the Ganga Six Thousand. Kayvâra is in Chintâmani taluq, near the headwaters of the Pâlâi, by damming which the tank is formed<sup>1)</sup>. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Âvani temple, and set up an iron post. **Mb 93, 94, and 264** show that Tribhuvanakaṭṭai was the head of the Âvani religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladâna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramāditya as the engraver, famed for his good qualities. **KI 245** calls him a *kâsiga* (or stone-cutter) of Koyatûr (? Combatore). **Mb 108** gives his father's name as Bijayitâchâri. He also engraved **Mb 161, 162 and 163**.

**Mb 126**, dated 961, shows the Mahâvali king Sambayya ruling Bidirûr under Iriiva-Nolamba. The Bânas had therefore lost their independence. The last of Iiiva's inscriptions is **KI 245**, dated 966.

In 969 Nanni-Nolamba, son of Dilipa Iiiva-Nolamba, had come to the throne (**Mb 122**). He may be the Nolambâdhirâja Chôrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Nolambâdhirâja of **CB 45** in 977. In **Sp 7** mahârâja-Nolambarasa is styled the best of the many famous door-keepers (*pratihâra*). This seems to point to the supremacy over the Mahâvalis or Bânas, who, as we have seen above, had become subordinate to the Nolambas. According to he was killed in the rout of Âhavamalla's army at . . . . . In 1000 and a few years after we find Nolambas as generals under the Chôlas (**Mb 208, Sp 14**).

### *Kâduvetti.*

Here may appropriately be added a few lines about Kâduvetti, a name frequently used for the Pallavas or some branch of them, and which is repre-

<sup>1)</sup> This tank has now been taken up for the water supply of the Kolar Gold Fields.

sented in the modern Karveti-nagara in North Arcot District. The earliest mention of Kâduveti occurs so far back as about 480 in the Siragunda stone (**Cm 50**, Vol VI). The Ganga king Śrîpurusha slew a Kâduveti in battle in about 750 (**Nr 35**), and Rakkasa-Ganga's granddaughter Chattala-Dêvi was married to a Kâduveti in about 1050 (**Nr 35**), whence she obtained the title of the Kâdava-mahâdêvi. Kâdava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kâduveti is in **Sp 8**, of about 750. Then in about 850 there is mentioned in **KI 79** a Pompalla who is said in **Mb 84** to be of Kâduveti descent. In **Sp 30** of about 880 a Kâduveti appears. In **Ct 143** is Râchâla Pompala in ? 956. **Mb 84** has already been referred to, where in 974 is a Nanna, who is of the Pompala-kula and Kâduveti-vamša. In **Ct 31** the death is recorded of Râjêndra-Chôla Pompalamârâya in about 1050, on the occurrence of which his servant Chelva-ganda had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kâduveti again, lord of Kâñchîputra, in 1123 (**Ct 160**). And in **Ct 45** and **52** of 1297 we have a Mukkana Kâduveti, who in the former is subordinate to the Hoysala king Viśvanâtha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

### *Kadambas.*

The Ganga plates **Gd 47** and **KI 90** mention Kîshnavarmmâ as the Kadamba king whose sister was married to Tadangâla Mâdhava, 4th century. Kîshnavarmmâ is described in the Bennûr plates (**BI 245**) as the fifth king of the Kadamba line, while Mâdhava was the fifth of the Gangas.

**Mb 38** and **50** contain notices of the Kadamba princess Dîvalabbarasi or Divâmbukâ who was married to the Pallava king Vîra-Mahêndra Nolamba-Nârâyana. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahâra, and in Âvam the temple of Nolamba-Nârâyanêśvara, which she endowed, and presented with a sin-destroying bell.

### *Ganga Pallavas.*

This is a conjectural name for certain kings who appear to have been Pallavas under the Gangas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasimhavikramavarma, written in old Tamil characters<sup>1</sup>, and **Mb 211** of the 12th year of the king Vijaya-Īśvaravarma, written in Vatteluttu characters<sup>1</sup>. Both are *vîrakal*, and contain references to Bânarasa,

<sup>1</sup> Also published in *Ep Ind* VII, 22, 24, with one of the 17th year of Vijaya-Īśvaravarma at p 28. One of the 18th year of Narasimhavarma appears in IV, 177.

while the former mentions also *Mayindiramikkiramaï* or *Mahêndia-vikrama*. This period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

### *Vaidumbas.*

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chôla kings Parântaka and Vira-Râjêndia subdued Vaidumba kings<sup>1)</sup> in the 10th and 11th centuries, and the Kalinga Ganga king Kâmârna VI had for his queen Vinaya-mahâdêvî, a Vaidumba princess, who became the mother of Vajrahasta V<sup>2)</sup>, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahârâja, described as Ganda-Tinêtra, ruling the kingdom of the world (that is, independent), with the Kuru dore or little river as his boundary. This river I am unable to identify<sup>3)</sup>. He made a grant for some one who died in battle with the Nolambânî-mahârâja. In **Sp 85** we have Vaidumba-mahârâja, also ruling the kingdom of the world. In this case Pallava-mahârâja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramâditya Tiruvayya under Iriva-Nolamba, and he repaired the breached tank at Vijayâdityamangala or Bêtmangala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Nolamba. In **Mb 198** we have Tiruvayya's son Chandrasêkhara, under Dilipayya, who was the same as Iriva-Nolamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmunda was given by the lord of the Kalavâra-nâd to Virudakâran or Kongiraiyam, together with the grant of Mâdmangalam in the Koygaikkurâi-nâd of Mêlai-Mâtâjapâdi<sup>4)</sup>. Several generations of his successors are named.

### *Âvani.*

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahêndra-bhatta is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Trimbhuvanakarttara-dêva, who, having ruled the *Âvani sthâna* for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**

<sup>1)</sup> So *Ind Ins* II, 379, III, 68

<sup>2)</sup> *Ind Ant* XVIII, 164, 175

<sup>3)</sup> See above, p. 18.

<sup>4)</sup> This means Upper Mahârâjavâdi. For Mahârâjavâdi see above, p. vii.

we have a Tribhuvanakaṭṭa ruling under (the Nolamba king) Dilīpayya. In **Mb 91** a Tribhuvanakaṭṭara-bhatāra was ruling in 1007, with no overlord mentioned. Tribhuvanakaṭṭa seems to have been the standing designation of the high priest of the place.

### *Rāshtrakūta.*

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kānṇara's Java (01 Yama).

### *Chōlas.*

The Chōla inscriptions, as might be expected, are numerous. Some are in Kānṇada, especially early ones, but the majority are in Tamil. A certain number contain Śaka dates, but as a rule the regnal year alone is given. It was the custom with the Chōlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kōlāramma temple at Kōlār, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kōlār, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chōla kings the calculations of Dr Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country<sup>1</sup>. The first definite date was discovered in the Âtakur stone<sup>2</sup>, Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as Rājaiāja, Rājādhirāja, Rājendra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chōlas first came into contact with Mysore, and in 1004 they captured Talakād and brought to an end the Ganga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

<sup>1</sup> *Ep Ind* IV, V, VI and VII, ending with p. 169, and App. **M**, 113 ff. A connected pedigree is given by Dr Hultzsch in *So Ind Ins* III, 196.

<sup>2</sup> Now in the Bangalore Museum. Also published in *Ep Ind* — the last time in VI, 50.

roughly from Aikalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakâd was taken by the Hoysalas and the Chôlas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôla inscriptions are three belonging to the local chiefs of the Nidugal and Hémavati country styling themselves Chôla-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôliga Muttarasa (**Gd 76**), and he was ruling the ? Râ[javâ]di Six Hundred, which included the Râmadi Three Hundred. **Gd 69** shows a Mayindama Chôla-mahârâja, and **73** and **75** may refer to the same person.

The imperial Chôlas begin with **Mb 203**, which is of the 28th year of Madure-gonda (the captiver of Madura), Kô-Parakésarivarmmâ. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannada.

The inscriptions of Râjarâja I follow. He came to the throne in 985, and in his reign the overthrow of the Gangas and the conquest of the south of Mysore by the Chôlas took place. The first is **Kl 76**, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were.<sup>1)</sup> Râjendra-Chôla Pallavarâditya Mukkarasa-Kâduvetti has a temple built and endows it. The inscription shows Kuvâlâla-nâd in Nigarihchôla-mâṅḍalam, the name given to the Kôlâr District by the Chôlas. **Kl 106<sup>c</sup>** is of his 12th year. In **Mb 208** and **209**, which are of his 16th year, and in Kannada, he is called Râjarâja Mummadi-Chôla. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Nôlambâdhujâja, who gave Perbanna (Hebbani) to the plunderer of Kâdiyanna (? Kâduvetti), and a farmer there repaired the big tank, which was breached. **Mb 123** is of his 19th year, and he has the title Râjakésarivarmmâ. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as—the destruction of the ships at Kândalûr-Šâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Vengai-nâd (the Eastern Châlukya territory near Râjamahêndri and the lower course of the Gôdâvarî), Gangapâdi (the Ganga kingdom in Mysore), Nulambapâdi (the Nôlamba territory in the north of Mysore), Tadigaivali, Kollam (Quilon), Kalingam, Kudamalainâd (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Nijirram, and deprived the Šêlinar or Pândyas of their glory. **Kl 106<sup>b</sup>** is of his 22nd year, when he made a grant for the

<sup>1)</sup> *pu maruvija polil elu*—this epithet has not been met with elsewhere.

goddess Pīḍāriyāi (Kōlātamma) **Ct 118** is of his 27th year, given as Śaka 933. The Pallava king Nolambadhūāja Chōrayya was ruling.

With **Sp 14, 17**, and **Ct 153** we come to the reign of Rājēndia-Chōla-Dēva, distinguished as Gaṅgaṅonda, the capturer of Gaṅga, as he was in command of his father's army when it took Talakāḍ and overthrew the Gaṅga power. **Kl 28** is of his 6th year, and **Kl 106a** of his 5th year. In the latter he has the title Parakeśarivarma. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. He conquered Idaiturai-nāḍ (Yedatoṛe on the Kāvēri), Vanavāsi (Banavāsi in the north-west of Mysore), Kollipākkaṛi, Mannar-kkadakkam (Manne in Nelamangala taluq, Bangalore District, the Gaṅga royal residence in the 8th century), captured the crown of the king of Īlam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of India which the king of the South (the Pāṇḍya) had formerly given up to the kings of Īlam. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the Kēralas (the kings of Malabar). He farther conquered many ancient islands, and secured the crown of pure gold which Paraśurāma had deposited for safety in the inaccessible Śāṇḍima island, when he twenty-one times uprooted the race of kings in battle. Nigarihchōla-maṇḍalam is here made to extend to Nulambapāḍi or Nolambavāḍi. A grant was made for the goddess Pīḍāriyāi, among other things, of five good she-buffaloes, which it says "must neither die nor grow old",—that is, they must not be allowed to do so, but be renewed from time to time. **Kl 112a** is of his 11th year, and describes him as having taken the East country and Gaṅga. Seated in a temple at Kāñchi, he made for the goddess Pīḍāriyāi of Kuvāḷala or Kōlār a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before.<sup>1)</sup> **Ct 47** is also of the king's 11th year, and in addition to the East country and Gaṅga, he is here said to have taken Kadāyam (apparently in Burma or Farther India).<sup>2)</sup>

<sup>1)</sup> See below, under **Kl 111**

<sup>2)</sup> See *So Ind Ins* III, 195

**Kl 44**, of his 12th year, repeats the statements in **Kl 106 a** above, and continues the recital of his exploits, from the seizure of the crown deposited by Parīśurāma, as follows — He gained the renowned Itattapādi Seven-and-a-half Lakh county (Rattavādi, the territory of the Rattas or Rāshtrakūtas), together with the unbounded fame of Jayasīnga (the Western Chalukya king), who turned his back (that is, fled) at Muyaṅgi and hid himself, captured Śakkaṛagottam (Chakkīakotta, in Central India), Madura-mandalam (the Pāndya territory), and various other places, including Otta-vishaya (Orissa), Vāṅgā-dēśa (Bengal) from which Gōvīndachandra fled, and Uttara-Lādam (Lāta in Gujarat). Eventually he seems to have made a grant for the god on the Śīpati hill (Śīti-betta in the west of the Kōlār taluq), which is said to be in Nulambapādi. **CB 13** is dated in Śaka 949. Here the king is described as capturer of Ganga and the East county. The inscription is in Kannada. **Kl 111** is of the same year, and is dated on the 240th day of the 16th year. Kadāram is added to the above two conquests. The king was in the palace at Vikramachōlapura in Kaivāra-nād (Chintamani taluq) and granted a village for the goddess Pīdāriyār of Kuvalāla. The method of carrying out the order was similar to that in **Kl 106 a** above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

**Kl 109 a** is of the 22nd year, and makes clearer some of the conquests mentioned in **Kl 106 a** and **44** above towards the end. Thus, he subdued Māśuni-dēśam, and in a battle at Ādinagaravai captured Indrāśan of the Lunai race, together with his relations and family treasures. And besides Otta-vishaya (Orissa), he took Kōśalai-nād (in Central Provinces), Tandabutti after destroying Dharmapāla, Southern and Northern Lāta (in Gujarat), defeated in battle Mahivāla of Śāngottal and captured his women and treasures. He also sent ships across the sea and captured Changūnāma Vijayōttungavaima, the king of Kidāram, together with his elephants and the riches he had honestly amassed, with a *tōraṇa* and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mā-Pappāla (a fort in the Talaing county of Burma), Mā-Nakka-vāram (the Nicobar islands). By order of the king, the general Uttama-Chōla had the brick portions of the temple of Pīdāriyār or Kōlāramma at Kōlār rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nād, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **Kl 14** is of the king's 24th year, and **Kl 149 b** of his 30th year.



**Ct 30** is dated in Śaka 970 (1048 A D), and brings us to the reign of Rājādhirāja-Dēva, who has the title Rājakēśarivarma. His notable deeds are the taking of Vīra-Pāṇḍya's head, and of Śērama's (the Chēra king's) Sale. This is called the 30th year of his reign, as he ruled conjointly with his father Rājēndra-Chōla from 1018. We have here the dandanāyaka Appamiyya as governor of the Mārajavādī Seven Thousand, with Vallū as his chief seat<sup>1)</sup> **CB 21** is of the king's 52nd year. He assisted his father in conquering Gangai in the north, Ilangai in the south, Mahōdai in the west, and Kadālam in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manābharianam, the famous king of the south (Pāṇḍya), sent the king of Vēnād to heaven, slew the king of Kalinga, destroyed the ships at Kāndalūi-Śālai on the (western) sea-coast, and gained the name of Jayangonda-Chōla. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105 c**, of the 33rd year, farther credits the king with the conquest of Ilangai and Itattapādi. **Kl 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

**Kl 112 b** is of the 35th year, but relates to Vijaya-Rājēndra-Dēva, Parakēśarivarma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyāna (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **Kl 107** is of his 3rd year. He is here said to have conquered the Rattavādī Seven-and-a-half Lakh country, and set up a pillar of victory at Kollāpūyam, also terrified Āhavamalla (the Chalukya king) at Koppam on the Pēriāi or big river<sup>2)</sup>, and captured his elephants, horses, women and treasures. A grant of two lamps for Kōlāamma was made on the 86th day. **Mb 107** of his 6th year gives farther details of the above exploits.

In **Ct 161** we come to the 6th year of Vīra-Rājēndra-Dēva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solai race, the best of the Pōla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pāṇḍya race and to have five times vanquished Āhavamalla (the Chalukya king). He also has the titles Rājāśekhara, Rājāśriyaya, Rājairājēndra Vīra-Chōla and Karikāla-Chōla. On the death of a landholder in Mēlai-Māiāyapādi<sup>1)</sup>, this man's wife entered the fire and was burnt with his body.

<sup>1)</sup> See above, p. vii.

<sup>2)</sup> See above, p. xviii.

With **Kl 108** begin the inscriptions of Rājēndīa-Chōla II, afterwards known as Kulōttunga-Chōla. This is of his 2nd year, 1071, and he has the title Rājākēśarīvarma. He overcame the deceit of his enemies<sup>1)</sup>, captured troops of elephants at Vayirāgaram, took tribute from the king of Dhāiā at Chakrakotta, and swayed his sceptre over every land in Jambu-dvīpa or India. An officer of his held an inquiry in the temple of Pīḍāiyāi (or Kōlātamma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106d Mb 49a** is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śāsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chōla family, in the Chōla-mandala 78 nāds, or in the Jayangonda chōla-mandalam 48000, in both of which they had settled by the favour of Rājēndīa-Chōla,—and that consequently no such tax should be paid in the Rājēndīachōla 18 districts and in Kandamādam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumari* cultivation, for washermen, cattle, Jains, etc.,—that the female servant in a house, and every house in which there are two women should supply free labour,—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105b** of the 4th year we have the designation of the queen,—Puvanamulud-udaiyāl (mistress of the whole world).

**Kl 91** is of the 7th year and gives the Śaka date. From this time the king is always called Kulōttunga-Chōla-Dēva (though this title is also given to him in one instance in the 4th year, **Mb 105b**). In **CB 24** a gold plate given to the god Nandiśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurāntaka<sup>2)</sup>. **Mb 42b**, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarāja he had wedded the goddess of Victory by his heroic deeds at Chakrakotta, and captured troops of elephants at Vayirāgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

<sup>1)</sup> The translation to be corrected accordingly. Also in **Mb 49** and **119**,

<sup>2)</sup> Then, as now, gold seems to have been of special importance in the Kolar country.

the crown of the South and of the country adorned with the Ponnî (or Kâvêî) His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêtû Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pândya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama),—who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family<sup>1)</sup>,—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Nangîlî (in the east of Kôlât District) as far as the Tungabhadrâ in Manalû, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks. He thus seized the two countries Ganga-mandalam and Singanam (? Sindavâdî) He then resolved on the conquest of Pându-mandalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean. The five Pândyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever. These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kannî. He established colonies in Kottâru and all other directions, the western hill chiefs being sent to heaven, and the Kungalar scattered. He next took possession of Kalnga, the land of many rivers,—and then permanently seated himself on the throne, with his queen Puvana-mulud-udaiyâl on his left, and his queen Êlulugam-udaiyâl (mistress of the seven worlds), an accomplished musician, on his right. A grant was made by some person for the god Râmêšvara of Âvanî. **Mb 54** of the 33rd year contains the same history. In **Sd 91** the donors swear by Tîu (Lakshmi) and by Âvanimulud-udaiyâl (the queen) not to do anything opposed to the conditions of the grant. The last of this king's inscriptions is **Sd 30** of his 49th year.

We then come to Vikrama-Chôla-Dêva, called Râjarâja. **Sd 86** and **9** are of his 2nd year, and have the Śaka date. In the latter a chief of Nallû erects a temple of Sômêšvara at Suguttûr and has it consecrated with much ceremony. **Ct 160**, of his 5th year, credits him with the destruction of

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<sup>1)</sup> On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed.

Kalinga and the conquest of Kadalmala. **Sp 61** is of his 10th year and has the Śaka date. The queen is styled here and in **Ct 70** Mukkôkilânadigal (she who has the heads of the three kings at her feet)

But the authority of the Chôlas in Mysore had now passed away and the next of their records, **Mb 44b**, though dated in the 12th year of Kulôttunga-Chôla II, with the Śaka equivalent, says that (the Hoysala king) vira-Ballâla-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **KI 218** we have a mahâ-mandalêsvaia Timmaya-Dêva Chôla-mahâiâja. He is probably the same as the Tuumalaiasa of **CB 34**, who had the Narasiṃha crest, and whose son has engraved his crest—the Gajasimha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayangonda-Chôla Ilavaṅṅi-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Âvani, Têkkal and Kurudumalai, in each of which there are groups of temples. **KI 221** calls him a Mudaliyâi, also **Mb 245**, **Mb 53** and **56a** of 1225, the first that are certainly dated, mention Kûttâdun-dêva. In **Mb 70** we have his wife Šengânda. According to **Mb 73** the first of the family was named Mâiâlva, whose son was Kûttâdun, and he married Šangâlvâr, daughter of Vâsudêva, the Nulambâda-râya of Âvani-nâd. From **Bp 35b** of 1228 Kûttâdun-dêva is represented as if independent, ruling the earth. In **Bp 79** of 1231 comes in Têkkal-râyan or Šembodayâgi. In **Mb 18** of 1234 we have the râjâdhuâja mahârâya, raisei up of the Kâñçî-vamša, mahârâya-Vira-Râya's son Yalavaṅṅi-Râya, restoring and liberally endowing the Sômêšvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva of Jayangonda-Šôla Ilavaṅṅi-râyan of **Mb 61** in 1254. **Mb 178** shows that he was the son of Kûttâdun. His wife was Šettâlvâi, who was the daughter of Šêlvânda (**Bp 32**). In **Bp 37b** he is said to be ruling over the earth. In **Mr 33** Têkkal-râyan appears again. In **Bp 60** of 1268 we have once more a Kûttâdun, son of Nâyan Vengâda, and the next year Ilaya (or the junior) Vâsudêvar, his son (**Bp 34**) ruling the earth. Also in **Mb 429**. In **Bp 38a** there appears to be another member of the family. In **Mr 36** of 1281 we have Kûttâdun, son of Tekkal-râyan, making a grant, and in **Bp 37** the people add to the grant, for the benefit of the Poysala king vira-Ramânâtha-Dêva.

In **Ct 13** is mentioned some one, whose name is gone, who was the family guru to the Chôla Pândya and Kêrala kings. This and a group of six other Tamil inscriptions are of the time of a Vira-Nârâyana whose name was

Rāghava-Dēva He was the mandalika of Koygarkkurū-nād In **Ct 38** he is styled mahā-mandalēśvara, and claims a victory in 1280 over Ganga-Perumāl From **Kl 92** and **99** he might be put under the Hoysalas In **Kl 239** Ilavañju-rāya himself is said to be one of the ministers of the Poysala king

With **Mb 189** we go on again with Kūttādun, son of Vāsudēvan, Jayan-gonda-Chōla Ilavañju-rāyan As previously noticed, the family was evidently Mudalyār (see **Bp 26**) In **Mr 7** we have a Chōlappa-Perumāl in 1336, and in **Mr 15** of the same date Śembondiyāgan The Vijayanagar empire was established in this year and soon absorbed all the country But **Gd 58** and **59**, which are in Kannada, (the employment of Tamil now coming to an end), contain a reminiscence of the Chōlas in a Pommana, who had been *āradhya* or priest to Rāja-Rājēndra-Chōla

### *Hoysalas.*

The Hoysala inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chōla occupation), and the greater number belong to the time of Rāmanātha-Dēva He was one of the sons of the Hoysala king Sōmēśvara, who on his father's death in 1254 received as his half share Kōlār, along with the Tamil country down to Śirangam, near Trichinopoly, while the other son Nārasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannada country

The first inscription here is **CB 17** of the time of Vīra-Ganga Bitti-arasa, better known as Vishnuvardhana He is described as captiver of Talakād (with which victory began his expulsion of the Chōlas from Mysore), and as having conquered Kongu (the Salem and Coimbatore districts), and set up a pillar of victory When he was at Koppa in Talakād, he confirmed certain endowments for the temple at Nandi

Then follow several inscriptions of the time of his son Nārasimha, who receives his father's titles, including the credit of his conquests In **Kl 100a** and others, grants are made to the god at Vellyūr or Bellūr, which was an agrahāra named Vishnuvardhana-chatruvēdimangalam **Kl 169** is about the big Sōmāmbudhi tank on the Pālār, but the details are unfortunately effaced **Bp 9** on the other hand is complete and of much interest and importance The senior general Chokkmayya, who calls himself Vishnuvardhana-Dēva's Garuda, was encamped at Nangūl, apparently after signal victories over kings named Śankha and Panaijotta, and over the rulers of Kāñchi and Kongu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gangavādi Ninety-six Thousand In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayādityamaṅgalaṃ (Bētmangalam), which had been breached for a long time<sup>1)</sup>, had the big sluice built, and erecting there a temple of Durgaiyār, endowed it with lands, and established the mahâ-grāma. This was in 1155. Some years later, in 1167, the commander-in-chief Amaiṣvāra-dandanāyaka built a permanent encampment at Bētmangala and lived there (**Bp 8**)

**KI 159** brings us to Ballāla-Dēva. In **Gd 41** a certain Pochiya Keriyanāyaka seems to have given his head in order to ensure success to a force that was marching to war **KI 44b**, although of Ballāla's reign, is dated in the year of Kulōttunga Chōla. **Ct 46** is probably of the time of Nārasimha II

With **Mb 121a** begin the inscriptions of Rāmanātha-Dēva. This is of his ? 14th year. They become more numerous from the 30th year (**Bp 82**). All the titles of the other Hoysalas are given to him in **KI 27**. In **KI 234** a Kāduvetti makes a grant. Ilavaṅṅi-lāya is mentioned as one of the king's ministers in **KI 239**, along with Maṅṅiya-māvuttai, who in **Bp 23** and **25a** is called the king's son. The last of Rāmanātha's inscriptions is **Bp 25a**, of his 41st year, 1295. **Ct 45** follows, of the 31d year of (his son) Viṣvanātha-Dēva, 1297, in which Mukkanna-Kāduvetti makes a grant

But meanwhile in **KI 102** has appeared, in 1293, Ballappa-dannāyaka, son of Nārasimha-dannāyaka, son of vīra-Ballāla-Dēva. This seems to deny the royal title to Ballāla III and his father Nārasimha, who was Rāmanātha's rival. But whatever designs may have been formed on the part of Rāmanātha's family to continue the partition of the Hoysala territories, they must have been frustrated. For in **Gd 49** we find Ballāla III securely seated on the throne, and no more is heard of the other branch. The Hoysala territories were once more united under one head. Ballāla is here said to be in Hosavīdu, in **KI 173** called Pudaṇḍavīdu in Tamil, which has the same meaning, — new camp or capital, as opposed to Halebīdu, the old capital. It may possibly be Hosūr in Gombidnūr taluq, or perhaps the Vūṭpākshapattana-Hosadurrga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurrga in Chitaldīoog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20**, **Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nāds of which a list is given. These probably formed the territory of Rāmanātha above the Ghats, called apparently the Kundanī kingdom. Kundanī was Rāmanātha's royal residence, and may be the present Kundana in Dēvanahalli taluq

<sup>1)</sup> We have already seen above p xx that this tank had breached and was repaired in about 950. It lately breached in 1908

**Mr 100** calls it the Hesari-Kundam kingdom. Hesari appears in the name Hesarghatta in Nelamangala taluq. **Kl 10** mentions the big tank of Vittimangala (Bêtmangala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-dannâyaka, who is described as the younger brother of Dâti-Singadannâyaka, the son of the Poysala king vîra-Ballâla-Dêva. He seems a different person from the Ballappa-dannâyaka above mentioned, under **Kl 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**)<sup>1)</sup>. In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Mâchîya-dannâyaka's son Gangîdêva-dannâyaka, was ruling in Penugonda.

In **Mr 82** of 1341 vîra-Ballâla is said to have erected a pillar of victory at Sêtu (Adam's Bridge at Râmêšvarîam, between the Madura coast and Ceylon). The last Hoysala inscription here is **Mr 16**, dated in 1343, where we have Ballappa-dannâyaka again.

### *Nripatunga-kula.*

In **CB 41** we have in 1270<sup>2)</sup> a Vembi-Dêva, evidently the same as the Byembi-Dêva of **CB 14**, where he is said to be of the Nripatunga-kula. In the former he is styled mahâ-mandalîka, Tîbhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep Ind* IV, 181, it would appear that Nripatunga was of Pallava descent, but traced his remote origin to the Gangas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Ganga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Râshtrakûta king Gôvînda claims to have conquered in about 804<sup>3)</sup>. Nripatunga's mother was Śankhâ, daughter of the Râshtrakûta king Nripatunga Amôghavarîsha, after whom he was probably named.

Vembi-Dêva has also the epithet *annan-ankakôra*, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembarsa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagai.

### *Vijayanagar.*

Of the Vijayanagai inscriptions, some are in Tamil, but the majority in Kannada. **Bg 70** professes to be of the date 1336, the very year in which

<sup>1)</sup> **Kl 54** calls him Perîya-Vallappa dannâyaka, son of vîra Vallâla Dêva.

<sup>2)</sup> This date is fixed from an inscription of his in Dêvanahalli taluq (Bangalore District) dated 1283.

<sup>3)</sup> See *Ind Ant* XI, 126.

usurped the throne, taking the name Nṛsiṃha. His son Immaḍi-Nṛsiṃha succeeded him, but being murdered, then general, also called Nārasinga, of a Tuluva family, in his turn usurped the kingdom. In the time of Nṛsiṃha-Rāya, the Bāhmanī Sultān invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mālū (Kōlār District), said to be "the greatest of the forts of that county"<sup>1)</sup> Nṛsiṃha took to flight, and afterwards tendered his submission, but the Sultān marched on to Kāñchī, 'situated in the centre of the dominions of that malignant one', and plundered the town and temples "which were the wonder of the age"

**Mr 3** informs us that Gōpa-Rāja's minister had the image of Gandabhêrunda brought from the place where it was in Pāla-nād, and set it up at Tēkal in 1431, in a mantapa opposite the Varadaīāja temple. In **Mr 1** Gōpa-Rāja directed his minister to rebuild the inner and outer forts of Tēkal, originally erected in the time of Ballāla-Rāja, but which had been overturned and gone to ruin. On the completion of the bastion called Rāja-gambhīra, Gōpa-Rāja and his son Tippaya had tigers brought there and hunted them. In this then hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gōpasamudra, and built palaces for Gōpa-Rāja and for himself, from which they could see the spire of the Varadaīāja temple.

**Kl 33** states that in 1467 Kathāri Sāluva Nārasinga-Rāja (the above Nṛsiṃha) restored to the Bhairava temple at Sihattī (Siti-betta) the villages formerly granted as endowments by Rājendra-Chōla and Vira-Ballāla, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Nārasinga dynasty. Nārasa's conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nṛsiṃha. The inscription was composed by Nārasimhārya, and differs in some respects from the numerous flowery compositions of Sabhāpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbāgal Śrīpāda-rāya matha of the Mādhyā sect. **Mb 60** is a grant by Śīti-Ranga-Rāja in 1645 to the Āvani matha, which belongs to the Smārta sect. It contains the long account of the origin and genealogy of the Rāmarāja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhāpati's grandson, and Kāmakōṭi's son, the poet Rāma, Sōmanāthārya, grandson of Kāmaya Ganapayārya, wrote the śāsana

<sup>1)</sup> See Major King's account of the *Buḥan-t Ma'asni* (*Ind Ant* XXVIII, 134).



*Āvati.*

There are several inscriptions of the Āvatinād piabhus **CB 40** shows us Kātepuia Bane, son of Dodda-Baire-Gauda, grandson of Mari-Gauda, and great-grandson of Mari-Baire-Gauda. It states that Nandi-mandala, five leagues in extent, which was assigned for the god Pañcha-Nandiśvara, had been favoured to him,—and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kātepura, south of the Nandi mountain, to Nandiśvara-guru, son of Nandiśa-guru, grandson of Skanda-guru, and great-grandson of Gauri-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Sonapa-Gauda made a grant (**Gd 52**), and others down to 1792 (**Sd 95**). In **Bg 36** a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

*Sugatār.*

The Sugatār chiefs have the general name Tamme-Gauda. For some military service the title of Chikka-Rāya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (**Mb 241**), and they continue down to 1669 (**Mb 114**). In **Mb 76** the chief's sister through her *purōhita* made offerings in 1500 at Āvani, which is called the southern Gayā, and offerings in which she, it is said, declared by Vālmiki to secure the same reward as offerings made in Kāsī, Gayā and Prayāga. And in 1629 the chief, with his wife and others, had the *agnishtōma* sacrifice performed in the same place by Kīshna-sōmayāji (**Mb 62**).

*Rāyadurga.*

The only inscription of this family is **Mb 97**, dated 1527, in which we have Tipparasa and his son Bhōgarasa.

*Gummanāyakanpālya.*

There are a number of inscriptions of this family, but they contain nothing of special importance.

*Mahrattas.*

Kōlār formed a part of the *yāgir* bestowed on Shāhji, the father of Śivaji, by the Bijapur State, and he committed the charge of the district to his son Sambhaji or Sambhōji. Of his time there are several inscriptions, dating

*Tâdigol.*

This *pâlya* was in the Šiṅivâspur tâluq, and in **Sp 37** is called the Tâdigolla-Yêrukâluve-šime. The inscriptions all belong to the 18th century, and call for no special remark.

*Kottapâlya.*

Very similar to the above.

*Râlapâḍi.*

Only one inscription, of no importance.

*Itikedurga.*

The *ḡḡḡ dâr* of this place, which was in Bâgepalli taluq, was a Muhammadan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

*Halakâr.*

This place is in Goribidnui taluq. The *ḡḡḡ dâr* here also was a Muhammadan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (**Gd 43, 44**).

*Mysore.*

There are only two inscriptions of the Mysore rulers, both of the time of Tipu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**Kl 119**). In 1798 a grant was made to the Halakûi *ḡḡḡ dâr* on account of a new tank he had caused to be constructed (**Gd 44**).

*Architecture.*

The most important building in the District, architecturally, is the Nandišvara temple at Nandi. It contains a mantapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see **CB 26**). But the numerous inscriptions at and on the building show that it was extended in the Chôla and Hoysala period, the 11th and 12th centuries. The god is called Bhôga-Nandišvara in distinction from the Yôga-Nandišvara on the top of the Nandi hill, which is connected with it and to

from 1653 to 1680 **KI 227** calls him the son of Śivāji, of the Bhōśala-nīla, and **Mb 154** mentions a son of his. In **KI 219** he makes a grant for the restoration of the Hōlū tank

One of the most interesting is an inscription of his on the Nandi hill (**CB 32**), dated 1680. It begins with a description of the hill. In the east of the Kairātaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champa*, fig, orange or citron, and *tamāla* or *honge* trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-fort for the Ballāpura kingdom, being considered secure from the fear of enemies. On one occasion a Mlēcchha (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Śiva-chatriapati's (Śivāji's) son Śambhōji was ruling there, and Bālāji Kṛishna, the governor of hill forts, who had charge of the Jagadēva hill-forts (those of the Channapatna kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunatha-pandita. This was Śivāji's minister.

**KI 227, 224** and **254** are grants by Jayitā-Bāyi, the wife of Sambhāji-Rāja. **Ct 54** is a grant by his son Malukōji, who had received some nād, the name of which is partly gone, as a *mirāsī* from the illustrious Chetriapati Śivāji-mahārājādhirāja. Kolāla is said to be one of the seven nāds under the government of Śivāji.

**Bg 45** of 1775 is a grant by order of Muiāji Hindu-Rāvu Ghōrapade, the Mahratta chief of Gutī (Gooty), who was an ally of the Ballāpuri family. They are mentioned in **CB 54**.

### *Bijāpur.*

Of the Bijāpuri period there are a few inscriptions. **Mb 98** relates to a dispute in 1703 between two Śivāchāri gurus, one the head of the original or western Tiruvālangādu, and the other that of the new or eastern Tiruvālangādu. Both claimed the Bhava Bhēri merchants of Bēlūri as their disciples. Gulām Alī Khān Sāheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**KI 74**).

### *Mughals.*

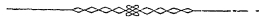
Only two inscriptions come under this head. **CB 9** records a grant on account of the construction of a pond in 1730.

which a Chôla officer gave a gold plate in 1049 (CB 21)<sup>1)</sup> From CB 29 it may be conjectured that they were originally perhaps Jain temples

The other building of most interest, though of ordinary construction, is the Kôlâiamma temple at Kôlâr. This was a local deity, called in the Tamil inscriptions Pîdâriyâi, and the Chôla kings, on their conquest of Kôlâi, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033 (KI 109 a). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sômêšvara temple is a finer building, but more modern, of the Vijayanagarî period.

The group of temples at Âvanî are also of interest, and their walls are likewise covered with Tamil inscriptions. There are separate temples dedicated to Râma, Lakshmana, Bharata, Šatrughna, Vâli, and Sugrîva.

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hîre-Bîdnur, near Goribîdnur, of the 17th century. There is also the Inâmbâra, the mausoleum of Haidar Ali's father, at Kôlâr.




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<sup>1)</sup> A similar gift was made for the Bhoga-Nandisvara in 1092 by another person (CB 24)

## Classified List of the Inscriptions, arranged in chronological order.

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
<b>Mahâvalis.</b>					
338	Vadhûvallabha Malla- dêva Nandivaimmâ	Mb 157	c 850	Vikramâditya	Mb 86
c 715	Mahâvali Bânarasa	" 261	c 850	Mavali Bânarasa	" 26
c 725	" "	Bp 13	c 850	Mahâbali "	" 124
c 750	" "	Kl 235	c 850	Mâbali "	" 230
c 750	" "	Bp 48	c 890	Mahâbali "	" 243
c 750	" "	" 86	c 890	Mahâvali "	" 244
c 780	Bâna-Vidyâdhara	Mb 92	c 900	(Karonni Vânarasa)	" 211
c 780	Mahâvali Bânarasa	Sp 5	c 900	(Kanda Vânadî-arasa)	" 227
c 780	" "	" 6	c 900	Bjayitta Bânarasa	" 243
c 800	Prabhumeu	Ct 107	c 900	" "	" 244
c 850	Vânarasa	Mb 265	c 900	Bjayittayya	Sp 40
c 850	Mahâvali Bânarasa	Kl 200	909	Bjeyitta Bânarasa	Mb 229
c 850	" "	Mb 228	961	Sambayya	" 126
<b>Gangas.</b>					
c 360	Vishnugôpa's son	Mb 263	762	Śrîpûusha	Gd 47
c 370	Mâdhavavaimmâ	Mi 73	c 765	"	Sp 65
° 425	Kongunivaimmâ	" 72	767	"	Mb 80
c 725	Mâdhava Muttarasa	Bp 13	c 767	"	" 255
c 750	Śrîpûusha	Kl 229	c 770	"	Sp 57
c 750	"	" 230	c 770	"	Sd 11
c 750	"	" 232	c 800	Śivamâra	Kl 231
c 750	"	Bp 86	° 815	"	Gd 54
c 750	"	Sp 20	c 850	Nîtimârgga	Kl 79
c 750	Muttarasa Śtîpurusha	Mr 96	c 850	Permmnadigal	Mb 228
c 750	Konguni	" 74	903	Râjamalla Satyavâkyâ	Kl 90
751	Konguni Muttarasa	Kl 78	c 920	Pilduvipati's son	Gd 4
753	" Śrîpûusha	" 6	c 970	Mârasingha-Deva	Bp 47
c 753	" "	" 8	974	" "	Mb 84
c 753	" "	" 11	c 985	Rakkasa-Ganga	"
c 760	Śrîpûusha	Kl 7		Râchamalla	Sp 59
1198	(Vikkîrama Gangan)	Kl 131	c 1220	Gangan	Kl 127
1216	Vîra-Gangan	" 120	° 1222	Sella-Gangan	Mb 212
1216	" "	" 130	° 1225	Vîra-Gangan	Kl 121
1219	" "	" 120	c 1250	"	Mb 221
c 1220	(Vikkîrama-Ganga's son)	Kl 129	c 1270	Selva-Gangan	Kl 171
			° c 1270	" "	" 243

Date A. D.	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
? c 1270	Uttama-Sôla-Gaṅgan	Kl 244	c 1284	Vîra Gaṅgan	Kl 138
? 1273	Gaṅga-Perumâḷ	" 242	? c 1284	Gaṅga-Perumâḷ	, 143
1278	Kariya-Gôpâlan	Sd 110	? c 1284	"	Mb 16
1279	" Gaṅga-Perumâḷ	Kl 49	1285	"	Kl 55
c 1280	Veṭṭummârabâṇa	" 69	1286	Vâsudêvan	" 45
c 1280	"	" 76	1286	nna-Gaṅga-perumâḷ	" 95
c 1280	"	" 110	1289	Gaṅga-Perumâḷ	Ot 117
c 1280	"	" 123	? 1298	Irâjarâja - Karkkaṭa -	
c 1280	"	Mb 218		mahârâja	Kl 38
c 1280	"	Bp 55	c 1300	Uttama-Sôla-Gaṅgan	Bp 54
1280	Vâsudêvan	Kl 48	? 1312	"	Sd 36
1281	"	" 47	? 1321	Vikkirama-Gaṅgan	Kl 77
1283	Gaṅga-Perumâḷ	" 46	? 1333	Kumâra-Sikkadêva	CB 18
c 1283	"	" 50	1336	Karkkaṭa-nârâyan	Mr 14
1284	Vira-Gaṅgan	" 137			

## Kadambas.

c 390	Kṛiṣṇavarṃmâ	Gd 47	c 890	Divâmbikâ	Mb 38
c 390	"	Kl 90	c 890	"	" 50

## Chalukyas.

c 640	Satyâśraya	Gd 48	757	Kîrtivarṃma-Satyâ- śraya	Kl 63
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## Pallavas.

c 733	Nandipôtavarṃmâ	Kl 63	c 880	Noḷambâdhirâja	Gd 5
? c 755	Pallava-mârâja	Bg 77	c 880	"	Ot 36
c 800	" Râma	Mb 59	c 880	"	" 124
c 800	Noḷamba	Bp 46	c 880	Noḷamba and Mayinda	Sp 30
c 800	"	Sd 59	c 880	Mayinda Vikrama	Mb 227
c 815	Noḷambâdiyarasa	Kl 233	c 880	" Dharmmarâsi	Sd 39
c 820	"	Bp 45	c 880	Mayindamarasa	Sp 19
c 850	Noḷambâdhirâja	Kl 59	c 880	Mahêndra	Gd 75
c 850	"	" 79	c 880	Mahêndra Noḷamba	Bp 41
c 860	"	Mb 248	c 890	Mahêndrâdhirâja	" 64
c 870	"	Sd 32	c 890	"	Ot 116
c 870	"	Sp 27	c 890	Vira-Mahêndra-Noḷam- bâdhirâja	Mb 38
c 880	"	Mb 102	c 900	Ayyapa-Dêva	Sp 29
c 880	"	Sp 50	c 900	"	Bp 112
c 880	"	Sd 33	c 900	"	Mr 52
c 880	"	CB 26	c 900	"	

Date A D	Name of Ruler	Taluq No	Date A. D	Name of Ruler	Taluq No.
c 920	Aṅṅayya	Sp 28	c 950	Dilipayya	Mb 198
c 920	Vīra-Noḷamba	Gd 11	c 950	"	" 93
c 920	Bīra-Noḷamba	Sp 64	c 950	"	" 94
c 920	Aṅṅiga "	Gd 4	c 950	"	" 264
c 925	Bīra-Noḷamba	Sp 58	c 950	Dilīpa Noḷamba	" 161
c 925	"	Kl 9	c 950	"	" 162
c 925	"	" 57	c 950	"	" 163
c 930	"	Gd 85	951	Iriya-Noḷambādhirāja	Ct 49
c 930	"	" 86	c 951	"	" 50
c 930	"	" 87	? 956	Noḷambādhirāja Noḷa-	
931	"	Ct 43		payya, Dilīpayya	" 143
931	"	" 44	961	Iriya-Noḷamba	Mb 126
c 950	Iṅṅivi-Noḷamba	Kl 158	966	"	Kl 245
c 950	"	Mb 31	969	Nanni-Noḷamba	Mb 122
c 950	"	" 32	974	Noḷambādhirāja Chō-	
c 950	"	" 108		rayya	" 84
c 950	" Nolipayya	Bp 4	977	"	CB 45
c 950	" "	Kl 198	c 985	Pṛi[thvi]-Noḷambādhi-	
c 950	Dilīpayya	Mb 51		rāja	Bp 3
c 950	" Noḷamba	" 52	? 988	Noḷambarasa	Sp 7
c 950	Dilīpa Noḷamba	Sp 25	1000	Noḷambādhirāja	Mb 208
c 950	Dilīpayya	Bp 40	1010	Noḷambādī Chōrayya	Ct 118
c 950	"	" 43	c 1015	Chōraya-Dēva	Sp 14
c 950	"	" 44	1049	Udayāditya-Dēva	Gd 57
c 950	"	Mr 63			

## Kāḍuvetti.

c 780	Kāḍuvetti	Sp 6	c 1050	Rājendra - Chōḷa-	
c 850	Pompallam-Oḍeyar	Kl 79		Pompala	Ct 31
c 880	Kāḍuvetti	Sp 30	1123	Kāḍuvetti	" 160
? 956	Rāchāla Pompala	Ct 143	? 1200	Mukkanna-Kāḍuvetti	Kl 221
974	Nanna. . .	Mb 84	1297	" "	Ct 45
1047	Rājendra - Chōḷa-		c 1297	" "	" 52
	Pompala	Ct 30			

## Gaṅga Pallavas.

c 880	Vijaya - Narasimha - Vikramavarma	Mb 227	c 900	Vijaya-Īsvaravarma	Mb 211
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## Vaidumbas.

c 900	Vaidumba-mahārāja	Bg 62	951	Tiruvayya	Ct 49
c 900	"	Sp 85	c 960	Chandraśekhara	Mb 198
c 950	Vikramāditya Tiru- vayya	Bp 4	c 1100	Vaidumba-gāmuṅḍan	Ct 9

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
Āvani.					
c 920	Mahēndra-bhaṭṭa	Mb 67	c 950	Tribhuvanakarṭta	Mb 94
931	Tribhuvanakarṭtara- dēva	" 65	c 950	"	" 265
c 950	Tribhuvanakarṭta	" 93	1007	Tribhuvanakarṭtara- bhaṭṭara	" 91
Rāshtrakūṭa.					
c 950	Kannara	Mr 94	..	...	..
Chōlas.					
? c 750	Chōliga Muttarasa	Gd 76	c 1030	Rājēndra-Chōla-Dēva	Bg 8
c 900	Maymda Chōla - mahā- rāja	" 69	c 1030	"	Kl 115
c 900	Chōla-mahārāja	" 72	c 1030	..	Mb 120
c 900	"	" 73	c 1030	"	Ct 138
c 900	"	" 75	1033	"	Kl 109 a
934	Parakēsarivarmma	Mb 203	1033	"	Bg 6
991	Rājarāja-Dēva	Kl 75	? c 1033	...	" 7
? 996	" "	" 106	1033	"	CB 19
1000	" Mummaḍi-Chōla	Mb 208	c 1035	"	Kl 14
c 1000	" "	" 209	1041	"	" 149 b
c 1000	" "	" 256	1047	Rājādhirāja-Dēva	Ct 30
1003	" "	" 123	c 1047	"	Kl 56
1006	"	Kl 106 b	1049	"	CB 21
1010	"	Ct 118	c 1050	"	Mb 165
c 1015	Rājēndra-Chōla-Dēva	Sp 14	1050	"	" 105 c
c 1015	"	" 17	1050	"	" 106 a
c 1015	"	Ct 153	? 1051	"	Kl 19
? 1017	...	Kl 24	? 1052	Vijaya-Rājēndra-Dēva	" 112 b
? 1017	...	" 25	1054	Rājēndra-Dēva	" 107
1017	"	" 26	1057	"	Mb 107
1019	"	" 106 a	1069	Vīra-Rājēndra-Dēva	Ct 161
c 1020	"	" 112 g	? c 1069	...	" 163
1022	"	" 112 a	1071	Rājēndra-Chōla-Dēva	Kl 108
1022	"	Ct 47	? 1071	..	" 106 d
? 1023	"	Kl 44	1072	"	Mb 49 a
? 1023	"	" 112 f	1072	"	" 119
c 1025	"	" 112 e	1072	"	Sd 92
c 1025	"	" 187	1073	"	Mb 105 a
c 1025	"	Mb 216	1073	"	" 106 b
1027	"	CB 13	1073	Kulōttunga-Chōla- Dēva	" 105 b
1027	"	Kl 111	1076	"	Kl 91



Date A. D	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
1079	Kulôttuᅅga-Chôla-		1228	Jayaᅅgoᅇᅇa-Chôla Iᅇa-	
	Dêva	Mb 47		vanji-râyan	Mb 73
1080	"	Sd 66	1228	" "	Bp 35 <i>b</i>
1082	"	Kl 43	1228	" "	" 37 <i>a</i>
1089	"	" 149 <i>a</i>	1229	" "	Mb 71
1092	"	CB 24	1231	" "	" 72
1096	"	Mb 42 <i>f</i>	1231	" "	Bp 35 <i>a</i>
? 1096	"	Bp 16	1231	" Têkkal-râyan	" 79
? 1098	"	Mb 42 <i>b</i>	? 1234	Yalavanji-Râya	Mb 18
c 1100	"	" 49 <i>c</i>	? 1254	Jayaᅅgoᅇᅇa-Chôla-Iᅇa-	
c 1100	"	Ct 166		vanji-râyan	" 61
1102	"	Mb 54	? 1256	" "	" 192
1102	"	Sd 91	1260	" "	" 178
1104	"	Mb 42 <i>c</i>	c 1260	Iᅇaiya Vâsudêvan	Bp 37 <i>b</i>
1108	"	Sd 83	1262	" "	" 32
1112	"	Mr 101	? 1264	Jayaᅅgoᅇᅇa-Chôla-	
1113	"	CB 25		Têkkal-râyan	Mr 33
1118	"	Sd 30	1268	Kâtâtâᅇun-dêva	Bp 60
1120	Vikrama-Chôla-Dêva	" 8 <i>b</i>	1269	Iᅇaiya Vâsudêvar	" 34
1120	"	" 9	c 1270	"	Mb 42 <i>g</i>
1121	"	Ct 78	1270	"	" 187
1123	"	" 160	1271	"	" 55
1124	"	" 162	1273	Vâsudêvan	" 184
1127	"	Sp 61	1277	Iᅇavanji-râyar	" 186
1127	"	Kl 186	1277	"	" 245
1130	"	Ct 70	1278	Têkkal-râyar	
? 1140	(Timmaya-Dêva-Chôla)	Kl 218	? c 1280	Iᅇavanji-râyar	Bp 38 <i>a</i>
? c 1150	Tirumalarasa " " )	CB 34	1281	Têkkal-râyan	Mr 36
1189	Kulôttuᅅga - Chôla -		1281	"	" 37
	Dêva	Mb 44 <i>b</i>	1284	"	" 38
? 1200	Jayaᅅgoᅇᅇa-Chôla Iᅇa-		1291	Iᅇavanji-râyar	Kl 239
	vanjiyâr	Kl 221	1298	Kâtâtâᅇun-dêvan	Mb 189
? c 1200	. . .	Mb 236 <i>b</i>	1299	"	Bp 26
1210	Kulôttuᅅga - Chôla -		1302	"	Mb 42 <i>d</i>
	Dêva	" 125	1306	"	" 57 <i>a</i>
1225	Jayaᅅgoᅇᅇa-Chôla Iᅇa-		1336	ᅇolappa-perumâl	Mr 7
	vanji-râyan	" 53	1336	Sembondiyâgan	" 15
1225	"	" 56 <i>a</i>	c 1408	. . .	Gd 58
1228	"	" 41	1408	. . .	" 59
? c 1228	"	" 70			

## Hoysalas.

c 1135	Vîra-Gaᅅga	CB 17	1153	Nârasimha-Dêva	Kl 100 <i>a</i>
c 1150	Nârasimha-Dêva	Gd 55	1155	"	" 169

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1155	...	Bp 9	1291	Rāmanātha-Dēva	Mr 43
1163	Nārasimha-Dēva	Kl 177	1292	"	Sp 62
1167	"	" 93	1293	"	Mr 99
1167	"	Bp 8	1293	"	Bp 23
c 1180	Ballāḷa-Dēva	Kl 159	1293	"	" 27
1180	"	Gd 41	1293	Ballappa-daṇṇāyaka	Kl 102
1185	"	Mb 45	1294	Rāmanātha-Dēva	" 18
1189	"	" 44 <i>b</i>	1294	"	Bp 33
? c 1200	"	Gd 40	1294	"	Ct 88
? c 1200	"	" 51	1295	"	Bp 25 <i>a</i>
? c 1230	Narasīṅga	Ct 46	1295	"	" 25 <i>b</i>
? 1268	Rāmanātha-Dēva	Mb 121 <i>b</i>	1297	Viśvanātha-Dēva	Ct 45
? 1269	"	" 121 <i>a</i>	? c 1300	Ballāḷa-Dēva	Gd 49
1271	"	Mr 45	1301	"	Mr 67
c 1280	"	Kl 13	1301	"	CB 20
c 1280	"	Mb 171 <i>a</i>	1301	"	Mr 71
1281	"	Mr 37	1301	"	" 100
1284	"	Bp 82	1307	"	" 83
1284	"	Mr 38	1312	"	Sd 36
1284	"	Kl 98	? 1314	"	CB 8
1284	"	Ct 91	1319	"	Kl 82
1285	"	" 100	1321	"	" 128
1286	"	Kl 27	1321	"	" 173
1286	"	" 95	1323	"	" 10
1287	"	" 139	1325	"	Mr 49
1287	"	" 140	1328	Ballappa-daṇṇāyaka	" 10
1288	"	" 92	1328	"	" 12
1288	"	" 99	1328	"	" 13
1288	"	Bp 59	1330	"	" 18
1288	"	Mr 98	c 1330	Ballāḷa-Dēva	" 68
1288	"	Sp 36	1333	"	" 28
1289	"	Mb 44 <i>a</i>	1333	"	Gd 16
1289	"	" 48	1337	"	Bp 63
1289	"	Ct 117	1337	"	Ct 53
c 1289	"	Mb 57 <i>b</i>	1338	"	Mb 160
1290	"	" 100	1338	"	Bp 10
1290	"	Ct 84	1339	Ballappa-daṇṇāyaka	Kl 54
? 1291	"	Kl 28	1339	"	Bp 28
1291	"	" 234	1341	Ballāḷa-Dēva	Mr 82
1291	"	" 239	1342	"	Kl 32
1291	"	Bp 68 <i>a</i>	1343	Ballappa-daṇṇāyaka	Mr 16

## Nripatūṅga-kula.

1270	Vembi-Dēva	CB 41	1378	Bembarasa	Ct 68
c 1300	Byembi-Dēva	" 14	..	...	..

Date A. D.	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
Vijayanagar					
1336	Harihara	Bg 70	1396	Bukkaṇṇa-Uḍaiyar	Mb 34
1344	Bukka-Rāya	Mb 158	1397	" "	Bg 10
1344	"	Ct 89	1397	Immaḍi-Bukka-Rāya	Mb 74
? 1346	"	Kl 201	1397	Harihara-Rāya	Kl 248
1346	Hariyappa-Uḍaiyar	Mr 39	1398	" "	Mb 29
1346	"	" 61	1402	Dēva-Rāya	Gd 2
1351	Kampaṇṇa-Uḍaiyar	Kl 202	1402	"	" 23
1356	"	" 222	1402	"	" 56
1359	"	Bp 31	1403	Harihara-Rāya	Ct 86
1360	Bukkaṇṇa-Uḍaiyar	Ct 75	1404	"	Kl 73
1360	"	" 76	? 1406	"	Mr 87
1361	Kampaṇṇa-Uḍaiyar	Kl 203	1406	Dēva-Rāya	Bg 33
1362	"	Mb 58	1406	"	Kl 94
1362	"	Ct 95	1407	Bukkaṇṇa-Uḍaiyar	" 240
1363	"	Kl 101	1407	Dēva-Rāya	Ct 39
? 1366	"	" 162	1408	Harihara-Rāya	Gd 59
1367	Bukkaṇṇa-Uḍaiyar	Mr 79	1408	"	" 58
1367	Rājendra-Voḍeyar	Kl 134	1408	Dēva-Rāya	Mb 175
1369	Bukkaṇṇa-Uḍaiyar	" 12	c 1410	"	Bp 22
? 1370	Bukka-Rāya	Gd 46	1413	"	Ct 81
? c 1370	Virupaṇṇa-Uḍaiyar	Mb 36	1416	"	Mb 7
1371	Bukkaṇṇa-Voḍeyar	CB 63	1417	"	Kl 83
1373	Kampaṇṇa-Voḍeyar	Kl 205	1417	Vijaya-Rāya	Bp 61
1375	"	Ct 94	c 1417	"	" 15
1378	Hariyappa-Voḍeyar	Sd 112	c 1418	(Narasīnga-Dēva)	Bg 19
1379	...	Kl 113	? 1422	Bukka-Rāya	Kl 178
1380	..	CB 43	? 1423	Vijaya-Rāya	Sd 1
1384	Harihara-Rāya	Kl 80	1426	Dēva-Rāya	Bp 83
1385	..	CB 10	1428	"	Kl 104
1386	"	Sp 12	1430	"	Bp 72
1388	Immaḍi-Bukka-Rāya	Mb 11	1431	Vijaya-Rāya	Mb 2
1388	" "	Gd 6	1431	Dēva-Rāya	" 96
1388	" "	Bp 17	1431	"	Mr 3
1389	" "	Mb 11	1432	"	Gd 17
? 1389	" "	" 12	1433	"	Bp 87
1390	Harihara-Rāya	Kl 105	1434	"	Sd 94
1391	" "	Bg 16	? 1434	"	Mr 1
1392	" "	" 15	c 1435	"	" 4
1392	Bukka-Rāya	Gd 68	1439	"	Mb 130
1393	" "	Kl 150	1440	"	" 101
1393	...	Ct 114	1442	"	Ct 157
1395	Harihara-Rāya	Sp 54	1444	"	Bp 11

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1446	Dêva-Râya	Gd 50	1532	Achyuta-Râya	Gd 61
? 1454		" 22	1532	"	Ct 60
1462	Mallikârjuna-Râya	Bp 24	1533	"	Bp 39
1465	" "	" 18	1533	"	Bg 25
1467	Narasiᅅga-Râja	Kl 33	1533	"	Ct 55
1468	Virûpâksha-Râya	Mb 20	1534	"	Bg 72
1469	"	" 147	1534	"	Ct 28
? 1470	"	" 253	1535	"	Mr 51
1472	"	Bp 19	1536	"	Bg 41
1478	"	" 69	1537	"	" 4
1485	"	Mb 104	1537	"	" 5
1489	Kathâri Sâluva . . .	Bp 14	1538	"	Kl 114
1493	Immaᅇi-Narasiᅅga-		1538	"	Ct 87
	Râya	Gd 80	1539	"	Bg 37
1495	" "	Kl 34	1541	"	Kl 196
c 1495	" "	Gd 78	1542	"	Mr 32
1496	" "	Kl 1	1542	Venkaᅇa-Râya	" 62
1499	Narasimha-Râya	Mr 5	1543	Venkaᅇapati-Râya	Sd 52
1504	Narasiᅅga-Râya	Gd 38	1544	Sadâsiva-Râya	Bg 30
1505	"	Mb 242	1544	"	Kl 84
1505	Nᅇrisimhêndra	Gd 77	1544	"	Mb 22
1509	Narasimha-Râya	Mr 6	1545	"	Gd 19
1510	Kᅇishᅇa-Râya	Gd 28	1546	"	Mb 30
1510	"	CB 4	1546	"	Sd 64
? 1511	"	" 12	1546	"	CB 50
1512	"	Kl 22	1547	"	Mb 4
1513	"	Sp 88	1547	"	Sd 96
1518	"	Mb 19	1548	"	" 35
1519	"	Ct 62 a	1549	"	Gd 21
1521	"	Mb 3	c 1550	"	" 32
1522	"	Sd 10	1551	"	Ct 58
1523	"	" 79	? 1552	"	Gd 81
1523	"	Gd 36	1557	"	Mb 149
1524	"	Ct 56	1558	"	Kl 147
1524	Sadâsiva-Râya	Mb 240	1558	"	Bg 82
1527	Virûpâksha-Dêva-		1565	"	Gd 52
	Râya	" 97	1566	"	Mr 75
1527	Kᅇishᅇa-Râya	" 37	? 1568	"	Ct 12
1527	"	Ct 57	1570	"	Sd 88
1528	"	Bp 5	1570	"	Ct 151
1528	Achyuta-Râya	Sd 15	1574	ᅇrî-Raᅅga-Dêva	CB 28
c 1530	"	" 18	1575	"	" 27
1531	"	" 22	1576	"	Ct 65
? 1532	Sadâsiva-Râya	Mb 201	1576	"	" 82
1532	Achyuta-Râya	Sd 104	? 1577	Venkaᅇapati-Râya	Mb 1

Date A. D.	Name of Ruler	Taluq No.	Date A D	Name of Ruler	Taluq No.
? 1578	Śrī-Raṅga-Rāya	Kl 66	1617	Rāma-Dēva	Bg 75
1578	"	Mr 41	1619	"	Kl 204
1578	Tirumala-Dēva-Rāya	" 57	1620	"	Mb 177
1579	Śrī-Raṅga-Rāya	Bp 77	1629	"	" 62
1580	"	Kl 153	1630	"	Kl 164
? c 1580	Sadāśiva	Sd 2	1630	"	" 165
1584	Śrī-Raṅga-Rāya	Gd 25	1631	Venkatapati-Rāya	" 251
1584	" "	" 26	? 1635	"	Gd 45
? 1585	" "	Sd 51	1637	"	Kl 246
1592	Venkaṭa-Dēva	Bg 38	? 1640	"	Sd 31
? 1605	Venkatapati-Rāya	" 20	? 1641	Śrī-Raṅga-Rāya	Kl 86
1608	" "	Kl 241	1641	"	" 225
1609	" "	Sd 5	1642	"	" 163
? 1609	" "	Gd 27	1645	"	Mb 60
1614	" "	Kl 157	1646	"	" 139
1617	Rāmachandra-Rāya	Bg 40	1665	"	Gd 3

## Āvati.

? 1428	Baire-bhūpāla	CB 40	1698	Gōpāla-Gauḍa	Sd 53
1565	Sonapa-Gauḍa	Gd 52	1698	"	" 56
1574	Māraya-Gauḍa	CB 28	1698	"	" 57
1575	"	" 27	1753	Raṅgappa-Gauni	Bg 36
1617	Havali-Baire-Gauni	Bg 40	1792	Rāmasvāmi	Sd 95
? 1640	Immaḍi-Baire-Gauḍa	Sd 31			

## Sugaṭūr.

1451	Immaḍi-Tamme-Gauḍa	Mb 241	? 1578	Tammeya-Gauḍa	Kl 184
? 1452	Chikka-Rāya " "	Kl 2	? 1585	"	Sd 51
? 1494	Mummaḍi- " "	" 64	1602	Immaḍi- " "	" 14
? 1497	Chikka-Rāya " "	Mb 156	1608	Mummaḍi- " "	Kl 241
? c 1500	" " "	" 76	1609	" " "	Sd 5
1526	Tammaḍa-Gauḍa	Kl 228	1611	Ayapa . .	Kl 145
c 1530	Mummaḍi-Tamme-Rāya	Bp 67	1614	Tammaḍa-Gauḍa	" 157
1533	Timmarasayya	Bg 72	1616	Mummaḍi-Tammaya-Gauni	Ct 155
1543	Immaḍi-Sanna-Gauni	Sd 52	1619	Chikka-Rāya " "	Kl 204
? 1552	Ayama-Gauḍa	Mb 69	1628	" " "	" 220
1565	Tammaya-Gauḍa	Kl 154	1629	Immaḍi- " "	Mb 62
? c 1565	"	" 156	1630	Chikka-Rāya " "	Kl 164
1575	"	Ct	1630	" " "	" 165
? 1578	"	Kl 66	? 1637	Immaḍi- " "	" 247
			? 1669	Chikka-Rāya " "	Mb 114

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
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## Râyadurga.

1527	Bhôgarasa	Mb 97	..	...	..
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## Gummanâyakanpâlya.

1573	Basava-Nâyini	Bg 14	1736	Guramma-Nâyini	Bg 22
1617	Krishnappa "	" 75	1738	Narasimha- "	" 31
1653	Gumma- "	" 28	1741	" "	" 52
1671	Narasimha "	" 73	1741	" "	" 53
1684	Pedu-Vasanta-Nâyini	" 74	1756	Kadirappa- "	" 71
1707	Kadirappa- "	" 59	1760	Gummi- "	" 50
1712	Tippa- "	Sp 111	1760	Vasanta- "	" 54
1723	Narasimha- "	Bg 65	1760	" "	" 55
1731	" "	" 73	1769	Lakshmi- "	Sp 96

## Mahrattas.

? 1637	(Šâmanna)	Sd 49	? 1673	(Kṛishnappa)	Mb 169
1653	Sambâji-Râja	Mb 154	1680	Sambhâji-chakravartti	" 117
1654	" "	Kl 193	1680	" râṭ	CB 32
1660	" "	" 176	1685	Malukôji-Râja	Ct 54
? 1662	? Enkôji-Râja	Sd 47	1693	Jayitâ-Bâyi	Kl 254
1663	Sambhâji-Râja	Kl 219	1739	Chetrapati-sâhib	" 63 bis
1666	" "	" 227	1767	Mallâri-Râvu	Sp 77
1670	Jayitâ-Bâyi	" 224	1775	Hindu-Râvu	Bg 45

## Ballâpur.

? 1646	...	CB 54	.	...	.
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## Bijâpur.

1703	Gulâm Ali Khân	Mb 98	1712	Ali Khân	Kl 74
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## Mughals.

1730	Mîr Laliya	CB 9	1736	Pâkhar Khân	Kl 167
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## Tâdigol.

? 1704	Tirumalappa-Nâyini	Sp 98	1728	Tirumalappa-Nâyini	Sp 101
1709	" "	" 100	? 1731	Kadiripati- "	" 38
1710	Râmappa- "	" 37	1732	Râmanna- "	" 35
1715	Tirumalappa- "	" 99	? 1733	Râmappa- "	" 74

Date A. D.	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
? 1747	Tirumalappa-Nâyini	Sp 80	? 1752	Râma-Nâyini	Sp 43
? c 1750	...	" 48	1755	Venkatappa-Nâyini	" 102
1751	Râmappa-Nâyini	" 72	1767	...	" 76
1751	"	" 73			

## Kottapâlya.

1735	.	Sp 110	? 1754	Nârasimha-Nâyini	Sp 84
c 1750	Kadirappa-Nâyini	" 83	1775	Raṅgappa-	Ct 1

## Râlapâdi

1765 | Râmappa-Nâyini

| Sp 107 |

## Iṭikedurga.

1770 | Isumâl-sâhêb

| Bg 32

## Halakûr.

1793 | Mîr Husên

| Gd 43 |

1798 | Mîr Husên

| Gd 44

## Mysore.

1786 | Tîpu Sultân

| Kl 119 |

1798 | Tîpu Sultân

| Gd 44







# INSCRIPTIONS IN THE KOLAR DISTRICT.

## KOLAR TALUQ.

### 1

At Âlahalli (Vakkalêri hobli), on a stone to the north-west of the village.

svasti śrī vijayābhyudaya-Śaka-varusha 1418 neya Rākshasa-samvatsarada  
Māgha-ba 30 lū \*dharma-mahā-maṇḍalêśvara mēdinī-misara-gaṇḍa Kathāri-  
Sāluva Sāluva-Yimmaḍi Narasiṅga-Rāya-mahārāyaru rāyaṁ geyiuttiralu  
Muḷuvāya-Amṛitanāta-bāgara-maṭhada śrī-Rāmachandra-dēvara amṛitapaḍi-  
nandādīpake Vivanasamudrad Apparasarū koṭṭa bhū-dāna namma nāyakatanake  
saluva Hosakōṭe-sīmeya Âlahalli-grāmavanū tathātithi-sūrya-grahaṇa-punya-  
kāladalalu sa-hiraṇyōdaka-dhārā-pūrvakavāgi . . . . . â-chandrārkaḍi sarva-  
mānyavāgi anubhavisūdū endu koṭṭa dharma-śāsana śrī-Raghunātha

### 2

At the same village, on a stone near the village gate.

śubham astu Âṅgīrasa-samvatsarada . . . śrīmatu mahārājā-Chikkarāya . . . .  
Rājayyanavaru koṭṭa darmādāya . . . . .

### 3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village.

svasti srī vijayābhyudaya-Śālivāhana-śakābdāh 1668 nē Akshaya-samvatsara-  
Jēshta-śu 7 llu śrīmatu Vakkalêri Channaṇnavaru Dyāvarapa-gaudage  
hāki koṭa surage-mānya-śāsana Kōlāla-rājadhānige saluva Vakkalêri-hōbaḷi-  
volagaṇa Tirumalakupa-grāma koḍagi-mānya-hola 3 mūgaḷa gade 3 mūgaḷa yī-  
prakāra putra-pautra-pāramparavu anubhavisikoṇḍu yiruvadu

### 6

At Śivārapaṭṭaṇa (same hobli), on a stone in front of the Īśvara temple.

svasti śrī Goṅguṇi-mahārāja-Śrīpurusha pṛithuvī-rājya Vijaya-samvatsara ip-  
padā-eṇṭaneyolu Śivamāra Kadambūra āḷē Kadambu. bhūmoṭṭayōn Kaḷukaṇṭē-  
śvaṅku poyta mammenta kaḷani kaṇḍugam eḷtu . . . . . pālu aytu-māsē ponnindali-

\* So in the copy.

alidantattara Koḍimenûrum âlva-arasanu mâḍisuvôr pokkisuvorai ponnilanunni sirudulla . kannibodu atumâ. .yu poliye konḍu daltipu . .uvodu talikka tiṅkaḷḷ omân-uttuvodu mudal nûrkkanduga-bhakta poliye konḍ-uttuvodu îdharmamânn irakshichhidônn-aḍi en-maṇḍe.lo îdharmamânn alivôn pañchamahâ-pâtakan akku . . ikkanduga ayupula poytôlu

## 7

At the same village, on a stone in the corner of the pond of the Râmêšvara temple.  
svasti śrî Śrîpurusha-mahârâjar prithuvî-râjya geye Kûḍalûrppâḍi-oḍeya Nandikâdanâ Eranâganâ vyavahârad-antaram sâlam illâm ekke sâkshi Lôkâditya-Ela-arasar mmagandir mMallâḍiyum Kadambûrâ nâlpadinbaru Vidattûru nâvida pandemu ariya îredettarâ poruḷta. . . .ra munig ittu

## 9

At the same village, on a stone in front of the Âñjanêya temple.  
svasti samadhigata-pañcha-[ma]hâ-šabda Pallavânvaya śrî-prithuvî-vallabha Pallava-kula-tilaka śrîmat-Bîra-Noḷamba pritu[vî]-râjyaṁ geye Tombuvvôyana makkaḷ Nâgayyanu Koṇḍayyanu śrî-Meṇḍimaṅgalada mahâjanaṅge padinârugadyâṅa poi goṭṭu koṇḍa dharinma irbba-Brâhmaṇan ikkanti uṇḍa dharmma nelanu chandranuv ullina salvudu idann aḷidom pañcha-mahâ-pâtakan akkum

## 10

At Udupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrî Pôšala-vîra-Vallâḷa-dêvar prithvî-râjyam paṇṇi aruḷânilkka Šakâbdam 1244 idin mēl šellâniṅra Dundubhi-samvatsarattu Paṅguni-mâsam 5 tiyadi śrîmanu-mahâ-sâmantâdhipati Pemmi. .Varada-bhûppâli-nâyakkarum Tēkkalnâttu-nâttavarum śrî-Viṭṭimaṅgala-parru Šeṭṭipaḷḷi naṅjai puṅjai nâl-p-pâl-ellai yum śrî-Viṭṭimaṅgala peri-êri-kile periya kaṇḍaga-virai viḷukkiraṭṭâga-k-kaṇḍaga-k-kaḷani oru paṅgâga Totṭi śrî-Kriṣṇanukku paṅgu 1 Mâḷigai Varadarukku 2 Kârṛare Alailakku 2 Gômaṭhattu Piḷlarukku 1 Uṇṇuppuḍa Inâšatânnukku 1 Kaṅjikkuri Varadarukku 1 Iruṅgaṇḍi Alailakku 1 Arappurattu Iḷaiyârukku 1 Kokkarai Âṇḍânnukku 1 Gômaṭhattu Tambikku 1 Muḍumbai Âšatânpilaikku 1 . . . . .

## 11

At Râmênahallî, on a stone near the above village.

svasti śrî Koṅgoṇi-mahârâja-Śrîpurushar prithuvî-râjya geye Lôkâdity-Ela-arasar kKadambûr âlê Lôkâkhyala-arasar tammâ varshana kKâtṭige Kapuli-





kKurunkki-bhaṭāraka poyda pon nūru-gadyāname Sikka-Bānūra..nūra..  
 tṭu eṇṭara koṇḍa kalani uṟvakkaratti kalani .peṇḍi kuṇḍalu māḍi padinēlv-  
 ambum oppaḷḷiya seṇjevaḷḷakal paḍi-tūmbu Moṟagalūra-maḷṭiyuḷḷ ay-dūbu intu  
 tāgē mūraḍi-tūmbuṁ dēva-bhōgaṁ i-kaḷani phalamā koṇḍu beḷesi nāg-ommeyuṁ  
 sāle ūḷuvadu idarke sākshi Belatūrā mahājanamuṁ Kaḍatūrā mahājanamuṁ  
 Kadambūrā nālvadinvaruṁ i-dharmmamā koṇḍu salisuvo. pādaiṁ ennā tale-  
 mēgaṇavu idan aḷidon pañcha-mahāpātakan akku.... . . . . .

## 12

At Vēmgal (Vēmgal hobli), on the bund of the Tālikere.

(Grantha and Tamil characters.)

.....l šēllāniṇṇa Sommiya-varushattu Vaiyyāṣi-mādam mudal tiyadi  
 śrī-vīra-Bukkaṇṇa-uḍaiyar prithvī-rājyam paṇṇāniṇṇa śrīmanu-mahā-sāmantā-  
 dhīpati Šoṇṇeya-nāyakkaruṁ Noṇapa.....n̄jaša..... .ḍar uḷḷiṭṭa nāṭṭava-  
 rum Tambi-nāyanukku Vēmamaṅgala. . . . .lan-ēriyai kuḍaṅgaiy-ākki kuḍuttōm  
 ā-šandrāditi-varaikkuṁ šellakkaḍavadu nāyakka .....vanātha nāṭṭa-  
 var-oppam śrī-Bhayiravanātha.... . . . .

## 13

At the same village, on a stone below the Agasarakatṭe to the north-west.

(Grantha and Tamil characters.)

svasti śrī Poyśāḷa-vīra-Ra.... .davarkku yāṇḍu..... .vatsarattu Vai.  
 .... .dēvar magan Kūga.....vvo.ṅgaḷ ai. .... .  
 vai pi..... . . . .

## 14

At Purahalli (same hobli), on a stone in a village grove.

svasti śrī Gaṅgeyuṁ Kaḍāramuṁ Pūrvva-dēsamuṁ koṇḍa uḍayār śrī-Rājēndra-  
 Chōḷa-Dēvarge yāṇḍu irppatta-nālkāvudu Kayvara-nāḍa Bēbugallaha-Bukayyan-  
 aḷu Maṇiyāchariya aliya Pāḷpaḍuvina Chōḷāchari Tagaḍun-nāḍa Volleyūra  
 turuvi kaḷḷar koṇḍu pōge tuṟuva vōṭṭi kaḷḷan-orbbanam kondu tuṟuva maguḷḷu  
 \*Maṇḍiyāchariy-aḷiyam Pāḷpaḍuvina Chōḷāchari iṟidu sarggastan ādam

## 15

At Kesavināyakanahalli (same hobli), on a stone near the village.

Šubhakṛitu-saṁvatsarada Chayitra-su 1 lū Bhayirava-dēvara eṇṭu-mandi stānika-  
 ru Cheṇḷimaleya gauṇḍa Chimi-jiyana maga Bayiraṇṇa ā-tamma Chōku Bayicha  
 yi-mūvarige koṭṭa sādānada kramav ent endoḍe nū Sihatṭi-hiriya-muripandaya  
 keḷage hostāgi karu-šāli kaṭṭuva Bayichakereyanu kaṭṭi tūbanū yikki kilēriyalli  
 āyakaṭṭanu kaṭṭi tiddida gaddey-āyadoḷage dēvara-bhaṇḍārake darāma bhāgise

\*So in the copy.

magad ondu-bhâgeyâgi vutama-madhyamâdhama-phalake nela hañchikoṇḍu nimma makkaḷu-makkaḷu-pârampare â-chandrârka-sthâyigaḷâgi anubhavisûdu kaḷe bahalavâgi keṇe tumbi voḍadarû endendu keṇe nimma bhâgavâgi kaṭṭi-koṇḍu panya-gaddeyanu bitti beḷedukombuvadu stâna-mânya pûrva-maryâda sva-hastada vappa śrî-Bayirava-dêvaru baradâta sênabôva-Hiriyaṇanu śrî śrî śubham astu puṇya maha śrî śrî śrî Cheñjimaleya sîmeyalli Baichaṇanu kaṭṭida hosa-keṇe śrî śrî

## 17

At Mallāṇḍahalli (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yāṇḍ âyirattorunûṛṛu-t-tonṇûṛṛu on . . râm âṇḍâna Śukla-vasha-ttu Âṭṭi-ayanattinirṇu Nigarili-Šôḷa-maṇḍalattu-k-Kaivâra-nâṭṭu Śrîpatiyil mudaligaḷ Maṛaipukkarâman Šîpati-nâyanum Vairattammanum ivviruvômuni-gûḍi eṅgaḷ gô-bhûmi Neṅgarṇuṭṭaiyum idil edirvây nîrkoppum kilêri nîrpâyuni-laṅgaḷum Peṇmukkan-pulattiṇ padinêḷu kaṇḍaga-k-kollaiyum sarvvamânyamâga. gamâga Maṛaipukkarâma-ch-chaturvvêdimaiṅgalattu bhattargal padinêḷuvarkum šandirâdityavarai dânamâga-k-kuḍuttôm i-dharmatai rakshippâr śrîpâdamkkaḷ talai-mêlē i-dhammattai-k-keḍuttavan Gaṅgai-karaiyil k-kurâ-p-paśu koṇṇâ pavattai keḷvân i-kallu ippaḍi. nekkanaraśagi.

## 18

At Kalluhalli (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters)

svasti śrî Śakarai-yāṇḍu âyirattirunûṛṛorupattaṅju ſeṇṇu âṛâm âṇḍâna Vijaya-saṁvatsarattu Tai-mâdam irubadân-diyadiyil tiyadiyil Tribhuvana-vidāṅga-Kshê-trabâla-p-piḷḷaiyârku manu-mahâpradhâni maṇḍalika-amâršan Tribhuvanâdan mûvarâyar gaṇḍan Šikkadêvaṇa-dañṇâyakkan Aṇṇâmalaidêvarena in-nâyanâr dêvadânamâna Kaḷippaḷḷiyâna Tirumaḍaiviḷâgattil tari-irai taṭṭâr-p-pâṭṭam Âśuva-k-kaḍamai nâṭṭâr-varivu ûṇ-p-paḷachcham irâyaśa-nimandi kēḷvi-nimandi vâśal-nimandiyin-âyam ſekkirai kadai-irai unmaṛṛâṭṭam maṛṛum eppêṇpaṭṭa varivugaḷum dêvar Irâmanâda-dêvar vâḷukkun-dôḷukkum nanṇâga-p-pûśai-koṇḍa-ruḷugira nâyanârku šandirâditta-varai sarvvamânyañ-jellumbaḍukku udakam-paṇṇi-k-kuḍuttên Šikkadêvaṇa-dañṇâyakkan Aṇṇâmalaidêvanena it-tanmattai mâṛṛinavan Gaṅgai-k-karaiyir kurâr paśuvai-k-koṇṇân

## 19

At Mallappanahalli (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

... . . . . .yāṇḍu 34 vadu mudal Karikâla-Šôḷa-nallûr ennum peyarâl vanta Parântakanâna Râjarâja-ch-Chôḷa-vêḷanukkum ivan vaṛkattârṇukum yāṇḍu 34

vadu mudal tarma-k-kâñiyâga kuḍuttôm enṟu tirumantiraōlai Jayaṅgoṇḍa-  
 Šōla-p-Parambûr-nâṭṭu mûvêntavêlân eḷuttinâl pirasâdañ-jeydaruḷi vanda muga-  
 ppaḍiyum uḍaṅkûṭṭattu puravuvaritinaikkalattu variyil iṭṭu-p-puravuvaritina-  
 kkalattu mugaveṭṭi Vîrattûr-kuḍi-kiḷavan eḷuttinâl yâṇḍu 34 vadu nâl 222  
 nâl vanta ulvarippaḍi variyil iḍugav-enṟu adikârigaḷ Vîravichchâdara-mû-  
 vêntavêlâr éva pura[vu]varitinaikkala-k-kaṅkâni Nallambar-udaiyân Aṇayaṟu-  
 ttaman âna Pârâpašûlâmani-mûvêntavêlânnum puravuvaritinaikkala-nâyagam  
 Iṭṭaikudi-udaiyân Kiḍantân Šuppiramanniyanum mugaveṭṭi Šîrṅânkâḍ-udaiyân  
 Paṭṭâgai Nîraṇintânnum varippottagam Pallavanâraṇapuram-udaiyân Aiññûṟru-  
 van Ârâvamudum variyil iṭṭa puravuvaritinaikkala-nâyagam Iṭṭaikudi-udai-  
 yân Kiḍantân Šuppiramanniyanum paṭṭōlai Kolṟvaymaṅgalam-udaiyân Muḷḷûr  
 Venkâḍanum iruntu yâṇḍu 34 vadu nâl 223..... .

## 21

At Suḷidênahalli (same hobli), on a stone in Banappa's back yard.

svasti śrî vijaya-Sakâbda-varusha 1421 . . . . Raudri-saṁvatsara-Chaitra-  
 . . . śrî-mahâ-aracha-šaraṇa Liṅgasara . . . ṛithuvî-râjyav âḷuvantayam . . . dya-  
 Narasiṅga-Râya-mahîpâla-râyara putra idâm. (back) . . . amṛitapaḍi . . . . .  
 Narasiṅga-Râya . . . . .

## 22

At the same village, on a stone in the inâmati field of the worshipper  
 of the Gaurêšvara temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1434 ya Âṅgîrasa-  
 saṁvatsarada Bhâdrapada-ba 1 śrîmat-râjâdhirâja râja-paramêšvara śrî-vîra-  
 pratâpa-Kṛiṣṇa-Râya-mahârâyara pâlanyalu Nara . . ni-Nâyakara nâyaka-  
 tanake saluva Neluvâgila sîme-voḷagaṇa Gaurêšvara-dêvara stânake saluva  
 Surabhidêvanapurada grâma 1 Urubûvanahallige pratinâmavâda Sômasamu-  
 drada grâma 1 ubha grâ 2 ke . . deya hiriya-keṟeya keḷage . . . . . kela hâkida  
 . . . . mâḍi tri-kâlādallu dēvara amṛitapaḍi-naivēdya-nandâ . . . . .

## 25

At the same place.

(Grantha and Tamil characters.)

..... ṭṭu irai-taṇḍugira Kôyirṛamaney âḍu onṟukku taṇḍam pon ai-  
 gaḷaṅju kamuṭṭina âḍugaḷâl taṇḍi-k-kolṟvârâgavum ip-pariṣu âḍu iḍakkaḍavân  
 ip-pariṣu taṇḍikolâṇâgil pašu-k-konṟa Brahmavatti paḍuvânâgavum Âḷginaḷal  
 yirṛamanukku nâṭṭu-k-kâmuṇḍanum ivv-ûr ûr-k-kâmuṇḍanum Kôyirṛamanukku-  
 ch-chellânâgil poppon nûṟruk-kaḷaṅju pon nivanda-p-paḍuvârgaḷ ivargaḷ nivan-

dappatṭa pon Âlġinaral yiṛṛaman taṇḍi-k-koḷbân ip-pariṣu i-dharmattai rakshittân ſipâdavân ſrî Râjendra-Œôla-dêvarkku ik-Kai . . . . .

## 26

At the same place.

(Grantha and Tamil characters.)

. . . . . varmarâna uḍaiyâr ſrî Râjendra-Œôla-dêvarkku yâṇḍu ârâvadu Nuḷamba-pâḍiyâna Nigarili-Œôla-pâḍi Gaṅgapalla-purattu Kaiyvâra-nâṭṭu-nâṭṭôm in-nâṭṭu-k-Kuṛaṭṭiyar Œeyanġonḍa-Œôla-ch-chaturpêdimanġalattu bhattâraki.. muṇḍêſvarikku ik-Kaivvâra-nâṭṭu-nâṭṭôm i-dêvarkku Œevvâytôrum. . . . . Œevvâytôrum ôṛâḍu. . . . . kkâvadu kuḍukka-kaḍavômâġavum ip-pariṣu kuḍukka in-nâṭṭukku nâṭṭu-k-kâmuṇḍu-Œeyvânnâġa irukkâlam padindu kuḍukka . . . . . ivan ip-pari . . . . .

## 27

At Maḍivâḷa (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti ſrî-prithvî-vallabha mahârâjâdhirâġa paramêſvara parama-bhattâraka Dvârâvati-pura-varâdhîſvara Yâdava-kulâmbara-dyumaṇi sarvajña-chtûḍamaṇi malarâġa-râġa malaivoruḷu ġaṇḍa ġaṇḍabhêruṇḍa kadana-prachaṇḍa êkânġavira Œanivâra-siddhi giridurġa-malla chalatamġa-Râma vairibha-khanṭhîrava Makara-râġya-pratiſhṭhâchârya Pâṇḍya-kula-samuddharaṇa niſſaṅka-pratâpachchakravartti Hoyiſaḷa-bhuġabala-ſrî-vîra-Râmanâtha-dêvar-araſarukku yâṇḍu 31 âvadu Mâſi-mâdattu apara-pakshattu Nayaṛru-k-kiḷamaiyum Paṅjamiyum perṛa Attattin nâl Nigarili-Œôla-maṇḍalattu Kaiyvâra-nâṭṭu Ambaḍakki-p-paru-p-Periyannâṭṭavarôm Kuṛiṭṭi Ulaguyya-vanda-perumâlukku-t-truppanikku vaittu-k-kuḍuttapadi kôḷi kûvina ûr enġum ûrâl oru paṇam ſandrâḍitya-varai ſellakkadavadâġa vaittu-k-kuḍuttôm it-tanmattukku laṅġanânġeydavan ġenġai-k-karaiyil k-kurâl-paſuvai-k-konṛan pâpattilê pôġakadavan

## 28

At the same village, at the Channakêſava temple.

(Grantha and Tamil characters.)

. . . . . yâṇḍu 37 vadu. . . . . ttu Âḍi-mâſa-mudal Aġaġiyâlan Kuṛiṭṭi Maḍavilâġattu Ulaguyya-vanda-perumâlukku mun-nâl Vanniyar kâlam tuḍanġi in-nâyanârukku ivv-ûril taṛi-iṛai taṭṭâr-p-pâṭṭam Âſuva-k-kaḍamai ur-p-paḷachcham Kâttigai-p-paḍi ſekkiṛai mâ nibamâġa kuḍakkayil nâmuṇ ivv-ûril Kâttigai-p-paḍi ûr-paḷachcham taṛi-iṛai taṭṭâr-p-pâṭṭam Âſuva-k-kaḍamai ſekkiṛai kaḍai-iṛai maṛṛum uḷḷana avalambalamum dêvar tôḷukkum vâlukkum



jayamāga-t-tirunantāvilakku-ch-chandrāditya-varai ſelvadāga viṭṭēn Alagi-yālan it-tammattai vilakkinavan Geigai-k-karaiyil kurār-paſuvai konṛān pāvattilē viḷuvān

### 30

At Maḍivāla (same hobli), on a stone in the koḍige-field to the west.

Prajōtpatti-saṁvatsara-Māgha-ba 2 Guruvāra Appāji-Rāyaru Guṇḍappage saha biṭa kerē-kaṭu-koḍigē-hola bijavarī ka 1½

### 31

At Hosur (same hobli), on Uppu-baṇḍe.

(Grantha and Tamil characters.)

sva . Śakarai-yāṇḍu. 215 Nandana-varushattu Tai-māṣattil Pālaparayyan-avaiyaṅgaḷ-m-magan. . . .

### 32

At Holérahalli (same hobli), on a rock south of the village.

svasti śrī Śaka-varusha 1264 ṛa mēle Chitrabhānu-saṁvatsarada Âśvīja-šu 13 Sô Hoyisaḷa-śrī-vīra-Ballāḷarasa-Dēvaru pṛithvī-rājyaṅge . . . . . Sôma-ya-daṇṇāyakara kumāra Balappa-daṇṇāyakara pradhāna-kaḷāvati[a]ha Chavaḍiyakkanavaru prabhu-Bairi-Dēva-bhū . . .

### 33

At Šitibēṭṭa (same hobli), at the bottom of the hill.

šubham astu Narasiṅga-Rāja-voḍeyaru sarvamānyavāgi koṭṭa dharma-śāsana || svasti śrī vijayābhyaudaya-Šālivāhana-śaka-varušu 1388 sandu vartamāna-Vyaya-saṁvatsarada Pushya-ba 1 lū śrīman-mahā-maṇḍalēšvara mēdinī-mīsara goṇḍa Kaṭhāri-Sāḷuva Sāḷuva-Narasiṅga-Rāyar-ayyarāda mahā-arasu Sihattiya Baiyirava-dēvarige puduvaṭṭige koṭṭa dharma-śāsanada kramav ent endare prākupūrvadalū Rājendra-Chōḷanu vīra-Ballāḷanu dēvarige nayivēdya-aṅga-raṅga-bhōgake koṭu yidda Vesara-Nāgaṇana. . . yalapanāḍa-voḷagaṇa Kaivāra-nāḍalu biṭṭu yidda grāmagaḷu â. . . ra kāla naḍadu-bandu naḍuvē hāvalikāṛaru. . . ṭiyaha grāmagaḷanu kaṭṭikoṇḍu modalinda dēvarige pūjē-punaskāra-aṅga-raṅga-vaibhōga naḍiyadē yinitu pūrva-maryādeylū grāmagaḷa koṭeka-pūjē-punaskāra-nayivēdya-aṅga-raṅga-bhōga-amṛita-paḍi-tirunāḷu-tiṅgaḷa-divasa-muntāda mahōtsavaṅgalanu krama-tappadē naḍisi hosatāgi namma hesaralu madyānada avasarakkē nālku-harivāṇa-nayivēdya vondu-harivāṇa-pāyasa vondu-harivāṇa appa tiru-mālyaya-daṇḍe āṛu nandādīpa āṛu alaṅkāra-dīpa innūru hannerāḍu-mandi-Brāhmarigē chhatravānu nitya-stiti naḍisuttā bandeū puna[h] pratishṭeyāgi

î-dharma sâguva hâge grâmagala koṭṭa-prakâra (4 lines illegible) (back) pratâpa  
 . . . . .Rajendra-Chôlanu Hoyisana-vira-Ballâlaru koṭṭa Nâganana Havadiya  
 Rusu-nâḍa-voḷagaṇa Idaranâḍa Sihattiya-grâma 1 (others named) antu grâma 13  
 î-grâmagalige salluva kiḷeri saha hurubaliyalû dêvarige banda kâṇikeyalû mahâ-  
 maṅgalaku pûrva-mariyâdeyalu tappade mâḍi hostâgi madhyânada avasarake  
 nâlku-harivâṇa-naivêdya ondu-harivâṇa-pâyasa ondu-harivâṇa appa tirumâlye-  
 danḍê âru nandâdîpa âru alaṅkâra-dîpa innûru hannerâḍu-mandi-Brâmharige  
 Brâmhaṇa-bhôjanavanû saha stiti â-chandrârka-stâyîâgi chittayisôdu ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm ||  
 shasṭi-varsha-sahasrâṇi viṣṭâyam jāyatê kṛimih ||  
 dâna-pâlanayôr madhyê dânachchhrêyô'nupâlanam ||  
 dânat svargam avâpnôti pâlanâd achyutam padaṁ ||

### 34

At the same place.

śubham astu śrî vijayâbhyudaya-Śâlivâhâna-śaka-varusha 1414 neya Ânanda-  
 samvatsarada Pushya-ba 5ralû śrîman-mahâ-maṅḍalêśvara médinî-mîsara gaṇḍa  
 Kaṭhârî-Sâḷuva Sâḷuva-Yimmaḍi-Narasiṅga-Râya-mahârâyaru prithuvî-râjyam  
 geyiuttiralû srîman-mahâ-maṅḍalêśvara Timmaya-Dêva-mahâ-arasugaḷa ko-  
 mâra Narasaya-Dêva-mahâ-arasugaḷu Sihattiya Bayirava-dêvara stânikaru  
 Gûliya pramukharâda stânikarige koṭṭa śâsanada kramav ent endarê namma  
 nâyakatanake saluva Kôḷâlada sîmege nîvu prâku teṇuva kâvalu-kûli-bêḍigê-  
 kâṇikê saha ga 28 aksharadallû yippattu-enṭu honnannu nimma stânada  
 Bayirava-dêvara pâluṇakôsara tirunâlanu hostâgi rathôtsahavanû mâḍuva  
 sammanda rathôtsahada vombhatu-dinada yâgaśâle-nandâdîpa-pûjê-adhika-  
 mahâ-neyivêdya-muntâda vechagaligê tathâ-tithi-êkâdaṣi-puṇya-kâladalû Nara-  
 siṅga-Râya-mahârâyarigû namma taudegaḷu Chikka-Timma-Râjagaligêḍu dharma-  
 vâgabêku yendu namagê teṇuva kâvala-kûli-bêḍigeya yippattenṭu-honnanu sa-  
 hiranyôdaka-dâna-dhârâ-pûrvakavâgi varusha-varusham-prati rathôtsahavanu  
 mâḍôdu endu dhâreyan eredu koṭṭevâgi nimma. . . . . pariyantaraû â-chandrâ-  
 rka-stâyiyâgi rathôtsavavanû varusha-varusham-prati mâḍi sukhadalû yihadû  
 endu koṭṭa dharma-śâsana ||

sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |  
 para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||  
 (usual final verses) maṅgala maha śrî.

### 35

On a rock in front of the kalyâṇa-maṅṭapa at the bottom of the same hill.

Sarvadhâri-samvatsarada Jêshṭha-ba 2 Â lu śrîman-mahâ-sâvantâdhipati hadi-  
 nenṭu-mammara gaṇḍa Sâmbiyaya-Nâyakara kumâra Chivuya-Nâyakaru Sihatti-  
 ya Bayirava-dêvaru(ge) koṭṭa śâsanada kramav ent endade â-Bayirava-dêvaruge

vondu-suvarṇṇada-pâtrakke vondu-nandâdivigegeu vondu...gulinda turuv-  
âyanu â-Bayirava[-dêva]rige dhâreyan eradu koṭṭa saṁ...Maravâlahalige  
vombhatu..... datta beddalū.. .....aramane.....  
....dhâreyan eradu koṭṭu.....

## 36

On a rock at the bottom of the same hill.

Sarvadhâri-saṁvatsarada Jêshta-bahuḷa 2 Âllu sṛimatu-mariya-aṛamaneya-  
Râmarasara mane-adhikâri Apparasarū Basavaṇṇa.....Sihattiya-Bayirava-  
dêvarige koṭṭa-sâsanada kramav entendade â-Bayirava-dêvarige bandu.....  
vâda nandâdivige vondanu stânukan âda Bayirayyanu naḍasi bahudu kaigoṇḍu  
Puli-nâda Turuvâlahalliya-grâmade ..... aksharadallu mûru-honnu-mu-  
ppaṇavanu nâu dhâreyan eradu koṭṭe... alisidâta ..... pâpadalli  
hôharu.....

## 37

On a stone in the way to the hill.

svasti sṛi Śaka-varusha 13.. neya Vikrama-saṁvatsarada Kârtika-ba 9 Âdi...  
.....Prativasattiya Baḷudaya-makkaḷu Mâda-nâyakaru Sihattiya Bayirava-dêva-  
rige mâḍida-dharma... vâgi amṛitapaḍi Âditya-Âdityavâra dina 1.....neya  
suṅkakke saluva-grâma-teṛeyalavanu Bayirava-dêvarige mânyavâgi koṭṭa-dharma  
yî-dharmavanu.... ..

## 38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti śrī Śrīpatiṅgī Tribhuvana-vidāṅga-Kshêtrabâla-p-piḷaiyârkkū svasti śrī  
Irâjarâja-k-Kaṛṇâṭaka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-  
k-kuḍutta parišâvadu Mâliyûr-p-paṇṇil Nušavakkirai naṅṅey puṅṅey nârpâl  
ellaiyilum kiṅôkkina kiṅaṇum mêl nôkkina maramum utpaṭṭa nilattil dêvadâ-  
nam tiruvidaiyâḍam nîkki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-  
aišvariyaṁ uṇḍâga Viḷambi-saṁvatsarattu Mârgaḷi-mâdatil inda Kshêtrabâla-  
p-piḷaiyârkk.....ttašâma..... ..

## 39

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1315 din mêt-chellâniṅga Kali-varašam 4494 idan mê...  
llâniṅga Śrīmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôḷa-maṇḍalattu Kaivâ-  
ra-nâṭṭu... Tandakâra râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârâr Nâgaṇṇa-uḍai  
pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagaṅṅeyvar âna

Paṭṭiyūr Šokkappan magan.....kkappanum Kurumburil Vaiyyappanum  
 palarum ulliṭṭa nāṭṭavarum Šrīpatiyiṛ stānattār .....yaṅṅarum.....  
 .....Šendabattar Nāraśanna Kālišiyar Šoṅṅamattiyanna Šômāṅṅai Vaiya-  
 nṅa Avaiyāṅṅai.....ivargaḷ ulliṭ ..... rāpati-  
 Vaišyar āna vaṅṅikapāda-mānākar āna Vaišiya-vāṅṅiya-nagara-nantarāl Poyyaṅṅi-  
 ḷar Pammi-šetṭiyār magan Periyaperumāl-šetṭiyār .....  
 i-nāyanār tiruviḍaiyāṭṭamāna Šīpatiyil perī ēriai kaṭṭugaiyil inda perī ēri  
 terṅka-k-kai-k-kōḍiyilē Periyaperumāl.....kku iru-kaṅṅaga kollai kuḍukka  
 kaḍavar inda nilattilē.....kattināl indav-ūrīl irai šūṅkam.....yādonṅum.  
 .....paḍi inda-p-periyēri ulpaḍa varuśam  
 onṅukku yirukkum ga 13 ip-pon paḍimūṅṅum kuttagaiyāga.....m onṅu  
 .....ṅu mudal eṭṭu varushattaḷavu sarvamānīyamāga naḍatta-k-  
 kaḍavar idan mēl inda ēri kīlil .....kaḷani ..... kuḍaṅṅai šella-k-kaḍa-  
 vadu inda tanmam Pammi-šetṭiyār magan Periyaperumāl.

## 40 a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-t-tonṅūṅṅāna Prabhava-saṅvatsarattu  
 Māši-māda-mudalāga svasti śrī Maṅaipukka-Rāman Šeṭṭidēvar magan Šīpati-  
 nāyanum Vaḍuganāgan magan Vaiyaritammanum Šīrīpati-nāyanārkkku tiru-  
 mandira-pon 1 amudupaḍikkum...mudaiya...Šōḷakattai viṭṭōm Šeṭṭidēvar  
 magan Šīpati-nāyanum Vaḍuganāgan magan Vairittammanum yinda tanma-  
 ttai māṅṅinavan Gaṅṅai-k-karaiyil kurāṅ-pašuvai-k-konṅa pāvattē pōga kaḍavan

## 40 b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-t-tonṅūṅṅu-muvvām āṅṅāna Pramōḍūta-  
 saṅvatsarattu-p-Paṅṅuni-mādam āṅṅu šeṅṅa nāl mudal svasti śrī Maṅaipukka-  
 Rāman Vaḍuganāgan magan Vayirittammanena Šīpati-nāyanārku-t-tirunandā-  
 vilakku vaittēn

## 41

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-eṅbattonbadu šeṅṅa edirām āṅṅāna Pra-  
 bhava-saṅvaṅcharattu Šittirai-māsa-mudal Šīpati-Bairava-nāyanārku uchchi-  
 šandikku amudupaḍikku-ch-Chambu-kulōṅbhavan Gōḍāviri-vallavan virudarāja-  
 bhayaṅkara Trailōkka-rāyan āya Tammajayanena Šīṅṅianallālam naṅṅey puṅṅai

nârpâlalaiyum pûrvamâga udakam-paññi-k-kuḍuttên Tammajayanena šandrâ-  
ditya-varai muṭṭâmal šella-k-kaḍavadu ittai mârṇavan Gemgai-k-karaiyil  
kurâr-pašuvai konṛan Maṇiyâšâri magan Šîpati veṭṭina eḷuttu

## 42

At the same place.

(Grantha and Tamil characters.)

.....vâ yô harêta vasundhara shashṭi varsha-sahasrâni višetâyâm jâyatê  
kkami

## 43

At the same place.

(Grantha and Tamil characters.)

svasti šri Kulôttuṅga-Šôla-dêvarku yaṅdu 13 âvadu Kuvalâla-nâṭṭu-ch-Châtta-  
nûr pâlan Šaunḍalya-gôtrattu. . vijyanâna Vîra-Šôla-Brahmârâyan pudukkuvitta  
Kshêtrapâlar maṅḍapamum pîdamum

## 44

At the same place.

(Grantha and Tamil characters.)

svasti šri Tiru manni vaḷara iru-Nîla-maḍandaiyum poru-Šeyar-pâvaiyum Šir-  
t-tani-ch-chelviyun-dan perundêviyar âgi inb-ura neḍu-tuyil-uliyuḷ Iḍaiturai-  
nâḍun-duḍar-vana-vêli-p-paḍar-Vanavâšiyuñ-julli-šûl-madiṭ-Kollipâkkaiyum  
nanṇark aru-muraṅ-Maṅṇaikkadakkamum poru-kaḍal-Îlattarašar-tam-muḍiyum  
âṅg-avanṛêviyar ôṅg-eḷil muḍiyum munn avarpakal Tennavar vaitta šundara-  
muḍiyum Indiran-âramum teṅḍirai-Îla-maḍala-muḷbadum eri-paḍai-k-Kêra-  
lar muraimaiyir-chûduṅ-guladanam âgiya palar pugalaḷ-muḍiyum šeṅ-gadir-  
mâlaiyum šaṅg-adir-vêlai-t-tol-peruṅ-gâval pala paḷan-divum šeruvir-chinavi  
irubattoru-kâl arašu kaṭṭa Parašurâman mêlvaruñ-Jândima-t-tîvaran karudi  
iruttiya šem-bon Tiru-tagu-muḍiyum payaṅ-goḍu paḷi miga Muyaṅgiyil mudug-  
itt oḷitta Jayasiṅgan aḷapparum pugaloḍu piḍiyal Iraṭṭapaḍi êlarai-ilakkamum  
nava-nidi-k-kula-p-peru-malaigaḷum vikkirama-vîrar Šakkaragoṭṭamu-mudira-  
paḍa-vallai Madura-maḍalamum kâ-miḍai-vali Nâmaṇaiyakkonaiyum veñ-jilai-  
vîra-Paṅjappaḷiyum pâšidai Mâšu. ....yâdinagavaiyil šandiran-tol-  
kula..... .tu kilaiyoḍum piḍittu pala-danatto.....m šeri-  
muḷai-Oṭṭa-vishaiyamum pûšura-šêr-nal-Kôšala ..... vaṅḍ-urai-šôlai  
Daṅḍabuttiyum Iraṇašûranai mura.....mu Gôvintašantan mâv-iḷind-  
ôḍa taṅgarâša nal Vaṅgâla-dêša ..... jama-vilâgatt aṅjuvitt-aruli oḍḍiral-  
yânaiyu.....kadall Uttara-Lâḍamu veṇi-malar-tîrtatte. ....

ṛ-konḍa Kôp-Parakêšari-parmar âgiya śrî Irâjê.....vadu Nuḷamba-  
pâḍiy-âna Nigarili-Šôla.... . . . . .tṭu śrî-nâma-grâma Šrîpati-malaiyir.....  
.....

## 45

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yâṇḍ-âyiratt-irunûṛṛ-ombad âna Vyaya-samvatsarattu Âni-  
mâsattu Šrîpatiyil Tribhuvana-vidâṅga-Kshêtrapâla-p-pillaiyârkkku... . . . . .nkakkâra  
tuṭṭar-âditta Râja-Nârâyaṅa-Brahmâdhirâjanena mMûvârṛukk-aḍaitta nañjai  
puñjai naṛ-pârḱellaiyum sarvamânyañ-jellumbaḍikkku udakam-paṇṇi kuḍuttên  
Bhairavaṛku Vâšudêvarena idh-dharmattai mâṛṛinavan Gamgai-karayir-kurâr-  
pašuvai-k-konṛân

## 46

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yâṇḍ-âyiratt-irunûṛṛ-ârâna Svabhânu-samvatsarattu-p-Pu-  
rattâši-mâsattu Šrîpatiyil Tirupuvana-vidâṅga-Kshêtrapâla-p-pillaiyârku  
Maman-añkakkâra-t-tuṭṭar-âditta Râja-Nârâyaṅa-Brahmâdhirâjanena Mâḍakki-  
raikkku aḍaitta nañjai puñjai nâr-pârḱellaiyum sarvamânyañ-jellumbaḍikkku  
udakam-paṇṇi kuḍuttên Bhairavaṛku-k-Kaṅga-p-perumâlêna idh-dharmattai  
mâṛṛinavan Gamgai-k-karaiyir-kurâr-pašuvai-k-konṛanṛan

## 47

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-âṇḍu âyiratt-irunûṛṛu-nâl-âna Vishu-varushattu Âni-mudal  
Ayyan-añkakkâra-t-tuṭṭar-âditya Irâja-Nârâyaṅa-Brahmâdirâšar âna Gaṅga-p-  
perumâl magan Vâšudêvanena Šrîpatiyil Tribhuvana-vidâṅga-Kshêtrapâla-  
pillaiyârkkku amudu-paḍikkku Mudugiraiyum i-êrikku Kôyilânukku niṅgina  
puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gaṅga-p-perumâl-dêvarku itta  
tiru-mugapadiyê viṭṭên Vâšudêvanena i-tanmam iṛakkuvân Gaṅgai-k-karaiyil  
kurâl-pašuvai konṛân

## 48

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yâṇḍu âyiratt-irunûṛṛu-mûnṛâna Vikrama-samvatsarattu-k-  
Kârttigai-mâsattu Šrîpatiyil tTirupuvana-vidâṅga-Kshêtrapâlaka-p-pillaiyâr-

kku amudu-paḍikku Aiyān-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja Gaṅga-p-perumāl magan Vāśudēvanena Kaivāra-nāṭṭu-p-Puḷiyappalli nañjai puñjai nār-pārkkellaiyil en paṅgum Inḡuṟukkiyil Agilāśan ēriyum iṟaiy-ili dēvadānam āga viṭṭēn Vāśudēvanena it-tanmattai māṟṟinavan Geṅgai-k-karayil kurāṟ-paśuvai-k-konṟān

## 49

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-irunūṟṟ-āṇḍāna Pramādi-saṁvatsarattu Ānimudal Śrīpatiyir Tirupuvana-vidaṅga-Kshētrapāla-p-piḷḷaiyārku svasti śrī Anṇan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumālena tiru-maṇḍapañ-jeyvittēn idarḡku uṇ āga Kaivāra-nāṭṭu Puḷiyamballi nañjai puñjai nār-pāl-ellaiyil ennopādi paṅgu iṟaiy-ili dēvadānam āga śandrāditta-varai šelvad āga udakam-paṇṇi-k-kuḍuttēn Kariya-Gaṅga-p-perumālena it-tanmattai māṟṟinavan Gaṅgai-k-karayir-kurāṟ-paśuvai-k-konṟān

## 50

At the same place.

(Grantha and Tamil characters.)

svasti śrī Māman-aṅkakāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāyan Gaṅga-perumāl ch-Chīpatiyil Tirupuvana-vidaṅga-Kshētrapāla-piḷḷaiyārku.. . . . . iṟaiy-ili dēvadānam āga viṭṭēn ittai māṟṟinavan Gaṅgai-k-karayil kurāṟ-paśuvai konṟān

## 54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varusham nāl-āyirattu-nānūṟṟu-nārpadu idanuṅṅiya Śakābdam āyiratt-irunūṟṟruttonṟu inmēṟ chellāninṟa Pramādi-saṁvatsarattu Kāttigai-mādam mudal śrī-Pōśana-vīra-Vallāḷa-Dēvar kumāran Periya-Vallappadannāyakkar vālukkum tōlukkum jayam āga Kodambulyūr Dēvapparena Śrīpati Kaḷḷapalli ivv-iraṇḍūril. . . . . ṭṭār-pāṭṭam uṇmarāṭṭam marṟum eppēpattā terigaiyum Śrīpatiyil Tribhuvana-vidaṅga-Kshētrapāla-piḷḷaiyārku sarvamānyam āga viṭṭēn idil. . . . . šelutta-k-kaḍavar it-tanmattai. . . van Geṅgai-k-karayir-kurāṟ-. . . vai-k-konṟān

## 55

At Kaḍagattur (same hobli), in Kaṇagaḷa sthala.

(Grantha and Tamil characters.)

svasti śrī gôtra-gô . .râ śantâna-śuddhar âna śrīmal-Lakshâddhyâyi-mudaliyarâ  
 śantânattu śimat-Prasanna-Śivaṭṭaiyâr âna prathvišura-Chôḷa-Pânḍyargalukku  
 gurukkaḷ âna Šurami-dêvar śishyargalil Šânḍalya-gôtrattu râja-gurukkaḷ âna  
 śrī-Viśvêšvara-Śiva-uḍaiyâr piḷlaigalil nâyanmâr . . . . . nâyanârukkum Šo-  
 mîšvara-dêvarukkum svasti śrī Mâman-aṅkakâraṇa tuṭṭar-âdittan Irâja-Nârâyana-  
 Brahmâdhirâjar âna Gaṅga-p-perumâlēna Pâtipa-varshattu Aipaši-mâdam Kai-  
 vâra-nâṭṭil Kaḍaikkaṭṭûrkkku aḍaitta nanšeyum punšey nâr-pâl-ellaiyum kil  
 nôkkina kiṇaṇum mēnôkkina maramum idaṅku aḍaitta kuṭṭaigaḷum idayar-  
 âyamum iv-ûrkkku aḍaitta Šuvarnnamaṅgalattil yuḷḷav-evum irai-ili-kâṇiyâga  
 sarvamânyam âga pullum pûḍayum šandirâditta-varai šella-k-kaḍavad âga  
 kuḍuttên Gaṅga-p-perumâlēna

## 56

At Kyâlanûr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters.)

. . . . . it-tiru . . . . . lâṇḍu . . . . . pâḍi . . . . . lômum . . . . . gattu  
 viḷaṅgumarai . . . . . nadu viṅṅirunda Jayaṅgo . . . . . Kôv-Irâjakêša . . . . .  
 . . . . . śrī-Râjâdhirâja-dêvaṅku . . . . . li-Šôḷa-maṅḍalattu . . . . . srī-Vikkirama-  
 Šôḷa-Brahma . . . . . Râjâdhirâja-ch-Chôḷa . . . . . šel . . . . .  
 kali . . . . . ip-parišu . . . . . gâmuṅḍu . . . . . širanum uḷḷa . . . . .  
 . . . . . k-kaḍavarâgavum šeydamai . . . . . i-darma alitta . . . . . ip-  
 parišu adi . . . . . p-pa ḍuvittâl . . . . . ḍayân vélân kiḷavanâga . . . . .  
 aṅam-aravaṅku aṅamalladu tuṇaiy ille

## 57

At Kyâlanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadhigata-paṅcha-mahâ-šabda Pallavânvaya śrī-prithivî-vallabha  
 Pallavakula-tilaka śrīmat-Ayyapa-dêvana magaṁ Bîra-Noḷambaṁ sukhânu-  
 râgadiṁ râjyaṁ geyyutt ire Patmaṅgeṅey-oḍeya Vachcha-gôtrada Kaṇṇam-  
 mayyana maga Nirugammayyaṇuṁ Madukammayaṇuṁ Âkkanû . . Keranûra  
 mahâjanam ayva-dimbarggaṁ ippattu-gadyâṇa pon goṭṭu paḍadar nichchal  
 ondu-parivaḍiyan avargge ayvadimbaralli yeḷḍuṁ naḍayisala saltôr . . i-  
 dharmmaṁ Irugammayyag ondu Manukamayyaṅgaṁ Avvabbega vondu-bhâgaṁ  
 salvudu nelanu chandrâdityarkkaḷ uḷḷinaṁ salvudu idan aḷidoṁ Vâraṇâsiyam  
 aḷidoṁ śrīman Meyyaṁ barado maṅgaḷa mahâ srī



## 58

At the same village, on a stone in the paṭṭe-gadde.

śubham astu Naḷa-saṁvatsarakke saluva Paingāḷa-saṁvatsarada Bhādrapada-  
 šu 7 llu Kaiyivara-nāḍa-prabhu Kelanūra Chokkappa-gāuṇḍara Parvata-gauṇḍa-  
 ppanū Timvadabāna-Haṅgaliṅganige koṭṭa-kunṭe . karuṇati-sammaṇḍa yī-  
 kunṭē-baḷiyalū 4 holavanu gaddeya sāmānyavāgi koṭṭev... . . . .gavudapana  
 dharma sri

## 59

At the same village, on a stone in the ināmati field near dodḍa-kere.

svasti samadhigata-paṅcha-mahā-śabda Pallavānvaya sri-prithuvī-vallabha  
 Pallava-kula-tlaka srimatu-Bhōlati-Rājara dharma... .i-kereya bhūmiyoḷāda  
 bittukaṭṭiṇa rattavan nānā-ko... . . . .tāgi tri-bhuvana-gō... . . . .

## 60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konūril nāyanāyanār Šaṅgichchuram-uḍaiyārku viṭṭēn Maiyilgāmuṇḍarena  
 Maiyilśamuttirattilē kaṇḍaga-k-kaḷani

## 61

At the same village, on a stone in Appaiya's field.

svasti sri Koranūru tuṅgaḷoḷa Koranūra Māpaliūra Sindāvāriya makkāḷa  
 Kādanuṁ chandavaṁ tuḷagidoḷa sattarana... .paṭṭi posa-kere modal kaṭṭiṇuḷ  
 ayguḷam kaḷani idan aḷisidaṁ ... . . . . .

## 63

On copper plates of Vakkalēri village.

[I b] svasti

jayaty āvishkṛitaṁ Vishṇōr vvarāhaṁ kshōbhitārṇavam |  
 dakshinōnata-damshṭrāgra-viśrānta-bhuvanam vapuṣ ||

śrīmatām sakaḷa-bhuvana-saṁstūyamāna-Mānavyasa-gōtrāṇām Hāriti-putrāṇām  
 sapta-lōka-mātrībhis Sapta-mātrībhir abhivarddhitānām Kārttikēya-pari-  
 rakshana-prāpta-kalyāṇa-paramparāṇām bhagavan-Nārāyaṇa-prasāda-samāsā-  
 dita-varāha-lāṅchhanēkshana-kshana-vasīkṛitāśēsha-mahībhṛitām Chālukyānām  
 kuḷam aḷaṅkarishṇōr aśvamēdhāvabhṛitha-snāna-pavitrīkṛita-gātrasya sri-Pole-  
 kēsi-vallabha-mahārājasya sūnuṅ parākramākṛānta-Vanavāsy-ādi-para-nṛipati-

maṇḍalaḥ praṇibaddha-viśuddha-kīrtti-srī-Kīrttivarmma-prithivī-vallabha-mahā-  
 rājas tasyātmajas samara-saṁsakta-sakalōttarāpathēśvara-srī-Harshavarddhana-  
 parājayōpatta-paramēśvara-śabdas tasya Satyāśraya-śrī-prithivī-va[II a]llabha-  
 mahārājādhirāja-paramēśvarasya priya-tanayasya prajñātanayasya khadga-  
 mātra-sahāyasya Chitrakaṇṭhābhīdhāna-pravara-turaṅgamēṇaikēnāvōtsāditā-  
 śēsha-vijigīshōr avani-pati-tritayāntaritam sva-gurōś śriyam ātmasātkṛitya  
 prabhāva-kuḷīṣa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhriti-bhūbhṛid-ada-  
 bhra-vibhramasyānanyāvanata-Kāñchī-pati-makuṭa-chumbita-pādāmbujasya  
 Vikramāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-  
 bhāṭṭāarakasya priya-sūnōr Bāhēndusēkharasya Tārakārātir iva daitya-bālam ati-  
 samuddhataṁ trairāja-Kāñchī-pati-bālam avasṭabhya karadīkrita-Kavēra-  
 Pārasika-Simhāḷādi-dvīpādhipa [II b] sya sakalōttarāpatha-nātha-mathanōpārju-  
 tōrjjuta-pāḷidhvajādi-samasta-pāramaiśvarya-chinhasya Vinayāditya-Satyāśra-  
 ya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhāṭṭāarakasya priyātma-  
 jāś śaiśava-ēvādighatāśēshāstra-śāstrō dakiṇṇāśā-vijayini pītāmahē samunmū-  
 lita-nikhīḷa-kaṇṭaka-saṁhatir uttarā-patha-vijigīshōr gurōr agrata ēvāhava-vyā-  
 pāram ācharann arāti-gaja-ghaṭā-pāṭana-viśīryamāṇa-kṛipāṇa-dhāras samagra-  
 vigrahāgrēsaras susāhasa-rasikaḥ parānmukhīkṛita-śatru-maṇḍalō Gaṅgā-  
 Yamunā-pāḷidhvaja-paṭa-dhakkā-mahā-śabda-chinha-māṇikyā-mataṅgajādīn pi-  
 trīsāt-kurvan paraiḥ ppalāyamānair āsādyā katham api vidhi-vaśād apanitō  
 pratāpād ēva visha [III a] ya-prakōpam arājakam utsārayan Vatsarāja ivāna-  
 pēkshitāpara-sahāyakaḥ tad-avagrahān nirggatya sva-bhujāvashṭambha-prasā-  
 dhītāśēsha-viśvambharaḥ prabhur akhaṇḍita-śakti-trayatvāt chhatru-mada-bhañ-  
 janatvād udāratvān niravadyatvād yas samasta-bhuvanāśrayas sakaḷa-pāramai-  
 śvarya-vyakti-hētu-pāḷidhvajādy-ujvala-prāja-rājyō Vijayāditya-Satyāśraya-  
 srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhāṭṭāarakasya priya-putras  
 sakala-bhuvana-sāmrāja-lakshmi-svayamvarābhishēka-samayānantara-samupa-  
 jāta-mahōtsāhaḥ ātma-vamśaja-pūrvva-nṛipati-ghāyāpahāriṇaḥ prakṛity-ami-  
 trasya Pallavasya samūlōnmūla [III b] nāya kṛita-matir ati-tvarayā Tuṇḍāka-  
 vishayam prāpyābhimukhāgata-Nandipōtavarmmābhīdhānam Pallavam rapa-  
 mukhē samprahritya \*prapalāsyā kaṭumukha-vādītra-samudāghōshābhīdhāna-  
 vādya-viśēshān khatvāṅga-dhvaja-prabhūta-prakhyāta-hastī-varān sva-kiraṇa-  
 nikara-vikāsa-nirākṛita-timiram māṇikyā-rāśiṁ cha hastē-kṛityā Kāḷaśabhava-  
 niḷaya-harid-aṅganāñchita-kāñchīyamānām Kāñchīm avināsyā praviśya satata-  
 pravṛitta-dānānandita-dvija-dīnānātha-janō Narasimhapōtavarmma-nirmmāpita-  
 śīlāmaya-Rājasimbhēśvarādi-dēva-kuḷa-suvarṇṇa-rāsi-pratyarppanōpārjjitārjjita-  
 puṇyaḥ anivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-pra-  
 [IV a] bhriti-rājanyakaḥ kshubhita-kari-makara-kara-hata-dalita-śuktimukta-  
 muktāphala-prakara-maīchi-jāḷa-vīlasita-vēlākulē Ghūrṇṇamānārṇṇōbhīdhānē

\* Perhaps a mistake for *prapalāyya*.

dakshinârṇṇavê śarad-amala - śaśadhara - viśada - yaśô-râśimayam jaya-stambham  
 atishṭhipad Vikramâditya-Satyâśraya - śrî - pṛithivî - vallabha - mahârâjâdhirâja-  
 paramêśvara-bhaṭṭâarakasya priya-sûnur bâlyê susikshita-śâstra-śâstras śatru-  
 shaḍ-vargga-nigraba-paras sva-guṇa-kalâpânandita-hridayêna pitrâ samâîôpita-  
 yauvarâjyah sva-kuḷa-vairiṇam Kâñchî-patêr nigrabhâya mâm prêshaya ity-  
 âdêśam prârthya labdhvâ tad-anantaram éva kṛita-prayâṇas sann abhimukham  
 âgatya prakâśa-yuddham kartum asamaritham pravishṭa-durggam Pallavam  
 bhagna-śaktim kritvâ matta-mataṅgaja-mânikya-suvarṇa-kôṭîr âdâya pitrê sa-  
 marpitavâ[IVb]n évam kramêṇa prâpta-sârsvabhauma-padar pratâpânurâgâ-  
 vanata - sâmanata - makuta - mâlâ - rajaḥ - puñja - piñjarita - charaṇa - sarasir[u]hash  
 Kîrttivarṇma-Satyâśraya-śrî-pṛithivî - vallabha - mahârâjâdhirâja - paramêśvara-  
 bhaṭṭâarakas sarvân évam âjñâpayati viditam astu vô'smâbhir nava-saptaty-  
 uttara-shaṭchhatêshu Śaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-sam-  
 vatsarê êkâdâśê varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-  
 nâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-  
 Dôsi-râja-viññâpanayâ Kâmakâyana-gôtrâya Rig-Yajur-vvêda-pârâga-śrî-Vishṇu-  
 śarmmanâḥ pautrâya Krishṇaśarmmanâḥ putrâya Mâdhavaśarmmanê Pânuṅgal-  
 vishayê Aṛadore-nadi-dakshina-taṭê Tâmara[Va]muge-Pânuṅgal-Kiruvalli-Bâla-  
 vuru-ity êtêshâm grâmânâm madhyê Neṅgiyûr-nNandivalli-sahitas Sulliyûr-  
 nnâma grâmô dattas tad âgâmbhir asmad-vaṁśyair anyais cha râjabhir âyur-  
 aiśvaryyâdînâm vilasitam achirâmśu-chañchalam avagachhadbhir âchandrâr-  
 ka-dharârṇava - sthiti - sama - kâlam yaśaś chichîshubhis sva-datti - nirvviśêsham  
 paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |  
 yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||  
 svan dâtuṁ sumahachchhakyaṁ dushkham anyasya pâlanam |  
 dânam vâ pâlanam vêtî dânachchhrêyô'nupâlanam ||  
 sva-dattâm para-dattâm vâ yô harêta vasundharâm |  
 shasṭi-varsha-sahasrâni visṭâyâm jâyatê krimir ||

iti mahâ-sândhivigrahika-śrîmad-Anivârta-Dhanañjaya-puñya-vallabhasya likhi-  
 tam idam śâsanam |

### 64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidârti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râja-  
 śrî Yantâji-basalê-subhêdâru Mâri-gavudage koṭṭa kaṭṭukoḍige Dâśêrahalli-  
 vûru-mundana kere kaṭṭisidakkê mânya hola kha ¼ gadde yî-kere-keḷage kha 1  
 yî-hola-gadde sarvamânyavâgi koṭṭu yidhêvê kerege maṅṅu-kelasa kallu-kelasa-  
 dinda channâgi kaṭṭisikonḍu sukhadalu yihadu yandu kaṭu-goḍage

## 69

At Chikkaiyur (same hobli), on Jāra-bande.

(Grantha and Tamil characters)

svasti śrī Kuvaḷāla-purandaran Gaṅga-kulōrbhavan Kāvēri-vallavan Nandigiri-  
nādan Uttama-Śōḷa-Gaṅgan āna Veda . . . bāṇau Nadeūril . . . ḍaūr  
nañjai puñjai nāl-pāl-ellaiyil pādi inaiṅvārāga viṭṭēn i-darumam māḡrina avan  
Gaṅgai-karaiyil kurāl-p-pašuvai konra pāvattil pōvān aṅamara. . . . illai

## 70

At Harābi Kottanur (same hobli), on the walls of the Sōmēšvara temple.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varushattu nālāyirattu-nānūṅṅu-muppattonṅin.mēl šellāni-  
nṅa Pramādōta-varushattu Vaigāśi-mādam ōti Tiṅgaṭ-kiḷamaiyum Dvādaśiyum  
Attamum perṅa. . . . Vira-Vallāḷa-dēvar pradānaril Śiṅgaya-deṅṅāyakkar  
makkaḷil manumā-Prasāyittam Šeḷḷa.kā. niṅṅa nāl Kottanūril. . . . mā. šeṭṭi  
ena eṅgaḷ tamaiyanār-pērāl pratisṭhichcha Irukišvaram-ūḍai . . . . .ku. . . .  
. . . . kāṅiy-āga Kottanūṅṅu vaḍa-puṅṅattil nān kaṭṭuvitta Iruga-šamuttiram  
ērikkum kaḷanikkum edirvākkum.ku. . . . .kku ellaikku uṅṅpaṭṭa puñjai-  
nīlamum Vinavaṅakiraiyil Āla-peruṅgaḷani vīḍaiṅṅaḍi pattu-k-kuḷaga. . . . .  
ēriyilē vīḍai. . . . .pattu-k-kuḷaga-kaḷaniyum Paḷaiya-Kottanūrilē šeṭṭiyār  
ēriyilē vīḍaiṅṅaḍi aiṅṅu. . . . .paḷḷattil ēriyilē aiṅṅuḷaga-kaḷaniyum Kuvaḷāla-  
nāṭṭu adikāri Pemmanānum Kuvaḷāla-nāṭṭavarum Mukkaṅ . . . . .šeṭṭiyā-  
rum nālu-taḷattu stānikarum Māhēšvararum Šeṅṅapāḍiyil Māhēšvararum  
Kaivārattu Vimašuram-u. . . . .nāṭṭu stānikarum Māhēšvarum Śrīpati-dēvar-  
nāyinār kōyil stānikarum Māhēšvararum pratisṭhā-kāḷattilē mu. . . . .udakam-  
paṅṅi-k-kuḍutta paḍi pū. . . . .šandirāditta-varai šelluvad āga viṭṭēn Pemma-  
šeṭṭiena Kaivāra-nāṭṭu Kuṅṅkimugaran ēriyilē vīḍaiṅṅaḍi pattu-kuḷaga-kaḷa-  
niyum viṭṭēn in-nāyanārāi eṅgaḷ nāyanār Ulaguḷku-mūṭṭa-nāyanār maganār  
Šellappiḷaiyar Tirumudugunṅattunṅum vāṅṅu tiru-pratisṭhāi paṅṅuḅaiyil  
i-kōyil kāṅiy-āga nāyanār Šellappiḷaiyārṅṅum ivar tambiyār Tirumudugunṅam-  
ūḍaiyārṅṅum nāyanār magal Nāchchiyār magan Pemmanānukkum immūvark-  
kum Šiva-p-Pirāmaṅa-k-kāṅiyum paṅṅa-Šaivāchāriyamum maṅṅum eppēṅṅ-  
padaṅṅavum udaka-pūrvam āga šandirāditta-varai šelluvad āga viṭṭēn Pemmi-  
šeṭṭiena in-nāyanārṅṅum paḍineṭṭu šamaiyam vaittu kuḍutta paṭṭaṅa-p-paḅuḍi  
ānaikku pattu paṅṅamum kuḍiraikku oru paṅṅamum šelaiḷku iraṅṅu kāšum  
pāḷku-podi onṅṅṅu nāṅṅaḍu pāḷḷum miḷagu-podi onṅṅṅu āḷāḷḷum veṅṅṅilai-  
podikku oru kavaḷigaiyum uppu-podi onṅṅṅu āḷāḷḷum tavaša-podi onṅṅṅu  
urium aḍimai onṅṅṅu kāšu iraṅṅu paḷchavaḍattu iraṅṅu kāšum šelaiḷku  
ō kāšum maṅṅu uḷavaiyum nāyanārṅṅu kuḍuṭōm i-tanmattukku leṅṅaṅam-  
paṅṅināvan Gemgai-k-karaiyil kurāl-p-pašuvai konṅa pāvattilē pōvan

## 65

At Garudanahalli (same hobli), on a stone in the suragu-mânya.

śubham astu Ânanda-saṁvatsarada Śrâvaṇa-bahuḷa 5 llu namma râjyada sinî-hâsanakke âptarâda Paṭṭada Guru-Naṅjê-dêvarigê Sugaṭûra Mummaḍi-Tamma-ya-gaudaru sarvamânyavâgi koṭṭa Garudanahalli jaya-pura

## 66

At Gollahalli (same hobli), on a stone in the suragu-mânya.

svasti srî jayâbhyudaya Śâlivâhana-śaka 1540 nê Bahudhânya-saṁvatsarada Vaiśâkha-śu 10 Śrîraṅga-Dêva-mahârâyararu ratna-simhâsanârûdharâgi prithvî-râjyaṁ gaiyuttam uralu Sugaṭûra Tammaya-gauḍaru binnahade Virya . . . kara makaḷu Chikka-Vîrabhadrayyage koṭṭa Kolâhaḷa . . . . . Tumbikuṅṭe .

## 67

At Šeṭṭi-Kottanûru (same hobli), on a stone in the netta-huṇisêmara-field.

svasti śrîman-mahâ-maṇḍalêšvara ari-râya-vîbhâḍa Yindurâya-Suratrâṇa bhâ-shige-tappuva-rayara gaṇḍa râjâdhirâja paramêšvara chatuṣ-samudrâdhipati Harihara-Râyanu prithvî-râjyaṁ geyut-iralâgi khaṇḍikâra-râyara gaṇḍa Nâ-gaṇṇa-Voḍeyarige âyur-ârogyaišvaryâbhivṛiddhi âgabêkendu Nâgaṇṇa-Voḍeyara kumâra Dîpaṇṇa-Voḍeyarige yisṭha-kâmyârththa-siddhi âgabêkendu Nigirali-Chôla-maṇḍalada dakṣiṇa-Dvârâpuri-paṭṭaṇa-vṛikshâšraya-sêvitam appa Kôlâla nâḍa mahâ-prabhugaḷu adhikâri Sâdaliya-Lakkarasappa-Mukkkaṇṇa-jîyaru-Soraṇa-jîyaru-Yiri [gi]-šettiyar-oḷagâda-samasta-gavuḍu-prajegaḷu vobiyavâgi vottara-pramâṇaṁ mâḍi Šakâbda 1306 neya Rudhirôdgâri-saṁvatsarada Mâgha-śu 15 Sô sôma-grahaṇa-puṇya-kâladalli Kôlâla-nâḍa Haḷeya-Kottanûra-grâmada chatuṣ-sîme-voḷagâda gadde beddalu tôṭa tuḍike paḍavareyalu guyyalu nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-akṣiṇa-âgâmi vûrdhva-mukhavâda vṛiksha adhô-mukhavâda bhâvi asṭha-bhōga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi â-chandrârka-sthâyi âgi tâ 7 bâgeya mâḍi ko.vuya hadinâru bhâgiya vivara | ada-vṛitti 1 Viṣṇu-sthânake vṛitti 1 Sâdaliya Nâgarasara Lakkarasarige vṛitti 2 (8 lines gone) antu vṛitti 16

## 68

At the same village, on a rock to the south-west.

Prabhava-nâma-saṁ | Śrâvaṇa-bahuḷa . . . Sugaṭûru-sammattu dêša-kulakarṇi Venkaṭa-Râmavyanavaru koṭṭa surugu-mânya ko . . . gavuḍa . . . . .

\* So in the original.

## 71

At the same place.

(Grantha and Tamil characters.)

svasti śrī-manu-mahâ-paṭṭa-viyâpâri ubaya-nânâ dēsikku mukkiyam âna Pammi-  
 ūṣṭṭiyâr taṅgaḷ tamayanâr Irugi-ūṣṭṭiyâr Ūkla-varshattu Mârgaḷi-mâdam 21 tū  
 Ūiva-lōka-prâpti pannugaiyil Pramōdūta-varshattu Vaigâṣi-mâdam Ūiva-liṅga-  
 pratishṭhaiyum paṅṅuvittu kōyilum-eḍuppittu ēriyūi-gaṭṭivittu Naḍavâgira-k-Ku  
 varapa-kūttan magan mâḍâpattiyâñ-jeyyum Pammaṇanukku dhâra-pûrvam  
 âga udakapaṅṅi kuḍuttēn mâḍâpattiyattukku Iruga-ūamuttirattilē. .p-padin-  
 kuḷaga-kaḷani ūandirâditta-varai naḍakka kaḍavadu it-tanmattai mârṅṅinavan  
 Geṅgai kurâ-p-paṣuvai-k-konṅân

## 72

On the basement of the same temple.

svasti śrī Ūakâbda 1327 neya mēle saluva Pârthhiva-samvatsarada Jēṣṭha-ba 1  
 Bu ūrīman-mahâ-vadḍa-byavahâri ubhaya-Nânâ-dēṣiyarge mahâ-prabhu-mu-  
 khyar appa Yirige-ūṣṭṭiyara makkaḷ Yirigi-ūṣṭṭiyaru Yirugēṣvara-dēvara Sivâlya  
 jīrṅṅavâg iralâgi Tendatṭa ūrī-Mūlasthâna-dēvara sthânikaru Kappagavaṭṭa  
 Nandiyappa-Bâmi-jīya-Châmaṇa yivaru-volagâdavariṅge â-Yirugēṣvara-dēvara  
 Sivâlya jīrṅṅōddhâravanu avare mâḍidavar âgi â-dēvarige saluvanta kshêtra-  
 vanu â-dēvara pūje-punaskâra. . . . .yallavanu mâḍikombiri. . bhâgadalli  
 uḷḷanthâ-kshêtra-ellavanu nimage naḍasi bahevu î-dharmma chandrâdityavara  
 end endigu naḍadu sukhadim yihudu endu silâ-liptavâgi koṭṭevu

## 73

At the same village, on a rock to the west of the Virabhadra temple.

svasti śrī Ūakâbda 1325 neya Târâṇa-samvatsara-Jēṣṭha-su 1 Sô-lū srī vīra-  
 Harihara-mahârâyaru râjyam geyuvalli srīman-mahâ-vadḍa-byavahâri ubhaya-  
 Nânâ-dēṣiyarge mahâ-prabhu-mukhyar appa Yirige-ūṣṭṭiyara makkaḷu Yirigi-  
 ūṣṭṭiyaru Vīrabhadra-dēvara Sivâlyavanū mâḍisi â-Vīrabhadra-dēvara amṛita-  
 paḍige koṭṭanta kshêtra Benavaṅgereya keḷage gaddē kham  $\frac{1}{2}$  (here follow details  
 of gift) antu gadde yikkaṅḍuga hola hadimū-gaḷavanū koṭṭev â-Vīrabha-  
 dra-dēvara stânavanū Âdinâtha-voḍeyarige dhârâ-pûrvavâgi yeredeu â-dēvara  
 pūjē-punaskâravānu māḍuvāru yī-dharmma â-chandrârkkā-stâiyâgi koṭṭev yī-  
 dharmmakke âr aḷupidarū Gaṅgeya taḍiyal abaleya konda pāpadali hōharu  
 maṅgaḷa mahâ śrī

## 74

At Holêrahalli (same hobli), on a stone in Chandakka's field.

svasti śrī vijayabhūdaya Śālivāhana-śaka-[varshaṅ]galu 1633ne Khara-nāma-samvatsara-Māgha-śu 15 Ra Pātapaṇṇaha subhēdāru Lajaphara Bijāpura-sammatu Havēli-paragane Kōlahāra sarakā Karṇāṭaka Aliyakhānu-sāhēbaru sannu 1121 lu Vakalēri Tammaṇṇa-komāra Bayichannage netra-goḍige pālisida vivarā yi-Bayichannanu svāmi-kāryada mēle bandu nirvahisi antarisida-kāraṇa sāhēbaravaru tamma kārakūnaru phavujadā Kārokabēgu-Vōbayya-Śāmaṇa-sāhēbaru Vakkalēri Dēvaṇṇa yivarigē netra-goḍige yāgi vondu grāma koḍōdū yandu appaṇe āgalāgi yivaru Kōlāla-rājadhānige saluva Havēli taraphu Vakkalēri-vaḷagaṇa-Holêrahalli-grāma 1 ndu netra-goḍigege biṭṭu yi-grāmakke saluva yale-chatus-sīmē-vaḷagaṇa nidhi-nikshēpa-akshīṇa-āgāmi-jala-taru-pāshāna-siddha-sādhyāṅgaḷ emba ashta-bhōga-tēja-svāmyaṅgaḷannu āchandrārka-stāyiyāgi nimma putra-pavutra-pārampariyavannū sarvvaṁmānyavāgi anubhvisi sukhadallu yihadu yandu hākisi koṭṭa śilā-śasana.....

## 75

On Kendatti Hill (same hobli), on the basement of the Chandramallēśvara temple.

(Grantha and Tamil characters.)

svasti śrī pū maruviya poḷil ēḷu Rājarāja-dēvaku yāṇḍu ēḷavadu Kāñjipura-paramēśvaran Mukkaraśar Kāduvetṭiyān Rājendra-Śōḷa-Palvarādittanena Nigarili-Śōḷa-maṇḍalattu Kuvaḷāla-nāṭṭu Śūṇṇur Vīra-śrī-tiru-malaiyil Śōmiśvaram-uḍaiya Mahādēva-kōyil eḍuppiḷchhu Mahādēvakkum pala-paḍi-nimandakkārḱum Puṇakūṭṭaiyai dēvadanam āga viṭṭēn it-dharmam yirakkinān Gaṅgai-k-karaiyil kurāl-paśu-k-konṇān Brahmavatti-paḍuvān yidukku kaḍavan Udaiyabaṭṭar

## 76

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷālapura-paramēśvaran Gaṅ[ga]-kulōṇbavan Kāvēri-vallavan Nandi-giri-nādan Uttama-Śōḷa-k-Kaṅ[ga]nāna Veḍummārabāṇa ena Śūṇṇuril Śōmiśvaram-uḍaiya-nāyanārku dēvadānattukku nīlavari avichchu-p-pāṭṭa vālapana manaiṇam eppōṇṇṇa varivu viṭṭō ittai laṅkhanam-pannivan Gaṅgai-karaiyil k-kurār-paśuvai vadhichcha Brahmahattiyilē viḷuvān it-tanmam śandiradittavarai śela-k-kaḍavadu pala-Māhēśvara-rakshai

77

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷālapura[ra]-paramēśvaran Gaṅga-kulōdbhavan Kāvēri-vallabhan  
 Nandigiri-nāthan Uttama-Śōḷa-k-Kaṅgan magan Vikkirma-Gaṅganum en pra-  
 dhānararḥ Śananāḍāḷvān Kōmuttan āna Talaiśīya-rāyanum avan tambi Vīman āna  
 Gaṅgāda-rāyanum im-mūvōmum Rōdri-saṁvatsarattu Taiy-māśattu-k-Kuvaḷāla  
 nāṭṭu-ch-Chūṛūril malai-mēliṛ-Chōmīśvaram-uḍaiya-nāyanārku-ch-chen-neṛ-paḍi  
 kku en pāṭṭau pōdē dēvadānam āy varugiṛa Purakkuṭṭai-k-kīḷ-nilattullē śrī-  
 Mūlastānam-uḍaiyārkkku-ch-chen-neṛ-paḍikku. ga-k-kaḷani ēḷu kaṇḍagamum  
 nārṛukkāl nilaṅ-gaṇḍagamum āga nilam eṭṭu-k-kaṇḍagamum nīkku allāda nila-  
 mum ēriyum en pāṭṭan pōde kāṇiyāḷan āy varugiṛa Śiva-Brāhmaṇan Haritava-  
 gōtrattu Bahudhānya-sūtrattu-p-Ponnabaṭṭanukku-k-kāṇiy āga-ch-Chūṛūp-  
 paṛṛil Pallavakaṭṭil uḍaiyār Śrī-Kai[yi]lāsam-uḍaiya-nāyanārku-ch-chen-neṛ-  
 paḍikku dēvar Gaṅgapperumāl podu niṅgina nilam Vaṇḍarpā.nāl kaḷani aru-  
 kaṇḍagamum vaḍa-paṛṛil Mudugiṛaiyil Vīmīśvaram-uḍaiyārkkku-ch-chen-neṛ-  
 paḍikku Mudugiṛaiyil niṅgina kaḷani aru-kaṇḍagamum dēvadānam āga viṭṭōm  
 en pradhānaril Talaiśīya-rāyanum Virudar-kōvan āna Gaṅgāda-rāyanum śilā-  
 lēgai it-tanmam irakkuvār Gaṅgaiyir-kurār-paṣuvai-k-konṛār pāvattilē vilu-  
 vār aṛamaṛavaṛku aṛam alladu tuṇaiy illai tila-sarshapa-mātrēṇa dēvasvam  
 bhakshayē nara narakāṇata vartatē yāvat-chandra-divākarau śrī-pan-Māhēśvara-  
 rakshai

78

At the same village, on a virakal in Nañje-gauḍa's field.

svasti sṛīman-Koṅgoṇi-Muttarasarkku ippattā-ārane-varsha Du...puli nōḍi  
 āptada vākkilul sagu...nede eḷadu vīḷdo

79

At Maḍivāḷa (same hobli), on a stone near the pond of the Mūlēśvara temple.

svasti Nitimārgga-Koṅgoṇivarmma-dharmma-mahārājādhirāja paramēśvara  
 Nandagiri-nātha Kovaḷālapura-varēśvarā sṛīmat-Permmānaḍigaḷ Gaṅgavāḍi-  
 tombhattaru-sāsirama pratipālisi pṛithuvī-rājayaṁ geye | svasti samadhigata-  
 pañcha mahā-śabda Pallavānvayā śrī-pṛithuvī-vallabha Pallava-kola-tilaka sṛī-  
 Noḷambādhirājāṁ Gaṅga-arū-sāsiravuman āḷuttire Noḷambādhirājara besadiṁ  
 svasty-anēka-guṇō satya-śaucha-silāchāra-sampanna Beṅgadanātha-sṛīma[t]  
 Pompallam-Oḍeyam ūrgge pāḍiyol oḍḍi Bāṇarasaruḷ kādi palaran iṛidu biḷdu  
 bīra-lōkam eydida adakke mechchi Noḷambādhirājara binnapadinda Nitimārgga-  
 Permmānaḍigaḷu Noḷambādhirājaru Sūrūram bāḷgarchchu goṭṭar Gaṅgara-



Noḷambârâ okkal â-chandra-tâarakam arsu geyvannegam î-dattiyam Pompalla-veṅgadara okkalge salipô satyamanta idan alivô Bâraṇâsî alîda pañcha-mahâ-pâtakan akkum

## 80

On the left entrance of the same temple.

svasti śrî Śakâbda 1306neya samvatsarada mēlê saluva Raktākshî-samvatsarada Bhâdrapada-su 3 lu svasti śrîman-mahâ-maṅḍalêśvara ari-râya-vîbhâda bhâshege-tappuva-râyara gaṇḍa srî-vîra-Bukkaṇṇa-Voḍeyara kumâra râjâdbirâja râja-paramêśvara Harihara-mahârâyaru prithuvî-râjyam mâḍuvalli srîmatu kanti-kâra-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêbaṇṇa-Voḍeyarige âyur-ârô-gya-aîsvarya-abhivṛiddhi-sakala-sâmrajya âgabêkendu avara maneya adhikâri Sâdaliya Lakkarasara Nikarîli-Chôla-maṅḍalada Kôlâla-nâḍa-prabhugaḷu Mumkaṇṇa-jîya Soṇṇa-gavunḍa Yirigi-šetṭiyaru Tendaṭṭa śrî-Kayilâsavâda srî-Mûlasthâna-dêvarige amṛitapaḍi-aṅga-raṅga-bhôgakke yî-Kôlâla-nâḍa Chikka-Hayûrige saluva ûrdhva-mukhavâda vṛikshaṅgaḷu adhô-mukhavâgidda bhâvigalû akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srî-Mûlasthâna-dêvarige koṭṭa-darmma î-darmmakke âru tappidaru Gaṅgeya tadjiyalî kapileya konda-pâpadali hôharu śrî maṅgala mahâ srî

## 81

To the right of the same doorway.

(Grantha and Tamil characters )

svasti śrî Śakarai-yâṇḍu 1315 mēl Bhâva-samvatsarattu Âni-mâdam 25 ti Tendaṭṭu-Maḍaiviḷâgattil śrî-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâśyapa-gôtrattil Mâdavabaṭṭar pillaiḡal nâyinâr Mâdavabaṭṭar Nâchechiyappan Kâmanan Ponni-p-pillaiy-uḷḷittârôm eṅgaḷil-ch-chammadittu Śūrûru-ch-Chômîsuram-uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Śâmandabaṭṭar magan Śîru-ch-Chomaṇanukku nâṅgal kshêtram virṇa paḍi eṅgal târâpûrvam âna śrî-Mûlasthânam-uḍaiyâr dēvadânattil eṅgal paṅgu ında stânattil eḍam vonṇum idil uḷḷa manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiraṇyâdi vastra-tâna grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam nañjai puñjai nâr-p-pâl-ellaiyum kil nôkkiya kiṇaru mēl nôkkiya maraṅgaḷum ūruḷḷa piḍâgagaḷum bhûta-vattamâna-bhaviṣhya-kâlaṅgaḷil naḍakkum svâmyaṅgaḷum eppêṛppaṭṭa sakala-śamudâyaṅgaḷum uḷpaḍa nâṅgal ivarḱku dârâpûrvam âga-p-ponn aṇa-k-koṇḍu maṇṇaṇa-k-kuḍuttôm ūandirâdittiya-varai ūella-k-kaḍavadu

## 82

On the basement of the same temple.

(Grantha and Tamil characters )

svasti śrî. . . . .kâlattu Siddhâti-samvatsarattu Vaigâśi-mâsam 5 tiyadi svasti śrîman-mahâmaṅḍalêśvara malerâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-

patiy-ây uḷḷa śrī-Vīra-Vallāḷa-dēvar prithuvi-rājyam-panṇānirka svasti[sti] śrī vaṭṭa-viyāpāri ubeya-nānā-dēšiyarḱu mukkiyar āna Kolliyādipan Uppanelḷi-puravarādišvaran Naḍavar-ādityan Niḡarili-Šōḷa-maṇḍalattu Kōḷāla-nāṭṭu nāṭṭu-nāyagañḡeyvār Irugi-šeṭṭiyār Kōḷāla-nāṭṭu Kottanūr-kīḷ Tendatṭu-Maḍaivilāgattil śrī-Kailāsam āna śrī-Mūlastānam-uḍaiyār kōyil eduttu inda Maḍaivilāgattukku-ch-chelluñ-jūlakallukkuḷ chatus-simaiyum Māṅguṭṭai Taṭṭān-kuṭṭai Purakuṭṭaiyil mūnṛil oru paṅgu Arakkirayil kaṇḍagam Kottanūrḷ Vi. . ṅḡṛaiyil iru-kaṇḍagam kaḷani inda kshētrattukku uḍaiyavargal Malliyūril Kāsyapa-gōtrattil Maṇiyabaṭṭar pillaigaḷ Periya Kaṛpakabaṭṭar Šīru-Kaṛpakabaṭṭar iruvarkum nālattonṛu Kāsyapa-gōtrattil Kēraḷabhaṭṭar Kaušya-gōtrattil Kanakasvabhāpati-āḷvār magan Mūlasthānam-uḍaiyārḱu udakam-vāttu kuḍutta kshētram nālattonṛu Prajāpati-varushattu Kāttigai-māšattil Kāšiya-gōtrattil Pālabhaṭṭar magan Šāmi-nāyan Haritava-gōtrattil Nāchhabaṭṭar maga. . . . . Tiru. mumaia nāyanārḱu. . lum. . trattil kāṇi ena paguṛri uḷḷadu ivarḱu nāu udakampanṇi kuḍuttōm Nāyinār Nallappan Šōmaṇa im-mūvarum pagund-uṇṇa kaḍavargal

## 83

On the left wall of the same temple.

svasti srī Kalī-varusha 4518 Šakābda 1339 neya mēle saluva Hēvilambi-saṁvatsarada Āshādha-su 1 Sō srīman-mahārājādhirāja rāja-paramēšvara śrī-vīra-pratāpa-Dēva Rāya-mahārāyaru prithivī-rājyava māḍuvalli srīman-mahā-pradhāna-Nāgaṇṇa-daṇṇāyakara nirūpadim Bayacheya-daṇṇāyakara kāladallu srīman-mahā-sāvantādhīpati-Hebbare-nāyakara Appaya-nāyakarū srīmatu Kōḷāla-nāḍa-prabhu-Mukkanna-jīya-Soṇṇa-gaṇḍa-Yirigi-šeṭṭiyaru svasti srī abhinava-Kailāsavāda Tendatṭi-Maḍivāḷada srī-Mūlasthāna-dēvarige srīman-mahā-prabhu-Yirigi-šeṭṭiyara makkaḷu Bayiri-šeṭṭiyaru koṭṭa-dharmā-šāsanada kramaventendare Nikarili-Chōḷa-maṇḍalavāda Kōḷāla-nāḍa Tendatṭi-saṁpāda Maḍivāḷavanū ā-Maḍavāḷakke saluvanta gadde-beddalū-tōṭa-tuḍake-vitalu-ayalu-guyalu akshīṇa-āgāmi-nidhi-nikshēpa-jala-pāshāṇa-vṛiksha-bhāvigaḷu-sahita ā-Maḍavāḷavanū sarvamānyavāgi srī-Mūlasthāna-dēvarige aṅga-raṅga-bhōga-amṛitapaḍivaibhavakke dhārā-pūrvakadim ā-chandrārḱka-sthāyiyāgi koṭṭevu (usual final verses)

## 84

At the same place.

śubham astu srī vijayābhyudaya Šālivāhana-śaka-varusha 1466 neya Krōḍhisāṁvatsarada Šrāvāṇa-suddha 15 lu srīman-mahārājādhirāja paramēšvara srī-vīra-pratāpa-Sadāśiva-Dēva-Rāya-mahārāyaru prithivī-rājyam geutam yiralu avara pālana. . . . .

## 85

At Pemmasēṭṭihalli (same hobli), on a stone at the village entrance.

Sidhārti-nāma-saṁvatsara-Śrāvaṇa-ba 5 Bhānuvārā namma vajīratanaḍā  
sīme . hāsina Saradāra-Khānaravaru Kottanūra daḷavāyi Vire-gauḍana komāra  
Lūnge-gauḍaṅge Pemmasetihalli-grāma sarvamānya kottadu śāsana-patra Śāli-  
vāhana-śaka 1661 ralu putra-pāraparya anubhavisōdu. . . . .

## 86

At the same place.

(Telugu characters.)

śrīmatē Rāmānujāya namaḥ Viśu-saṁvatsaram 12 yalu srīman-Nalān-chakra-  
varti Venkaṭāchāryulayyavārīki Śrīraṅga-Rāyaluvāru Pemmīṣeṭṭihalli-grāmam  
dhārā-pūrvakaṅga yichitimi śilā-śāsanam śrī

## 87

At Stlūr (same hobli), on a rock called Kāliguṅṭe-baṅḍe.

Bilāmbi-saṁvacharadali Sōmavāradali Baṣeṭṭiya komāra Bayire-Ṣeṭṭiyaru Lakimi-  
bavina Jambukaḍi-Mappanakaru Kasmīra śrī-Sargaki-voḍala-Sataya-Dēpayyage  
puṇyavāgi bhūmi-danava yidana vaḍeyava. . . . .

## 88

At the same village, on a stone in the north-east.

Raktākshi-saṁvatsara-Āshāḍha-sudda. . -rallū śrīmatu Kottanūra-daḷavāyi Bha-  
dre-gauḍana kere kaṭṭukōḍige-hola kham ayigu ||

## 90

On copper plates in possession of the śyānabhōga of Narasāpura.

(I b) svasti jitam bhagavatā gata-g[h]ana-gag(h)anābhēna Padmanābhēna srīmaj-  
Jāhnaveya - kulāmala-vyōmāvabhāsana-bhāskaraḥ sva-khaḍgaika - prahāra-khaṇ-  
ḍita-mahā-silā - stambha - labdha - bala - parākramō dāruṅāri-gaṇa - vidaraṅōpala-  
bdha-vraṇa-vibhūshāṇa - vibhūshitaḥ K(h)āṇvāyana-sa-gotraḥ srīmat - Koṅguṇi-  
varmma-dharmma - mahādhirājaḥ tasya putraḥ pitur anvāgata-guṇa - yuktō  
vidyā-vinaya - (vinay a) vihita-vṛittas samyak - prajā-pālana - mātrādhigata - rājya-  
pra(II a) yōjanō vidvat-kavi-kāñchana-nikashōpala-bhūtō nīti-śāstrasya vaktri-  
prayōktri-kuśalō Dattaka-sūtra-vṛittēḥ pranētā srīman Mādhava-mahādhirājaḥ  
tat - putraḥ pitri - paitāmaha - guṇa - yuktō'nēka - chāturdanta - yuddhāvāpta-  
chatur-udadhi - salilāsṽadita - yaśāḥ śrīmadd - Harivarmma - mahādhirājaḥ tat

putrô dvija-guru-dêvatâ-pûjana-parô Nârâyana-charaṇānudhyâtaḥ śrīmad-  
 Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryambaka-charaṇāmbhō[ru]ha-rajaḥ-  
 pavitrikṛitôttamāṅgaḥ sva-bhuja-bala-parākrama-kraya-kṛita-râjyaḥ Kali-  
 yu (II b)ga-bala-pañkāvasanna-(d)dharmma-vṛishôddharaṇa-nitya-sannaddhaḥ  
 śrīmān Mâdhava-mahâdhirâjaḥ tat-putraḥ Kadamba-kula-gagana-gabhasti-  
 mâlinaḥ Kṛishṇavarmma-mahâdhirâjasya priya-bhâginēyô vidyâ-vinayâtiśaya-  
 paripûritântarâtmâ niravagraha-pradhâna-śauryyô vidvatsu prathama-gaṇya[h]  
 śrīmān Koṅguṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijimbhamâṇa-śakti-  
 trayāḥ Ândari-Âlattûr-pPoruḷare-Peḷnagarâdy-anêka-s(h)amara-mukha-makha-  
 huta-prahata-šûra-purusha-pašûpahâra-ighasa-vihastîkṛita-Kṛitântâgni-mu-  
 khaḥ Kirâtârjunîya-pañchada(III a)ša-sargga-tîkâkârô Durvvinîta-nâmadhēyas  
 tasya putrô durddânta-vimardda-vimridita-viśvambharâdhipa-mauli-mâlâ-maka-  
 randa-puñja-piñjarikriyamâṇa-charaṇa-yugala-naḷinô Mushkara-nâmadhēyaḥ  
 tasya putraḥ chaturddaśa-vidyâsthânâdhigama-vimalamatih viśêshatô'navâ-  
 šêshasya nîti-śâstra-vaktri-prayôktri-kuśalô ripu-timira-nikara-nirâkaraṇôdaya-  
 bhâskarāḥ Śrîvikrama-prathama-nâmadhēyaḥ taśya putraḥ anêka-samara-  
 sampâdita-vijimbhita-dvirada-radana-kuliśâbhighâta-vraṇa-samrûdha-bhâsvad-  
 vijaya-lakshana-lakshmîkṛita-viśâla-vakshasthalaḥ samadhigata-sakala-śâ-  
 strârthta-tatvaḥ samârâdhita-trivarggô niravadya-charitaḥ pratidinam abhi-  
 varddhamâna-prabhâvô Bhûvikrama-nâmadhê(III b)yaḥ api cha ||

nânâ-hêti-prahâra-pravighaṭita-bhaṭôraḥ-kavâṭôthhitâsrig-  
 dhârâsvâda-pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê |  
 saṅgrâmê Pallavēndran narapatim ajayad yô Viḷandâbhidhânê  
 râjâ Śrîvallabhâkhyas samara-śata-jayâvâpta-lakshmî-vilâsaḥ ||  
 tasyânujô nata-narēndra-kirîta-kôṭi-  
 ratnârka-dîdhiti-virâjita-pâda-padma[h] |  
 Lakshmyâ svayam-vṛita-patir nNava-Kâma-nâmâ  
 sishta-priyô'ri-gaṇa-dâraṇa-gîta-kîrtih ||

tasya Koṅgaṇi-mahârâjasya Šivamârâpara-nâmadhēyasya pautraḥ samavanata-  
 samasta-sâmantha-makuta-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-  
 khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyana-charaṇa-(IV a)nihita-  
 bhaktih šûra-purusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dârūna-samara-širasi  
 nibitâtma-kôpô bhîma-kôpaḥ prakata-rati-samaya-samanuvarttana-chatura-  
 yuvati-jana-lôka-dhûrttô loka-dhûrttaḥ su-durddharânêka-yuddha-mûrdhni  
 labdha-vijaya-sampad ahita-gaja-ghaṭâ-kêsarî râja-kêsarî | api cha |

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasa[n]-  
 mârtaṇḍô'ri-bhayaṅkaraś ſubha-karaḥ san-mârgga-rakshâkaraḥ |  
 saurâjyam samupêtya râja-samitau râjan guṇair uttamaih  
 râjâ Śrîpurushaś chiram vijayatê râjanya-chû(IV b)dâmanih ||  
 Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagunyaḥ  
 prâjyaiśvaryyê Balârir bahu-mahasi ravis s[v]a-prabhutvê Dhanêśaḥ |

bhūyô vikhyâta-śaktiḥ sphuṭataram ak[h]iḷa-praṇabhâjâm vidhâtâ  
 Dhâtrâ sriṣṭa-prajānām patir iti kavayô yaṁ praśamsanti nityam |  
 sa tu prati-dinam pravṛitta-mahâ-dâna-janita-puṇyâha-mukharikṛita-mandirô-  
 daraḥ Srīpurusha-prathama-nâmadhēyaḥ Prithivī-Koṅgaṇi-mahârājaḥ tat-putraḥ  
 pratâpa-vinamita-sakala-mahîpâla-mauli-mâlâ-lâlita-charaṇâravinda-yugalô  
 nija-bhuja-virâjita-niṣita (5th plate is missing)

(VI a)kritaḥ || api cha

\*jâṭânâm saṅghâtair iha bhuvī kṛitônyûna-vipadâni  
 kalânâm kshôdô budha-jana-hitô . . naya-paraḥ |  
 guṇânâm śuddhânâm api niyatam utpatti-bhavanam  
 nrîpânâm nêtâ yaḥ kavir iti mataḥ kâvya-kuśalaḥ ||  
 guru-charana-sarôja-vinamana(h)-pavitrikṛitôtamâṅgaḥ Mudugundûr-nnâma-  
 grâma-praviṣṭa-Râshṭrakûṭa-Châlukya-Haihaya-pramukha-pravîra-sanâtha-  
 Vallabha-sainya-vijaya-vikhyâta-prabhâvaḥ śrī-Śivamâra-Dēvaḥ | tasya bhrâtâ  
 Vijayâditya[h]

tasmâd abhût suta-varô jagatô hitâya  
 tējô-hatânya-timirô nuta-Râjamallaḥ |  
 bhûbhṛichchirô-nihita-pâda-virâjamânô  
 râjâmbudhêr iva śaṣî sakalam gatôghaḥ ||  
 śrī-Râjama(VI b)lla-dvitiya-nâmâ Satyavâkyô tat-putraḥ api cha

\*châpôn mukta-śarôtkaraugha-varshê chaṇḍâsi-vidyut-tatô  
 kôpôddâma-gajendra-ñila-jaladê rakta-pravâhê sanê |  
 bhîmê yudda-ghanâgamê haya-mahâ-vâtê ripûn ûrjitam  
 râjâ Râmaḍu-nâmni yas samajayâ râjâgraṇi lîlayâ ||

śrī-Nitimârgga[s] tat-putraḥ api cha |

tasyâbhûd bâlya êva kshiti-bharaṇa-sahô yauvarâjya-prapannaḥ  
 putraḥ śrī-Râjamallaḥ śaṣî-viśada-yaśô-ruddha-dik-chakravâlāḥ ||  
 Lakshmyâ svêchchhâ-vṛitativât patir akhîla-dharâ-maṇḍalasya pratâpa(h)-  
 pradhvastârâti-varggas sakala-guṇa-nidhir vandinâm kalpa-vṛikshaḥ ||  
 śrī-Satyavâkyâ-Pe(VII a)rmânâḍigaḥ pṛithivî-râjyam geye Śakâbdam eṇṭu-  
 nûra irppatta-nâlkaneya Phâlguna-mâsada śukla-pakshada pañchamî-dinam  
 Budhavaram Rôhîṇî-nakshatram âgê udaka-pûrvvakam dattam | Kamun̄gareya  
 Kaḍahura-bhaṭâra-sishyar Uttanindipurî-maṇḍala-bhaṭârara sishyantiyar  
 kKamun̄gare-kantiyargge Polmada Haḍade-nandâkara magan Ayyammade-  
 nandâkara magam Tenandâka-gâdeyam Kaṇṇamaṅgaladoḷ vasadi mâḍisi â-  
 basadige koṭṭa maṇṇu basadiya paḍuvaṇa eḷe-dôṇṭamum paḍuvaṇa-toṛeya  
 Mûdagaṇeya posa-dôṇṭamum keṛeya keḷage tembelattapaḷla-kalâni mû-  
 gaṇḍuga-vede || Sottiyûr-Ereyama(VII b) Dammayana maga Śrīvarmmayya  
 Kaṇṇamaṅgaladoḷ basadi mâḍisi . . koṭṭa maṇṇu basadiya poragaṇa pittil

\* So in the original.

dôṅṭamum \*tembâladolū engoḷa-vede Eḷenomme-Dīvyaya magam Ayyapanam-  
meyana kottā maṇṇu basadige paḍuvaṇa teṅga-tôṅṭamum temvoladol nâḷgoḷa-  
vede paḷḷa-kaḷani

sarvvân êtân bhâvinaḥ pârthhivêndrân  
bhûyô bhûyô yâchatê Râma-dêvaḥ |  
samânyô'yaṁ dharmma- šêtur nṛipâṇâṁ  
kâlê kâlê pâlaniyô bhavadbbih ||

## 91

At the same village, on the wall of the Bânêšvara temple.

(Grantha and Tamil characters)

Šakarai-yâṇḍu 99 . svasti śrī Kô-v-Irâjakêšari-pammarâna šakkiravattigaḷ śrī-  
Kulôttuṅga-Šôḷa-dêvarkku yâṇḍu êḷâvadu Nigarili-Šôḷa-maṇḍalattu Kaivâra-  
nâṭṭu Veḷḷiyûr âna Jananâta-ch-chatuppêdi-maṅgalattu Kumârândai Kâṭṭamai-  
yanna Iru. .ḍi-Šôḷa-Mâyalattī Veḷḷiyûr-t-toru miṭṭu ûr aḷiyâmai kâttu sva-  
ggastar ânâr avar magan Kêttirapâlanan Irumuḍi-Šôḷa-Mâyalattī kal niṛutti-  
nân. . . . . Kuvallâla. . . . . šala. . . . .

## 92

At Bellûr (Narasâpura hobli), at the doorway of the Kaṇvêšvara temple.

(Grantha and Tamil characters.)

švasti śrī Šakarai-yâṇḍu âyirattu-irunûṛru-orupatt-onṛu šeṅṅa Kaliyuga-varusha  
nâlâyarattu-muṇûṛru-tonṇûru šeṅa nâl sârvabhûma-chakravatti śrī-Pôšâḷa-vîra-  
Râmanâda-dêvarkku yâṇḍu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-  
mâsam mudal svasti śrī-Bhujabala-Vîra-Nârâyaṇan Toyyakura-nâṭṭu-maṇḍala-  
kan Anṇan-aṅkakâra nâlêrgaṇḍan Šômanâ-dêvar magan Gaṅgâdarena Veḷḷi-  
yûr âna śrī-Viṣṇuvaddhana-chaturvêdi-maṅgalattu śrī-Kailâsam-âna Tiru-k-  
Kambišvaram-uḍaiya nâyanârkkum śrī-Mûlastânam-uḍaiyârkkum uchchi-  
samddhi amudupaḍi nâlī ariši amudu-ševvippadâga Kaivâra-nâṭṭu Ambaḍakki  
paṅgu kâllu Veḷḷiyûrillê onnâ .diyâl uḷḷa yīrai antarâyamum sarvamâniya-  
mum uḍaiyârkku viṭṭôm k-Kaṅgâdaranena

## 93

At the same place.

(Grantha and Tamil characters)

. . . . .hita śrīman-mahâmaṇḍalêšvara Tribhuvanamalla Taḷaikkâḍu  
Koṅgu Naṅgaliy-Uchchangi Vanavasi Pânuṅgal Peḷvalaṅ-gonḍa Bhujabala-

\* So in the original.

Vira-Gaṅga-pratāpa śrī-Nārasimha-Pōṣaḷiśvara pritevi-rājyam-panṇi arulāniṅka Sarvajit-saṁvatsarattu Āḍi-mmāsattu irubattēḷān-tiyadiy-āna Nāyarru-k-kīlā-mai nāḷ Kaiyvá.....

## 94

At Bellūr (Narasāpura hobli), on a stone at the entrance of the Kaṅvēśvara temple. Śaka-varusha 1328 méle Vyaya-saṁvatsara-Mārgaśira-su 15 Guruvārayandu sōma-grahaṇa-puṇya-kāladali śrīman-mahā-pradhāna Bommaṇṇa-daṇṇāyakara kumāra Dēva-Rāyara dharmā-nirūpadim śrī-Vishṇuvardhana-chaturvēdimāṅgalavāda Bellūra Sōmaya-dēvarige aṅga-raṅga-bhōga-amṛita-paḍige Kannara-Dēva-Rāyaru koṭṭa Bellūra sthālada Baiḷanakuṅṭe emba halli ā-Dēva-Rāyaru biṭṭa Sujilahalliyānu î-yaraḍ-ūrige saluva chatu-simeyanu gadde-beddalu-tōṭa-tuḍike-nidhi-nikshēpa-jala-pāshāna-akshīṇi-āgāmi-muntāgi ashṭa-bhōga-tēja-svāmyavanu dhāra-pūrvakavāgi ā-chandrārka-sthāyiyāgi biṭṭaru ā-nirūpadim Duḷi-Niḍivarāṇiyara maga Malidēvirāṇiyaru ā-simeya dēvara sthānikadalu sthānikara mane-modalāda madavāḷike salu..rāya-kāṇike sunka teravāḷike saha sarvamā..ā-dēvara... gaḷu teruva vibhūti....

## 95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Pōṣaḷa-vīra-Rāmannāta-dēvaruku yāṇḍu muppatt-iraṇḍāvadu Vyaya-saṁvasarattu Mārgaḷi-māsattu Vēḷiyiūr āna śrī-Vishṇuvaddhana-ch-chaturvēdimāṅgallattu śrī-Kailāsam (sam)-uḍaiyyārkkum śrī-Mūlastānam-uḍaiyarkum Aiyan-aṅkakāra tuḍārāṭta Śavāṣi-nāyan maga.. . . . . nna Gaṅgaperumāḷenna iv-ūr il ennōpādil. . . . . Kailāsam-uḍaiyarkum śrī-Mūlastāna-uḍaiyarku dhānam viṭēn viṭṭa iraiyaiy māṇināgavanāgal g-Gamkai-karai kurā-paṣuvai korana pāvatiḷē pōvān

## 96

At the same place.

(Grantha and Tamil characters.)

svasti śrī Irājarājapurattu Kuṟukkaiy-uḍaiyār magāḷai.chcha.kēttara-viṭṭāḷ Ponnāṇḍāḷ ik-kōyir-palliyiṟai-Nāchchiyārai ugandarūlavittu tiru-kalliyāṇam-panṇuvittu amudu-paḍi nitta.nāḷiy-ariśiyāl śelvadāgaum Paṅgini-Utṭiram grāma-pradakṣhaṇam eḷundaru.. . . . .

## 98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī sārva-bhuvana-śakavattigaḷ Pōṣaḷa-vīra-Rāmanāta-dēvaṅku yāṇḍu muppat-onṟāvadu Tāraṇa-varuśattu Mārgiḷi-mādam aṅjān-tiyadi Vēḷiyiūr ā

śrī-Vishṇuvaddhana-śaturvêdi-maṅalattu nāyanâr Vāvanda-perumâlukku Tokkaraï-śāniyena tiru-viḷakkuy uḍal āga viṭṭa kuḷi ārarai āraṟaiyum kuḷakkaraiyir-k-kâlukku kīḷakku . . . . . kku mēṟku Irāyurargaḷukku teṟku śandrāditya-varai šella kaḍavad-āga viṭṭen Neduṅgal-êri kilê Villiyârukku iru-kaṇḍaga-k-kalāni śandrāditya-varai šella-kaḍavadu Âdittagaṇḍan-êri vaḍakuḍaiilê eḷu-kuḷagam Nellikirai Šāmāṇḍai kuḍaṅgai padinaï-guḷagamum Vālavanda-perumâlukku mâṟṟinavan Geṅgaiy-karaiil kurâl-pašuvai konṟāḍai kaḍavan

## 99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyirattu-orunūṟṟuy-irubadu-onṟu šenṟa nâl Kaliyugam nâlâyirattu . . . . . sârva-bhuvana-śakkaravatti śrī-Poyšala-vîra-Râmanâtha . . . . . Sarvadhâri-varusham Kâttigai-mâdam śrī-Bhujabala-Vîranukku . . . . . nâṭṭu maṅḍalika Aṇṇa . . . . . tiru-amudu-paḍikk-uḍal-āga Ambaḍakkikku ivv-ûrillê . . . . . di munṟu tōṟi iv-ûra . . . . . in-nāyanâr Vālavanda-perumâlukku . . . . . tiru-amudu-paḍikkum āga viṭṭen inda dhammattai . . . . . karaiyil kurâl-pašuvai konṟān paṭṭudu paḍuvargal . . . . . n

## 100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahāmaṅḍalêšvara Tripuvanamalla Talaikkāḍu Konṅu Naṅgili Gaṅgapāḍi Nulambapāḍi Uchchaṅgi Vanavaši Pāṇuṅgal koṇḍa Bhujabala-VîraGaṅga Jaganêkamalla śrī-Nârasimha-Poyšala-dêvan prativirâjyam-panṇiy-arulāniṟka Nigarili-Šôḷa-maṅḍalattu Kaiyvâra-nâṭṭu Velliyûr-âna śrī-Vishṇuvatdhana-śatuppêdi-maṅalattu Tigupelikôyilân ši-Nârašinga-Viṅṅagara . . . . . n viṭṭa vṛitti onṟu šabaiyâr viṭṭa vṛitti onṟu Mâdêva-šeṭṭi koṇḍu viṭṭa vṛitti onṟu ivv-ûr Bhâgasuvâmi Pêrâyiram-uḍaiyân-bhaṭṭan Brâhmaṇi Âḷvanaṅgai-šâni Venṇaikkâmayaruḷiya-v-Emberumânukku tiru-p-paḍimâṟṟukku viṭṭa vṛitti arai iv-vṛitti araiyum Śrîmuka-saṁvatsarattu Šittiraimâdattil tiru-p-Puṇarpûšatti-nâl kuḍuttadu idil ivv-Âḷvanaṅgai-šâni kuḍutta ivv-arai-bhâgamum Bhâva-sama.ttilê Periyapiḷḷai sannidhiyilê śrī-Vaishṇavar-ôḍuṅgûḍa ivaḷ koḷundan . . . . .

## 100 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1302 kku mēl šellâniṅṟa Raudri-varusham Arpaši-mâdam 13 tiyadi svasti śrī Velliyûr-âna śrī-Vishṇuvaddhana-śaturvêdi-maṅalattu



perumât Vālavanda-perumâl kōvilil nambimār Vālavanda-perumâl Periya-perumâl Śīngar uḷḷittār ivv-ūril Śīrappaṅṣāri Nallapillai magan Maṅḍalapuruśarukku ik-kōvilil tiru-p-paṇi-nimittam-āga-k-kēttiram periya-ēri Kēśavapillai-t-talaiyiṭṭu Oḍaiyār-paḷattukku-t-terḱku Śēnbekayanukku terḱku kollaiyum .lai manaigalil mēlaiy-agamum sarvamāniam-āga udakam-p-paṇi-kuḍuttōm śandirāditta-varai šella-k-kaḍavadu idukku alla enṟavan kural-paśuvaiy-k-konṟān-āga kaḍavan

## 101

At the same place.

(Grantha and Tamil characters)

svasti samasta-vijaya-praśasti-sahitar-āna śrīman-mahā-maṅḍalēśvara harirāya-vibhāṭa bhāshakku tappuva rāyara gaṅḍa ubhaya-samudrādhipati śrī-vīra-Bukkaṅṇa-uḍaiyar kumarar Kampaṅṇa-uḍaiyar prithivi-rājyam-paṅṇāniṟkkaivar aramanaikku sarva-nirvāhakan Abhaṅga-Garuda-Nārāyaṅa-Chakrakolavijaya-chūḍāmaṇi Duggaṅṇan Śakābdam 1284 kku mēl šellāninṟa Śōbhakrit-varushattu Āni-māsattu pūrva-pakshattu Uttirattādiyum Velli-(ki)kūlamaiyum Dvādaśiyum peṟṟa nāl Velli-yūr-āna śrī-Viṣṇuvaddhanas-chaturvēdi-mamkalattu perumâl Vālavanda-perumâlukku inda Velli-yūr sthā.....naṅjai puṅjai nāl-p-pārkk-ellaiyill uḷḷanuvum mēl-pon stāvāra makka-tīrai im śakkīrai.....kku pūrvāyam apūrvāyam uḷḷaduvum maṟṟum eppēppaṭṭa pala-varivum uḷḷūrp-pulattil uḷḷa prāpti naṅjai puṅjai nal-p-pāl-ellaiyum sarvamānyam-āga...inda Vālavanda-perumâlukkum Villiyarkum tiru-v-ārāḍhanai tiru-viḷakku amudu-paḍi šattu-p-paḍi nṟitta-gīta-vādyā.....kkum sarvamānyam-āga viṭṭōm

## 102

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1215 yidin mēl šellāninṟa Vijaya-samvatsarattu Aippišimāsam 2 m tiyadi svasti śrī-pratāpa-chakravatti śrī-Pōśala-virā-Vallāḷa-dēvar kumārār Narasiṅgapa-danṇāyakkar kumarar Vallapa-danṇāyakkar Velli-yūrp-perumâl Vālavanda-perumâlukku pramāṅam-paṅṇi kuḍutta paḍi KanyanāṟAlaikku strī-dāyamā tanta Kēśava-p-piḷḷai...Allai-pakkal nām koṅḍa kuḷi onṟukku on oṟukāl-paṅam āga pon pattukku koṅḍa paṅgu onṟukkum aḍaitta Velli-yūr yērikil tōṭṭa-k-kūṟṟil kuḷi 8.talai-iḍu iraṅḍām-iḍu mūnṟu-iḍu nālām-iḍu shambrantam Tollappai-kuṭṭai maṟṟum iv-ūr-k-kuṭṭai Kaḍalli-kutṭaigal iv-ūr-kollai-manai iv-ūril kiḷ-nōkkina kiṅṟum mēl-nōkkiya maramum ip-paṅgu oṟukkum varum prāptigaḷu maṟṟum āgāmi-āna gō-bhū-hiraṅṇyādi-sakalaprāptigaḷum ip-pon pattum pon aṟa kuḍuttu maṅṇ uṟa koṅḍa-p-paṅgu onṟum

ip-paṅgu onṅum Vālavanda-perumālukku amudu-paḍi śāttu-p-paḍi tiru-viḷakku-  
kku uḍal āga vittōm Vallappa-daṅṅāyakkār

## 103

At Taḷagunda (same hobli), on Kaṇigala-baṅḍe.

Krōdhana-saṁvatsarada Phāḷguṇa-su 1 Budhavāradalu Chimarasara maga  
Chokkarasanu māḍisida mējagaḷi

## 104

At Achaṭṭanahalli (same hobli), on a stone to the west of the Nāgalakere bund.

śubham astu svasti śrī jayābhyudaya-Śaka-varṣa 1350neya Kīlaka-saṁvatsarada  
Vayiśākha-śu 15 lu śrīmatu Lakhaṇṇa-Voḍayaru Āśvalāyana-sūtrada Ātrēya-  
gōtrada Ruku-śākheya Siṅgarasara makkaḷu Annadātagaḷige goṭṭa dharmā-  
śāsana Muḷavāyi-rāyjakke saluva Beḷḷūra sīmeyalu nimma Danakani-dēviya  
kaṭṭida kereyanu Vayiśākha-śu 15 lu Tuṅgabhadrā-tīradalu heruha. . . . . śrī-  
Virūpāksha-dēvara sannidhiyalu Dēva-Rāya-mahārāyarige dharmav āgabēk endu  
sahiranyōdaka-dāna-dhārā-pūrvakavāgi koṭṭevāgi ā-kerē-keḷage nīru harivaśṭu  
gadde yidakke saluvanta holana aśṭa-bhōga-tēja-svāmīya-sahitavāgi ā-chandrār-  
ka-sthāyi āgi sukhadi bhōgisudu yīdan aḷidava. . . . .

## 105

At Garuḍanapālya (same hobli), on a stone to the west of the tank.

svasti śrī Śakābda 1312 mēle Kali-yuga sanda 4491 myālē salluva Pramōdūta-  
saṁvatsarada Āsvīja-ba 30 lu uparāga-sūrya-grahaṇa-kāladalli biṭṭa dharmma  
svastī śrī-mahā-maṅḍalēśvara rājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa  
bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukka-Rāyara komāra chatu-samudrā-  
dhipati Harihara-Rāya su-prītadi rājya-māḍuvalli śrīmatu kantikāra-rāyara  
gaṇḍa Nāgaṇṇa-Voḍeyarige saluva Nigarīli-Chōḷamaṅḍala-dakshiṇa-Dvārāvati-  
vaṭa-vṛikshāśraya-sēvitam appa Kōḷāla-nāḍa Mantriguṇḍiyāda Lakshminātapura-  
vanu śrīmatu Hibbare-Lakumayya-Nāyaka hākidda dharmma Kōḷāla-nāḍa  
prabhugaḷu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šeṭṭu paṭṭaṇasvāmīyu mattu iddanta  
dharmma-purusharu mukhyavāgi ā-Lakshminātapurake saluva chatu-sīmeyoḷa-  
gaṇa gadde-beddalu-yēta-yereyalu guyyalu (stops here)

## 106 (a)

At Kolar, on the outer wall of Saptamātrike temple.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-Nila-maḍantaiyum pōr-Šaya-p-pāvaiyuñ-Jīr-  
t-tani-ch-chelviyun-tan-perun-tēviyar āgi inb-uṇa neḍu-tuyal-ūḷiyuḷ Idaituṇai-

nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavâṣiyum ūḷḷi-ch-chûl-madit-Koḷḷippâkkai-  
 yum nanṇark-arum-araṇ-Manṇaikkaḍakkamum poru-kaḍal-Īlatt-araiṣar-tam-  
 muḍiyum âṅg-avan-dêviyar-ôṅg-çil-muḍiyum munn-avar-pakkal Tennavan  
 vaitta ūntara-muḍiyum Intiran-âramum teṇḍirai-Īla-maṇḍala-muḷuvadum  
 eri-paḍai-k-Kêraḷan muṛaimaiyir-chûḍum kuladanam-âgiya palar puḷaḷ-muḍi-  
 yum ūṇ-gadir-mâlaiyuṅ-jaṅg-adir-vêlai-t-tol-peruṅ-gâvaṛ-pala paḷan-tivuṅ-  
 jeruviṛ-chinavil-irubattorukâl-araiṣuḷaḷai kaṭṭa Paraṣurâman mēvaruṅ-Jânti-  
 mat-tiv-araṇ-karudi iruttiya ūṇboṛṛiru-t-tagu-muḍiyum mâ-p-poru-daṇḍâr-  
 koṇḍa Kô-p-Parakêṣari-pammar-âna uḍaiyâr ūri-Râjētra-Sôḷa-dēvarkku yāṇḍu  
 eṭṭâvadu ūḷa-maṇḍalattu Uyyakkoṇḍâr-vaḷa-nâṭṭu-t-Tiraimûr-nâṭṭu-ch-Châtta-  
 maṅgalattu-ch-Châtta maṅgalam-udaiyân Araiyan Râjarâjan-âna Vikkiramâ-  
 ūḷa-ch-Chôḷiyav-araiyar Nuḷambapâḍiy-âna Nigarili-ūḷa-maṇḍalattu-k-Kuvalâ-  
 la-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyârku ūṇdirâḍitta-vaṛa erikka-kaḍavad-âga  
 vaiytta tiru-nundâviḷakku onṅukku vaiytta ūvâ mûvâ nall-erumai aiṅjum  
 ivai it-tēvarai ârâḍikkum ūva-Brâhmaṇar Kauṣika-gôttirattu-ch-Chornapuḷiya-  
 num Vinakkâlanum ivv-iruvârū-gaiykkkoṇḍu erikka-kaḍava tiru-nundâviḷakk-  
 onṅu idu pam-Mâhēṣvarar rakshai

### 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti ūri Ko-Râjakêṣari-pammar-âna uḍaiyâr ūri-Râjarâja-dēvarkku yāṇḍu 22  
 âvadu Gaṅgâsâyarattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyârku-t-ta...  
 cheche...na pambuṛama...it-tēvarai ârâḍikkum ūva-Brâhmaṇan Kauṣikan...  
 iṭṭa bhattan kaiyyil dhârai-aṭṭi-k-kuḍutt-arulina dēvadânam Kuvalâla-nâṭṭu  
 Aṛaiyûrai sarva-bâdhâ-parihâram-âga-k-kuḍutt-arulnâr

### 106 (c)

At the same place.

(Grantha and Tamil characters.)

.....yāṇḍu 10.....2.1 nâl Nigarili-ūḷa-maṇḍalattu-k-Kuvalâla-nâṭṭu  
 Pâkkam.....in-nâṭṭu-k-Kuvalâlattu-p-Paḍâriyârku vēṇḍum nivantaṅḷakku  
 yāṇḍu 12.vadu.....iruppad-âga dēvadânam-âga pugunta kēlvi variyil iṭṭa  
 paḍi.....

### 106 (d)

At the same place.

(Grantha and Tamil characters.)

.....pala-paṇi-nivanta-k-kâṛarkku mâḍâpattiyam Kannâta...onṅukku  
 nel tûṇi-p-padakk-âga...nûṛṛ-arupadinukku nel nûṛṛ-epbadin kalam tiruvâ-

râdanai-šeyyu . . . hmaṇan Gautama-gōttiran Māraśiṅga-baṭṭanukku nāḷ onṟukku nel padakkāga nāḷ munnū . . . nukku nel aṟupadin kalam-agappaḍa kāṣu iraṇḍukku nel aiṅ-galanê-tūṇi-p-padakku pa . . . hāra-māṇigaḷ nālvarukku nāḷ onṟukku aiṅ-ñāḷiy-āga nāḷ munnūṟṟukku nel eḷupatt-aiṅ-galam-agappaḍa viśa . . . kāṣu araiy-āga kāṣu iraṇḍukku nel aiṅ-galanê-tūṇi-p-padakku tiru-maṅjana-nīr vaip . . . oruvanukku nāḷ onṟukku nel nānāḷi . . . ga nāḷ munnūṟṟ-aṟupadinukku nel padinaiṅ-galam tiruppalli-t-tāmam paṟittu-t-tiruppalli-t-toṅgal-iḍuvār iruvarkku nāḷ onṟukku-p . . . nel nānāḷiy-āga nāḷ munnūṟṟ-aṟupa . . . ku nel mupadin kalam tirumey-kāppār mūvarkku-p-pērāl nel kkuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel ttonṇūṟṟu-kka . . . gappaḍa viśam pērāl kāṣu onṟāga kāṣu mūṇṟukku nel eṇ-kalanê-mukkuṟuṇi tiru-nantavana-k-kuḍigal iruvarkku-p-pērāl nel kuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel aṟupadin kalam yōginigal nāḷ . . . kku-p-pērāl nel nānāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel aṟupadin kalam yōgēśvarar nālvarukku-p-pērāl nel aṟu-nāḷi . . . ga nāḷ munnūṟṟ-aṟupadinukku nel ttonṇūṟṟu-k-kalam Bhayirava-mudalivi-Rājētra-k-Kalyuga-Bhayiravanukku nāḷ onṟukku nel padakk-āga nāḷ munnūṟṟ-aṟupadinukku nel aṟupadin kalam Bhayiravar mūvarkku-p-pērāl nel kkuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel ttonṇūṟṟu-k-kalam uvaichchan talaipparai-koṭṭuvān oruvanukku nāḷ onṟukku nel kkuṟuṇi-nāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel narṟatt-anigalam mattalaṅ-goṭṭuvār iruvarkkuṅ-gaṟaḍigai-koṭṭuvān oruvanūñ-jēgaṇḍai-koṭṭuvān oruvanūñ-gaimmaṇi-koṭṭuvān oruvanum śaigut . . . ūduvar iruvarum āga āḷ eḷukku-p-pērāl nel nānāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel nūṟṟ-aiṅ-gala kambāḍaviyan oruvanukku neṟ-kuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel mupadin kalam naḍavavan oruvanukku nāḷ onṟukku nel kkuṟuṇi-iru-nāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel muppatt-eḷu-kalanê-t-tūṇi-p-padakku . gappaḍa viśattukku-k-kāṣu onṟukku nel iru-kalanê-iru-tūṇi-k-kuṟuṇi karaṇan oruvanukku nāḷ onṟukku . . . y-āga nāḷ munnūṟṟ-aṟupadinukku nel mupadin-kalam-agappaḍa viśaṅ-gāṣu onṟukku nel iru-kalanēy-iru-tūṇi-k-kuṟuṇi dēvar-aḍiyār peṇḍugal irupattu-nālvarukku-p-pērāl nel aṟu-nāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel aiṅṇūṟṟu-nāṟṟadin kalam tiru-maḍaippalikka kuśa-kūlam ulliṭṭu veṇ . . . ni . . . ū-guśavan oruvanukku nāḷ onṟukku nel nānāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel padin-aiṅgam pariśaṭṭam-vāṭṭum karaṅgoḷḷi oruvanukku nāḷ onṟukku nel nānāḷiy-āga nāḷ munnūṟṟ-aṟupadinukku nel ppadinaiṅ-galam jōdiśaṅ-jolluvān oruvanukku nāḷ onṟukku nel . . . ruṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel mupadin kalam-agappaḍa viśaṅ-gāṣu onṟukku nel iru-kalanēy-iru-tūṇi-k-kuṟuṇi vyākaraṇamum yāmaḷamum vakkāṇippān oruvanukku nāḷ onṟukku nel kkuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel mupadin kalam agappaḍa viśaṅ-gāṣu onṟukku nel . ru-kalanēy-iru-tūṇi-k-kuṟuṇi dēvakammi oruvanukku nāḷ onṟukku nel kkuṟuṇiy-āga nāḷ munnūṟṟ-aṟupadinukku nel mupadin kalam kōyil-ppudukkum

tachchan oruvanukku nāl onṟukku nel kkuṟuṇiy-āga nāl munnūṟṟ-aṟupadi-  
nukku nel muppadin kalam || āga ippaḍi niva. . .śeydamaikku ivai puravu-vari-  
tinai-k-kalattu mugaveṭṭi Nirupa-śikāmaṇi Viḷuppa. .yann eḷut. .ivai Vira-śikā-  
maṇi muvênta-vêḷānn eḷuttu || svasti śrī

## 107

At the same place.

(Grantha and Tamil characters.)

svasti śrī Iratṭapaḍi-ēlarai-ilakkamuṇ-goṇḍu Kollāpurattu jaya-stamba-nāṭṭi  
Pêrāṟṟaṅ-garai Koppattu Âhavamallanai aṅjuvitt-avan ânaiyuṇ-gudiraiyum  
peṇḍir baṇḍāramuṇ-gaikkoṇḍu vijaya-abishêkam-paṇṇi vîra-śingāśanattu viṟṟ-  
irund-aruḷina Kô-p-Parakêśari-pammar-âna uḍaiyâr śrī-Râjêntra-dêvarkku  
yâṇḍu mûnṟāvadu Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu-  
p-Piḍâriyâr piḍaligaiyâriyâl yâṇḍu mûnṟāvadu nâl eṇbattâṟu-varai kûḍi  
mudal-âna paṣu-naḍai uru aṟupattu-mûnṟum danḍanâyaka-kangāṇi Šôḷa-  
maṇḍalattu Pâṇḍi-kulâśani-vaḷa-nâṭṭu Viḷâ-nâṭṭu Taṇḍaṅṟurai Taṇḍaṅṟurai-  
uḍaiyân Vetṭan Pañchanedi-vâṇan-âna Madurântaka-t-Tamiḷ-pperaiyan nilaiyuru-  
k-koṇḍu śandirâditta-vaṟa erippad-âga it-têvarai ârâdikkum Śiva-Brâhmaṇar  
Kauśika-gôttirattu Šankaran Tiyambakan-âna Bûpâlarâja-Brahma mârâyanum  
Âlan Mâraśiṅgan-âna Râjaparâkkirama-Brahmamârayanum erippad-âga vaitta  
tiru-nuntâviḷakku iraṇḍu ip-paṣuvâl vanda âkka-p-perukkam taṅgalidâga-  
vum ip-pariṣu vaitta tiru-nundâviḷakku iraṇḍu ivai pam-Mâhêśvarar rakshai ||

## 108

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni viḷaṅgum-i. .ku. . .na. tan tōḷum vâlun-tuṇaiy-ena-kKeḷi. .  
nai kaḍantu Vayirâgarattu-kkuṅjara-kkuḷâm pala vâri aṅjali-Šakkaragoṭṭattu-  
tTârâvaraśanai-ttikku nigala-ttirai-koṇḍ-aruḷi arukkan-udaiya-ttiśaiyil irukkuṅ-  
gamalam-anaiya Nila-magaḷ-tannai munniv-an-nâl tiru-Mâl-âdi-kkeḷil-âgi yaḍu-  
ttanav-iyâduṅ-jaliyâvagaiy-inid-eḷuttu-t-tan kuḍai-niḷalil-inb-ura irutti tigiri-  
yum puliyun-tiśai-toṟu naḍâtti-p-pugaḷun-tarumamum. . . .niṟutti vîramun-  
tiyâgamu mânamuṅ-garuṇaiyum urimai. .yâttala nigala jayamun-tânum viṟṟ-  
iruntu kulamaṇi-makuṭa muraiyir-chûḍi-t-tan-kaḷal târâdivar šûḍa-ch-chengôḷ  
Nâva. .m puvitoṟum naḍâttiya Kô-Râjakeśarivarṁmar-âna. .ḍayâr śrī-Râjêntra-  
Šôḷa-dêvarkku yâṇḍu iraṇḍâvadu adikâri. .ḷa-maṇḍalattu-k-Kâliyûr-kkoṭṭattu-  
p-Pembuliyûr-nâṭṭu-p-Pâṇḍiyampâkkattu-p-Pâṇḍiyampâkkam-uḍaiyâr Ambala-  
van Tiruppontaiyâr-âna Vîra-śikāmaṇi-mûvêntavêḷâr Vijaiya-Râjêntra-  
maṇḍalattu-k-Kuvalâla-nâ. . . . .ttu-p-Piḍâriyâr kôyilin-uḷḷâl ttiru-ch-churṟu-  
maṇḍapattu-k-kôyir-karuma-mârâyar. .runtu it-têvar dēvadānam-âna ūrgaḷâl

vanta mâdai nell-âkki it-têvarkkum patipâdamûla-ppattûḍaiya...pala-paṇi-  
 nivantakkârkum nivantañ-jeydapadi uṇḍô-v-enṛu it-têvarkku mâḍâpattiyai-  
 jeygira Kannâṭaka-panḍitaraiyum patipâdamûla-ppattûḍai-p-paṅchâchâriya-  
 t-têvakammigalaiyuṅ-gêṭka uḍaiyâr śrî...ḷa-dêvarkku yāṇḍu iraṇḍâvadu-  
 varaiyum nivantañ-jeydad-illaiy-enṛu šolla mēṛpadiyârgalaiyum puravu-vari-  
 tiṅai-kaḷattu mugavētti...yûr-k-koṭṭattu Araṇinilai Mummudi-Šōḷa-Nallûr 1..  
 vêḷan Kaṅbu...mâna Nirupa-šikâmaṇi Vilupparaiyanai vaiyṭtu-kkoḍa...tu adi-  
 kârigal Vira-šikâmaṇi-mûvênta-vêḷar nivantañ-jeydapadi dēvadânam kuruṇi nel  
 mâḍai nûṛr-enbattêḷê-mûnṛu-mâ|| Parakkamballi mâḍai irunûṛru-iraṇḍê-mâkâṇi||  
 . . .raiṭûr mâḍai patt-araiyê- oru-mâva...kaḷai...mânṛan pa...ennûṛr-orupaṭto  
 . . . lâga aiññûṛr-orupattêḷê-mûnṛu-mâkâṇiyinâl mâḍai onṛukku kâšu iraṇḍ-âga  
 kâšu âyirattu-muppattu-nâlêḷum-mâ-v-ararkku kâš-onṛukku Râja..... nellu.  
 ira.ṭit..nellu iraṇḍâyirat...nê-tûṇiyinâl kalañ-galanê-tûṇi-nânâḷi vâsi...ṛṇi  
 Arumolidēvan marakkâlâl nellu iraṇḍâyiratt-enṇûṛru-nâṛpattu-mukkalanēy-  
 iru-tûṇi-mukkuṇikkum nivantañ-jedapadi|| Virabhadra-dêvarku sa... onṛukku  
 tiru-v-amudariši nânâḷiyum kaṛiyamu iraṇḍum aḍaikkâya .....mudu nâlum  
 Brahmâṇiyârkkku santi onṛukku tiru-v-amudariši nânâḷiyum kaṛiyamudu  
 iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Îšvariyârkkku santi  
 onṛukku tiru-v-amudariši... kaṛiyamudu iraṇḍum aḍai.....ṇḍum ilaiyamudu  
 .....ârkkku santi onṛukku tiru-v-amudariši nânâḷiyum kaṛiyamudu iraṇ-  
 ḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Vaiyishṇaviyârkkku santi  
 onṛukkn tiru-v-amudariši nânâḷiyum kaṛiyamudu iraṇḍum aḍaikkâyamudu..  
 . .ilaiyamudu nâlum Vârâhi.....yamudu iraṇḍu aḍaikkâyamudu  
 iraṇḍum ilaiyamudu nâlum Indrâṇiyârkkku santi onṛukku tiru-v-amudariši  
 nânâḷiyum kaṛiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum  
 śrî-Châ.....ḍêšvariyârkkku santi onṛukku tiru-v-amudariši nâ.....kuṇi-  
 nânâḷiyum arda-yâmattukku tiru-v-amudariši nânâḷiyum santi nâlukku kaṛiya-  
 mudu eṭṭum aḍaikkâyamudu eṭṭum ilaiyamudu padinâṇum Gaṇapatiyâr  
 Arumukkiya...tu.....ârkkku santi onṛukku tiru-v-amudariši nânâḷiyum.....  
 .ḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mûlathânattu Châmuṇḍêšvari-  
 yârkkku santi onṛukku tiru-v-amudariši nânâḷiyum kaṛiyamudu iraṇḍum  
 aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Yôgêšvariyârkkku santi onṛukku  
 tiru-v-amudariši nânâḷiyum kaṛiyamudu iraṇḍum....m ilaiyamudu nâlum  
 Kshêtrapâla-dêvarkku santi onṛukku tiru-v-amudariši nânâḷiyum kaṛiyamudu  
 iraṇḍum aḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mahâšâstâvukku tiru-v-  
 amudariši nânâḷiyum kaṛiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiya-  
 mudu nâ.....kku tiru-v-amudariši nânâḷiyum kaṛiyamudu iraṇḍum aḍai-  
 kkâyamudu iraṇḍum ilaiyamudu nâlum Sûrya-dêvarkku santi onṛukku tiru-  
 v-amudariši nânâḷiyum kaṛiyamudu iraṇḍum aḍaikkâyamudu iraṇḍum ilaiya-  
 mudu nâlum âga dēvargaḷukku nâl onṛukku.....munnûṛr-aṛupadinukku tiru-

v-amudariši irunûṛṛ-ēḷupadin-kalattinâl irañḍ-añjâkki nel arunurṛ-ēḷupattain-galam kaṛiyamud-onṛukku nel uḷakk-âga nâl onṛukku nel kuṛuṇi-oru-nâli . . . . munnûṛṛ-arupadinu . . muppattu-mû . . . . . ṛukku aḍaikkâyamudu muppattâr-âga nâl munnûṛṛ-arupadukku aḍaikkâyamudu pannir-âyirattu-toḷâyiratt-arupadukku aḍaikkâyamudu pattukku nel nâḷiy-âga padin-mukkalanê-tûṇi-p-padakku nâl onṛukku ilaiyamudu oru . . . nâl munnû . . . . . kku-t-toḷâyirattu-irupadukku ilaiyamud-irupadukku nel nâḷiy-âga nel padin-mukkalanê-tûṇi-p-padakk-âga dēvargaḷukku ôr-âṭṭaikku nellu eḷunûṛṛu-muppattain-galanêy-iru-tûṇi-k-kuṛuṇi uttaram-ayana . . . nti nâl . . . . . gaikku kalaṣattin kiḷ aṭṭa nel tûṇi ariši nânâliyâl nel kuṛuṇi snapana-dravyam vēṇḍuvana kolḷa-k-kâṣu kâlukku nellu iru-tûṇiy-iru-nâḷi piradâna-kumbañ-jûḷa-p-puḍavai onṛukku-k-kâṣu arai . . . kku nellu tûṇi-oru-nâḷi perun-tiru-v-amudariši tûṇi . . . ṇḍ-añjâkki nel kalanê-mukkuṛuṇi kaṛiyamudu nâlukku nel-iru-nâḷi aḍaikkâyamudu irupadukkum ilaiyamudu nârpadukku nel nânâḷi Yôgini-Yôgēṣvara-pûjaikku mattiya-pânam iru-kalattukku nel kala . . tûṇiyinâl irañḍ-añjâkki nel iru-tûṇi-p-padakku . . kâṣu kâlê-araikkâlukku nel kalanê-munnâli dakṣhaṇam-ayana-samkrânti nâl snapanam âḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa nel tûṇi ariši nânâliyâl nel kuṛuṇi piradâna-kumbañ-jûḷa-p-puḍavai onṛukku kâṣu araikkâlukku nel tûṇi-oru-nâḷi snapana-dravyaṅ-golḷa-k-kâṣu kâlukku nel iru-tûṇi-iru-nâḷi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl irañḍ-añjâkki nel . . kalanê-mukkuṛuṇi kaṛiyamudu nâlukku nel iru-nâḷi aḍaikkâyamudu irupadukkum ilaiyamudu nârpadukkum nel nânâḷi Yôgini-Yôgēṣvara-pûjaikku mattiya-pânam iru-kalattinâl neṛ-kalam ariši tûṇiyinâl irañḍ-añjâkki nell-iru-tûṇi-p-padakku âḍ-onṛinâl kâṣu kâlê-araikkâlinâl neṛ-kalanê-munnâli sūrya-grahaṇattu nâl snapanam-âḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa nel tûṇi ariši nânâliyinâl nel kuṛuṇi . . . mbañ-jûḷa-p-puḍavai onṛukku kâṣu araikkâlukku nel tûṇi-oru-nâḷi \*snapana-dravyattukku vēṇḍuvana kolḷa-k-kâṣu kâlukku nel iru-tûṇi-iru-nâḷi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl irañḍ-añjâkki nel kalanê-mukkuṛuṇi kaṛiyamudu nâlukku nell-iru-nâḷi aḍaikkâyamudukkum ilaiyamudu nârpadukkum nel nânâḷi Yôgini-Yôgēṣvara-pûjaikku mattiya-pânattukku iru-kalattukku neṛ-kalam ariši tûṇiyinâl irañḍ-añjâkki nell-iru-tûṇi-p-padakku âḍ-onṛukku-k-kâṣu kâlê-araikkâlukku neṛ-kalanê-munnâḷi Kârtigai-k-Kârtigai nâl snapanam âḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa ne . tûṇi ariši nânâliyinâl neṛ-kuṛuṇi piradâna-kumbañ-jûḷa-p-puḍavai onṛukku-k-kâṣu kâlukku nel tûṇi-oru-nâḷi snapana-dravyam vēṇḍuvana kolḷa-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâḷi perun-tiru-v-amudukku ariši tûṇi-p-p . . kinâl irañḍ-añjâkki neṛ-kalanê-mukkuṛuṇi kaṛiyamudu nâlukku ne . . l-iru-nâḷi aḍaikkâyamudu irupadukkum ilaiyamudu nârpadukkum nel-iru-nâḷi viḷakkida eṇṇai padinâlikku eṇṇai nâḷikku neṛ-padakk-âga neṛ-kalanê-iru-tûṇi

\* The succeeding portion of this inscription is by mistake printed as No 112 a in the Tamil text.

Yôgini-Yôgêśvara-pûjaikku mattiya-pânam iru-k . . . tukku neṟ-kalam ariśi  
 tûṇiyinâl iranḍ-añjâkki nell-iru-tûṇikku . . . . . nṟukku-k-kâśu kâlê-araikkâlukku  
 neṟ-kalanê-mûnâli ôr-âtṭai-nâlil Œevvây . . . rukku nâl onṟukku-t-tiru-v-amudariśi  
 kuṟuṇiyum balikku ariśiy-iru-nâliyum Astradêvarkku-t-tiru-v-amudariśiy-iru-  
 nâliyum tirunâl onṟukku ariśi kuṟuṇi-nânâli-y-âga nâl aimbattiranḍukk-  
 ariśi aṟu-kalanê-tûṇi-p-padakkinâll-iranḍ-añjâkki neṟ-padinâṟu-kalanê-mukku-  
 ruṇi nâl onṟukku-k-kariyamudu iranḍukku nel-iru-nâli-y-âga nâl aimbatt-  
 iranḍukku nel tûṇi-p-padakku-nânâli nâl onṟukku aḍaikkâyamudu nâlâga  
 nâl aimbattiranḍukku aḍaikkâyamudu irunûṟṟ-eṭṭukku neṟ-padakk-aññâli nâl  
 onṟukku ilaiyamudu eṭṭâga nâl aimbattiranḍukku ilaiyamudu nânûṟṟ-  
 orupatt-âṟukku nel padakk-aññâli aṅgâra-balikku nâl onṟukku âd-onṟâga  
 nâl aimbattiranḍukku âḍ-aimbattiranḍu âḍ-onṟukku kâśu kâlâga kâśu  
 padinmûṟukku kâś-onṟukku nel iru-kalanê-iru-tûṇi-k-kuṟuṇi-y-âga nel  
 muppattaiñ-galanê-iru-tûṇi-k-kuṟuṇi bali-pôdu . . pattu-viḷakkukku nâl  
 onṟukku eṇṇai uriy-âga nâl aimbattiranḍukku eṇṇai irupattâṟu-nâli eṇṇai  
 nâlukku neṟ-padakkâga nellu nâr-kalanê-tûṇi kanniyâ-pûjaikku-p-peṇ-piḷaigaḷ  
 eḷuvarkkum Vikkêśvara-mâṇi oruvanukkum nâl onṟukku ariśi kuṟuṇiy-iru-  
 nâli-y-âga nâl aimbattiranḍukku ariśi aiñ-galanê-aiñ-guṟuṇiyinâl iranḍ-añjâkki  
 ne-padinmukkalanê-tûṇi-p-padakku-nânâli nâl onṟukku-k-kaṟi nâ . . lukku nel  
 nânâli-y-âga nâl aimbattiranḍukku nell-iru-kalanê-padakku nâl onṟukku  
 veṟuṅgâya padinâṟ-âga nâl aimbattiranḍukku veṟuṅgâ yaṇṇûṟṟu-muppatt-  
 iranḍukku nell-iru-tûṇi-p-padakku-munnâli-uḷakku nâl onṟukku veṟṟilai  
 muppattiranḍ-âga nâl aimbattiranḍukku veṟṟilai âyiratt-aṟunûṟṟ-aṟupattu-  
 nâlukku nell-iru-tûṇi-p-padakku-munnâli-uḷakku ôr-âtṭai-nâlil tiṅgaḷ-sam-  
 krânti pattukku samkrânti onṟukku-t-tiru-v-amudariśi kuṟuṇi-nânâli-y-âga  
 nâl ppattukku-t-tiru-v-amudariśi kalanê-mukkuṟuṇiyinâl iranḍ-añjâkki nel  
 mukkalanê-kuṟuṇi-nânâli nâl onṟukku kariyamudu iranḍukku nel nâl-y-âga  
 aññ-âli nâl onṟukku aḍaikkâyamudu iranḍâga nâl ppattukku aḍaikkâya-  
 mudu irupadukku nell-iru-nâli nâl onṟukku ilaiyamudu nâlâga nâl ppattu-  
 kku ilaiyamudu nârpadukku nel iru-nâli tiṅgaḷ tirunâl tiruviḷâ-p-pann-  
 iranḍukku nâl onṟukku tiru-v-amudariśi padakk-âga nâl panniranḍukku  
 tiru-v-amudariśi iru-kalattinâl iranḍ-añjâkki nel aiñ-galam nâl onṟukku  
 kariyamudu nâlukku nel iru-nâli-y-âga nâl panniranḍukku nel mukkuṟuṇi  
 nâl onṟukku aḍaikkâyamudu nârpatteṭṭukku nel nânâli-muḷakku nâl onṟu-  
 kku ilaiyamudu eṭṭâga nâl panniranḍukku ilaiyamudu tonṇûṟṟ-âṟukku nel  
 nânâli-muḷakku nâl onṟukku tiru-viḷakku eṇṇai nânâliyâga nâl ppann-  
 iranḍukku eṇṇai nârpatteṇṇâlikku nell-eṇ-kalam Yôgini-Yôgêśvara . . . nâl  
 onṟukku mattiya-pânam iru-kalattukku neṟ-kalam-âga nâl ppanniranḍukku  
 neṟ-panniru-kalam nâl onṟukku ariśi tûṇiy-âga nâl panniranḍukku ariśi  
 nâr-kalattinâll-iranḍ-añjâkki neṟ-padin-kalam nâl onṟukku âḍ-onṟâga nâl



ppanniraṇḍukku āḍ-onṟukku kâṣu kâlê-raikkâl-âga-k-kâṣu nâlaraiḅḅu neṟ-panniru-kalanê-tûṇi-nânâli Paṅḅuni-Uttira-t-tirunâ. .vîlâ-v-eḷuntaruḷa-t-tiru-k-koḍi eṟugaikku-t-tiru-muḷaiyaṭṭa-p-pâligaiy-ida-kkiḷ-aṭṭa neṟ-kuṟuni ariṣi nâḷiyinâl nel iru-nâli Śâmuṇḍâ-kumbaṅ-jûḷa-p-puḍavai onṟukku-k-kâṣu araikkâlukku nel tûṇi-oru-nâli tiru-v-amudariṣi iru-nâḷikku nel aiṅ-nâli kaṟiamudukkum āḍaikkâyamudukkum ilaiyamudukkum nel nâli tiru-k-koḍikku-p-panniru-muḷa-p-puḍavai onṟukku-k-kâṣu araikku nellu-kkalanê-munnâli dhvajam-eḷuduvânuḅḅu kâṣu araikkâlukku nel tûṇi-oru-nâli âṣâriyanukku uḍaiyum uttiriyamum ida-p-puḍavai iraṇḍukku-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâli tiru-nayana-môksham-paṅḅu. . . . . kku dakṣhaṅaiḅḅu-k-kâṣu araikkâlukku nel tûṇi-iru-nâli Dhvaja-dêvaṟḅḅu-k-kalaṣattin kiḷ aṭṭa nel nânâli Dhvaja-dêvaṟḅḅu nâl onṟukku-t-tiru-v-amudariṣi iru-nâḷiy-âga nâl eḷukk-ariṣi kuṟuṇiy-aṟu-nâḷiyinâl iraṇḍ-aṅjâkki nel tûṇi-oru-nâli nâl onṟukku āḍaikkâyamuda iraṇḍu ilaiyamudu nâlum-âga nâl eḷukku āḍaikkâyamudu padinâlum ilaiyamudu irupattetṭukkum nel munnâli nâl onṟukku-k-kaṟiyamudu onṟukku nel ulakk-âga nâl eḷukku nel nâli-muḷakku. . . . . nâlukku Dhvaja-dêvaṟḅḅu āḍu onṟukku-k-kâṣu kâlukku nel iru-tûṇi-iru-nâli dhvajam-iḷichchu-nâl āḍ-onṟukku-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâli Astra-dêvaṟḅḅu-ch-chârtti aruḷa-p-pariyaṭṭam onṟukku-k-kâṣu araikkâlukku nel tûṇi-oru-nâli santi onṟukku-t-tiru-v-amudariṣi iru-nâḷiy-âga santi iraṇḍukku-t-tiru-v-amudariṣi nânâliy-âga nâl eḷukku ariṣi mukkuṟuṇi-nânâliy-inâl iraṇḍ-aṅjâkki nel iru-tûṇi-aṟu-nâli santi onṟukku-k-kaṟiyamudu onṟâga santi iraṇḍukku-k-kaṟiamudu iraṇḍukku nel uriy-âga nâl eḷukku nel munnâli-uru tiruvilâ-v-aṟaiḅvânuḅḅu-p-puḍavai onṟukku-k-kâṣu kâlukku nel iru-tûṇiy-iru-nâli eḷânâl-t-tiruvilâv-eḷukka-t-tiru-muḷaiy-aṭṭa-p-pâligai-k-kiḷ aṭṭa nel kuṟuṇi ariṣi nâḷiyinâl nel iru-nâli Śâmuṇḍâ-kumbaṅ-jûḷa-p-puḍavai onṟukku kâṣu araikkâlukku nel tûṇi-oru-nâli tiru-v-amudukku ariṣi iru-nâḷikku nel aiṅ-nâli kaṟiyamudukkum āḍaikkâyamudukkum ilaiyamudukkum nel nâli Śâmuṇḍâ-hômattukku santi onṟukkum uriy-âga santi iraṇḍukku ney nâḷiy-âga nâl eḷukku ney eḷu-nâḷikku neṟ-kalanê-padaḅḅu hôma-chcharu onṟukku ariṣi iru-nâli âga santi iraṇḍukku ariṣi nânâli âga nâl eḷukku ariṣi mukkuṟuṇi-nânâliy-inâl iratṭi nel eḷu kuṟuṇi eḷukkum porikkum toraikkum nâl onṟukku neṟ-kuṟuṇiy-âga nâl eḷukku nel eḷu kuṟuṇi hômattukku nâl onṟukku āḍu onṟâga nâl eḷukku āḍu eḷâga āḍu onṟukku kâṣu kâl-âga kâṣu onṟê-mukkâli-nâl nel nâr-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâli Nava-dêvataiga. . . . . kku santi onṟukku pērâl tiru-v-amudariṣi iru-nâḷiy-âga santi iraṇḍukku ariṣi tûṇi-nânâliy-âga nâl eḷukku-t-tiru-v-amudariṣi iru-kalanêy-eḷu-kuṟuṇi-nânâliy-inâl iraṇḍ-aṅjâkki nel aṟu-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâli nâl onṟukku-k-kaṟiyamudu iraṇḍukku nel nâli âga nâl eḷukku nel mukkuṟuṇi-nânâli nâl onṟukku. . . . . kâyamudu muppattâr-âga nâl eḷukku āḍaikkâyamudu irunûṟṟ-

aimbattettukku aḍaikkāyamudu pattukku nel nāli-y-āga nel mukkuṟuṇi-oru-nāli-  
 muḷakku nāl onṟukku ilaiamudu eḷupattiraṇḍ-āga nāl ēlukku ilaiamudu aiññūṟṟ-  
 orupatt-āṟukku ilaiyamudu irupadukku nel nāli-y-āga mukkuṟuṇi-nānāli-mulakku  
 šārtti aruḷa-p-puḍavai onbadinukku-k-kāšu onṟē-araikkālukku nel mukkanānē-  
 kuṟuṇi-oru-nāli šārtti aruḷa-t-tirukkāppu nāl onṟukku-p-pon mūṇṟu mañjā-  
 ḍikku-k-kāšu araiyināl neṟ-kalanē-tūṇi-nānāli bali-chcharuvukku santi  
 onṟukku ariši iru-nāli-y-āga santi iraṇḍukku ariši nānāli-y-āga nāl ēlukku  
 ariši mukkuṟuṇi-nānāliyināl iraṇḍ-añjākki nel iru-tūṇi-aṟu-nāli nitta-hōmam-  
 paṇṇuvān oruvanukku dakṣhaṇai nāl onṟukku-k-kāšu araikkāl-āga nāl ēlukku-  
 k-kāšu mukkalē-araikkālināl. . . . lanē-tūṇi-eḷu-nāli nitta-t-tiruvilāv-eḷuntaru-  
 lum nāl santi onṟukku-t-tiru-v-amudariši padakk-āga santi iraṇḍukku-t-tiru-v-  
 amudariši tūṇiy-āga nāl ēlukku-t-tiru-v-amudariši iru-kalanē-tūṇiyināl iraṇḍ-  
 añjākki nel aiñ-galanē-iru-tūṇi-p-padaku nāl onṟukku-k-kaṟiyamudu iraṇḍu-  
 kku nel iru-nāli-y-āga nāl ēlukku neṟ-kuṟuṇi-aṟu-nāli nāl onṟukku aḍaikkāy  
 amudu eṭṭāga nāl ēlukku aḍaikkāyamudu aimbat. . . nāl nel aiñ-ñāli-uri nāl  
 onṟukku ilaiy amudu padinār-āga nāl ēlukku ilaiy amudu nūṟṟ-orupa. . . ṇḍi  
 nāl nel aiñ-ñāli-uri tiruvilāv-eḷuntarulum iḍattu tiru-vilakk-erikka nāl  
 onṟukku eṇṇai padināli-y-āga nāl ēlukku eṇṇai eḷupadināli eṇṇai nālikku  
 neṟ-padakk-āga neṟ-padinoru-kalanē-iru-tūṇi kaputtirttam āḍi arulumpōḍu  
 sātṭiy-aṟuḷa-p-puḍavai onṟukku-k-kāšu araikkālukku nel tūṇi-oru-nā. . . . tirtt. .  
 . . ḍi šārtti aruḷa-p-pariyatṭam onṟukku-k-kāšu araikkālukku nel tūṇi-oru-nāli  
 Brahmatvam-paṇṇuvān oruvanukkum mantra-japam-paṇṇuvān oruvanukkum  
 stōtram viṇṇappañ-jeyvān oruvanukkum pērāl dakṣhaṇaikku-k-kāšu kālum  
 Irukkuvēdi oruvanukkum Sāmavēdi oruvanukkum Yašurvēdi oruvanukku  
 dakṣhaṇaikku-p-pērāl kāšu araikkāl-āga kāšu onṟē-araikkālukku nella mukka-  
 lanē-kuṟuṇi-oru-nāli tiruvilāvīl šēvittārum āḍinārkkum pāḍinārkkum prasā-  
 dañ-guḍukka-p-pariśattañ-goḷḷa-k-kāšu nālukku neṟ-padinoru-kalam mātiru-  
 šanti šeyya-t-tiru-muḷaiy-aṭṭa neṟ-padakku toraiyum uḷuntum uḷḷiṭṭu vēṇḍuvana  
 koḷḷa neṟ-padakku pōḍāḍikkum iḍattu kan. . . yāv-oruttikku savvāpara. . . tukku-  
 p-pon arai-k-kaḷaṇṇjukku-k-kāšu onṟukku nel iru-kalanē-iru-tūṇi-k-kuṟuṇi  
 uḍukka-k-kaṟai onṟukku-k-kāšu kālukku nel iru-tūṇi-iru-nāli bhēri-vēṭṭikka-  
 p-puḍa. . . . ṇṟukku. . . . šu kālukku nel iru-tūṇi-oru-nāli bhēri-kkīl aṭṭa neṟ-  
 kuṟuṇi. šā-kkodikkku-p-puḍavai onṟukku-k-kāšu araiyināl nel kalanē-tūṇi-  
 nānāli bali iḍa āḍu onṟukku-k-kāšu. . . lukku nel iru-tūṇi-iru-nāli tiru-v-amu-  
 dukku santi onṟukku ariši iru-nāli āga nāl ēlukku-t-tiru-v-amudariši kuṟuṇi-  
 aṟu-nāliyināl nel tūṇi-munnāli santi onṟukku kaṟiyamudu onṟukku nel  
 uḷakk-āga nāl ēlukku nel nāli-muḷakku santi onṟukku aḍaikkāy amudu  
 iraṇḍāga nāl ēlukku aḍaikkāy amudu padinālukku nel nāli-uri santi onṟukku  
 ilai amudu nālāga nāl ēlukku ilai amudu iru. . . ttettukku nel nāli-uri  
 santi onṟukku-t-tiru-vilakku onṟukku eṇṇai oru ševīḍ-āga nāl ēlukku eṇṇai

oru-ševīḍ-āga nāl ēlukku eṇṇai ālakḱē-iru-ševīḍukku nel iru-nāli-uri yāga-  
 śālayīl irukkum Śamuṇḍā-kalaśam onṇum nava-. . mbaṅgaḷum irukkum  
 śayana-vēdikai mēl aṭṭa nel padakku ariśi nānāliyināl neṅ-kuṇṇi kumbaṅ-  
 jūla-p-puḍavaikku-kkāśu onṅ-araikku nel nār-kalanē-kuṇṇi-nānāli nāl onṅukku  
 nantāviḷakku onṅukku eṇṇai ulakk-āga nāl ēlukku eṇṇai nāli-muḷakkīnāl  
 nel mukkuṇṇi-nānāli kumba-devataigaḷ padinmarkkum Astra-dēvarkkum  
 santi onṅukku-ppērāl tiru-v-amudariśi iru-nāli-y-āga nāl onṅukku ariśi  
 padakku-nānāli-y-āga nāl ēlukku-ttiru-v-amudariśi kalanē-am-guṇṇi-nānāli-yi-  
 nāl iraṇḍ-aṅḱakki nel mukḱalanē-ēlu-kuṇṇi-aṅṅ-nāli santi onṅukku-kkaṅṅ-  
 amudu iraṇḍukku nel nāli-y-āga nāl ēlukku nel ēlu nāli santi onṅukku  
 āḍaikkāyamudu irupattiraṇḍ-āga nāl ēlukku āḍaikkāyamudu nūṅṅ-aiym-  
 . . ttu-nālukku. . . ṇṇi-ēlu-nāli-uri santi onṅukku ilai amudu nāṅṅpattu-nāl-  
 āga nāl ēlukku ilai amudu munnūṅṅ-eṭṭukku neṅ-kuṇṇi-ēlu-nāli-uri šīru-kālai-  
 ppalukku ariśi iru-nāli-yum madhyāna-balukku ariśi iru-nāli-yum udira-balukku  
 āḍu onṇum antiyampōdu arkkī. . balukku ariśi iru-nāli ardha-yāma-balukku  
 ariśi iru-nāli-yum āḍu onṇum āga nāl ēlukku ariśi kuṇṇi-y-āga nāl ēlukku  
 ariśi ēlu-kuṇṇiyināl neṅ-kalanē-aiṅ-guṇṇi. . nāli āḍu padinālināl āḍu  
 onṅukku-k-kāśu kāl-āga-k-kāśu mūṅṅ-araiyināl nel onbadin-kalanē-ēlu-  
 kuṇṇi-nānāli graha-śāntikkum aṅṅputa-śāntikkum nāl onṅukku āḍu onṅāga  
 nāl ēlukku āḍu ēlināl kkāśu onṅ-mukḱālukku nel nār. . lanē-iru-tūṅṅi-k-kuṇṇi-  
 aṅṅ-nāli balipōdu piḍattu-ppiḍivīḷakku iraṇḍukku eṇṇai muḷakk-āga nāl  
 ēlukku eṇṇai aiṅ-ṅāli-ulakkīnāl nel iru-tūṅṅi-p-padakku-nānāli nava-hōmattukku-  
 ch-charu onbadukku nāl onṅukku ariśi padakk-iru-nāli-y-āga nāl ēlukku-ariśi kala-  
 nē-mukkuṇṇi-aṅṅ-nāliyināl nel mukḱalanē-mukkuṇṇi-mun. . ḷi hōmattukku  
 nāl onṅukku ney nānāli-uri-y-āga nāl ēlukku ney muppattoru-nāli-uriyināl  
 ney nāliḱku neṅ-padakk-āga nel aiṅ-galanē-mukkuṇṇi Śamuṇḍā-hōmattukku  
 nāl onṅukku āḍu onṅāga nāl ēlukku āḍu ēlināl āḍu onṅukku-k-kāśu kāl-āga  
 kāśu onṅ-mukḱālināl nel nār-kalanē-iru-tūṅṅi-k-kuṇṇi-aṅṅ-nā. . . yamu. . . šikku  
 nāl onṅukku-p-perunti tiru-v-amudariśi kuṇṇi-y-āga nāl ēlukku tiru-v-amud-  
 ariśi kalanē-mukkuṇṇiyināl iraṇḍ-aṅḱakki nel mukḱalanē-kuṇṇi-nānāli nāl  
 onṅukku-kkaṅṅ-amudu irandukku ne. iru-nāli-y-āga nāl ēlukku neṅ-kuṇṇi-  
 aṅṅ-nāli santi onṅukku-ttiruvīḷakku iraṇḍ-āga santi mūṅṅukku tiruvīḷakk-  
 āṅṅ-ēṇṇai ālakḱē-iru-ševaḍ-āga nāl ēlukku eṇṇai nāli-iru-ševīṭṭukku neṅ-  
 padakk-oru-nāli samāptiyil erumaiy-eṭṭu erumai onṅukku-k-kāśu iraṇḍukku  
 nel aiṅ-galanē-tūṅṅi-p-padakku. . paśuvukku āḍu onṅukku-k-kāśu kālīnāl nel  
 iru-tūṅṅi-iru-nāli. . . nya-vadaikku āḍu onṅukku-k-kāśu kālukku nel iru. . ṅi-iru-  
 nāli muttirāśāriyanukku uḍaiyum uttiriyamum iṭṭa puḍavai iraṇḍukku-k-  
 kāśu araikku neṅ-kalanē-tūṅṅi-nānāli dakshaṅṅaikk-p-pon mukḱalaṅṅjukku-k-  
 kāśu āṅṅukku nel ppadināṅṅ-kalanē-tūṅṅi-p-padakku šū. . nukku uḍaiyum uttiri-  
 yamum-iḍa-p-puḍavai iraṇḍukku-k-kāśu araikku neṅ-kalanē-tūṅṅi-nānāli uḍaiy-  
 um utti. . . mum-iḍa-p-p. . . iraṇḍukku-k-kāśu araikku neṅ-kalanē-tūṅṅi-nānāli

idu irat̄ṭippu dakṣhaṇai-p-pon kaḷaṅjukku-k-kāṣu iraṇḍukku nel aiṅ-galanē-tūṇi-p-padakku bali-iḍum āṣāriyanukku uḍaiyum uttiriyamum-iḍa-p-puḍavai iraṇḍukku-k-kāṣu nālukku nel iru-tūṇi-iru-nāli dakṣhaṇaikku-p-pon kaḷaṅjukku-k-kāṣu iraṇḍu..nel aiṅ-galanē-tūṇi-p-padakku nava-hōmam-panṇuvār onbadin-markku dakṣhaṇaikku-p-pērāl kāṣu araiy-āga-k-kāṣu nāl-araikku neṅ-pannirukalanē-tūṇi-nānāli śānti-ṣeyyum ēḷu nālum Yōgini-yōgēśvara-pūjaikku nāl onṟukku mattiya-pānaṅ-galam-āga nāl ēḷukku mat..pānam ēḷu kalattuk..nel mukkalānē-tūṇi-p-padakku nāl onṟukku āḍ-araiy-āga nāl ēḷukku āḍu mūṇ-araikku kāṣu mukkalē-arai-araikkālināl nel iru..lanē-tūṇi-ēḷu-nāli nāl onṟukku ariṣi padakk-āga naḷ ēḷukku ariṣi kalānē-padakkīnāl iraṇḍ-aṅḷakki nel iru-kalanē-iru-tūṇi-mukkuṇi śānti-ṣeyyum ēḷu nālum mū...rkkuṅ...kkum pāḍināṅkum-āḍināṅkum ṣōṇṟukku nāl onṟukku ariṣi tūṇi-ppadakk-āga nāl ēḷukku ariṣi mukkalānē-tūṇi-ppadakkīnāl irat̄ṭi.....

## 109 (a)

At the same place.

(Grantha and Tamil characters)

svasti śrī Tiru...vaḷara iru-Nila...ntaiyum pōr-Chaya-p-pāvai.....ni-ch...  
 ....perun-tēviyar-āgi inb-uṇa ne..ti....l-Idaituṇai-nāḍun-tuḍar-vana-vēli-p-  
 paḍar-Vanavāṣiyuṅ-jullī-ṣūḷ-madit-Koḷippakkaiyum nanṇaṅk-arum-araṅ-  
 Maṇṇaikkaḍakkamum poru-kaḍal-Īḷatt-araiyar-tamuḍiyum āṅg-avan-dē...  
 ....kkaṇ Tennavan vaitta śuntara-muḍiyum I.....te..rai-Īḷa-maṇḍala-  
 muḷuvadum eṇi-paḍai-k-Kēraḷan muṇaimaiyir-chūduṅ-guladanam-āgiya palar  
 pugaḷ-muḍiyuṅ-jeṅg-adir-mālaiyuṅ-jaṅg-adir-vēlai-t-tol-peruṅ-gāvaṇ-pala-paḷan-  
 tivuṅ-jeruvir-chinavil-irupattoru-kāl araiṣugaḷai kaṭ.....tīv-araṅ-karu-  
 di iruttiya ṣemboṇ-Tiru-t-tagu-muḍiyum bayāṅgoḍu paḷi miga Muṣaṅgiyil mudug-  
 iṭṭ-olitta Jayaśiṅgan aḷapparum pugaḷoḍum piḍiyal Irat̄ṭapāḍi-ēḷarai-ilakkamum  
 nava-nedi-k-kula-peru-malaigaḷum vikkarama-vīra. Śakkaragoṭṭamum mudira-  
 vaḍa-vallai Madu..ṇḍalamuṅ-gā-mi.....yum veṅ-jilai-vīraṇ Paṅja-p-  
 paḷḷiyum pāśaḍai-p-paḷana Māṣuṇi-dēśamum ayarv-il vaṅ-kīrtti Āḍinagaravaiyir-  
 chantiran-ṇol-kulatt-Intirāṣunai viḷaiy-amar-kaḷattu-k-kiḷaiyoḍum piḍittu-p-pala-  
 danattōḍu niṇai-kula-dana-kkuvaiyuṅ-gittaruṅ-jeṇi-miḷai Oṭṭa-vishaiyamum  
 pū...ṣēr naṅ-k-Kōśalai-nāḍun-Tanmapālanai vemmunai aḷittu vaṇḍ-urai-ṣōlai-t-  
 Taṇḍabuttiyum Iraṇaśūranai muraṅ-uga-t-tākki-t-tikk-aṅai-kīrtti-t-Takkāṇa  
 Lāḍamuṅ-Gōvi.....ḍu-kaḷaṅ-Chaṅgoṭṭal-Mahipālanai veṅ-jamar-viḷā-  
 gatt-aṅjuvitt-aruḷi oṇḍiraḷ-yānai..m peṇḍir-baṇḍā.....la-neḍuṅ-gaḍal-Utti..  
 Lāḍamum veṇi-malar-t-tīrttatt-eṇi-punaṅ-Kaṅgaiyum alai-kaḍal-naḍuvuṭ-pala-  
 kalaṅ-jelutti Śaṅgirāma-vijaiyōrtuṅga-panman-āna Kīḍāratt-araiyanai vār-ka-  
 yam.....ṇ.....ppirakkamum ārtt-avan-aga-nagar-p-pōr-t-tolil vāśalili  
 Vichhādira-t-tōraṇamum pottolī-punai-maṇi-p-pu...na-maṇi-kkadavamum

(ni)niṛai-śri-Vijaiyamun-tuṛai-niṅ-Pannaiyum van-malaiyūraiṅ-ṛon-Malaiyūrum  
 âl-kaḍal-a. . l-śūl Mâyirudīngamuñ-galaṅgâ-val-vinai Ilaṅgâśōbamun-gâpp-uṛu . .  
 . . . . . ppappâlamu . . . . . mum viḷai-p-pain-tūr-īdai Vāḷaiṅpandūruñ-galai-t-  
 takkôṛ-pugaḷ talai-t-Takkôlamun-tida-mâval-vinai Mâdamaliṅgamun-galāmudir-  
 kaḍun-tiṛal Nil.muri-dêšamun-tênakkalâ-poḷil Mânakkavâramun-toḍu-kaḷar-  
 kâvar-kaḍu-muraṭ-Kiḍâramu-mâ-pporu-danḍâr-koṇḍa Kô-pParakêšaripanmar  
 âgiya uḍaiyâr śri-Râjētra-Śōla-Dēvaṛku yaṅḍu 22 âvadu . . Śōla-maṅḍalattu-  
 k-Kaṅgâšâyarattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu - p - Piḍâriyâr kôyi . . munbu  
 iṭṭigaiyâl-eḍuttu ninṛadu . . Ņi uḍaiyâr śri-Râjētra-Śōla-Dēvar arulichecheyya  
 eḍuppittân Śōla-ma. lattu Uyyakkoṅḍâr-vaḷanâṭṭu Venṅâṭṭu Amanakuḍiy-âna  
 Kēraḷântaka-chaturvēdi-mamgalattu Nârkkana-śri-Kriṣṇan Raman âna Râjē-  
 tra-Śōla-Brahmamârâyan magan Mârâyan-Arumoḷiy-âna šēnâpati Uttama-Śōla-  
 Brahma-mârâyan ik-kôyil eḍuppittu i-dēvaṛku chantrâditya-vaṛa erikkakaḍa-  
 vid-âkki Janavârkalpagam-ennu . . . . . ta tirununtâvilakk-onṛinukku ik-kôyilil  
 Šiva-Brâhma(ma)ṅan Âlan Vinaganuñ-Jaṅkaran Tiyambakanum uḷḷittâr-vašam  
 vaitta šâvâ mûvâ nall-erumai êḷu iv-viḷakku ninṛ-eriya iṭṭa nuntâvilakku  
 niṛai Âyiravanadu . . kôlâl nûṛṛu - p - palam iṛaṅkây - t - tirukkôyil-eḍuppittân  
 Jayaṅḍa-Śōla-maṅḍalattu Šēṅâṭṭu-kkoṭṭattu Mâṅṅûr-vâṭṭu-k-Kâṭṭumâna-  
 pâkkattu Brâhmaṅan Mûtta-vagaittûdan Tiruppori Ambalattâḍi Kshatrišikâ-  
 maṅi-vaḷanâṭṭu Velânâṭṭu Eyinaṅḍuḍaiyân - âna Mûtta - vagai - ttiruppaḷli - t -  
 toṅgal - uḍaiyân Šintâmaṅi Šaṅkaran Kuvalâlattu - p - Piḍâriyârkkku chantrâ-  
 ditya - vaṛa erippadâga it - tēvarai ârâḍikkum Šiva-Brâhmaṅar-vašam oru santi  
 erippadâga vaitta šanti-viḷakku onṛu

## 109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śri ip-piḍaṅ-jeyvittân Aṅḍa . . ḍaiyân Mâdavan pôr-êṅṛu

## 110

At Kôlâr, on the outer wall of Kôlâramma temple.

(Grantha and Tamil characters.)

svasti śri Kuvalâla-pura-paṛamêšvaran Gaṅga-kulôṅṅpavan Kâvêri-vallabhan  
 Nandigiri-nâthan Uttama-Śōla-k-Kaṅgan-âna Veṭṭummâra-Bâṅanena Kuvalâla-  
 Nâchchiyâr dēvadânaṅgaḷilum dēvargal dēvadânaṅgaḷilum marṅṅu-Kuvalâla-  
 nâṭṭil-uḷḷa dēvargal dēvadânaṅgaḷilum tiruvidaiyâṭṭam paḷlichchantâṅgaḷilum-  
 uḷḷa nila-vari avichchu-p-pâṭṭamum manai-panamum vâ . . paṅamu-marṅṅuḷḷa vari-  
 vugaḷum viṭṭēn it-tanmattai yaṛakkunân Gemgai-k-karaiyîṅ-kurâr-ṛašuvai-k-  
 koṅṛân Piramavattiyilê viḷuvân-âga idu pan-Mâhēšvara-rakshai . . šivam-astu  
 aṅam-aṅiṛaṅk-aṅam-alladu tuṅaiy-illai

## 111

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēsamuñ-Gaṅgaiyuñ-Gaḍāramuñ-gonḍa Kô-Parakêsaripanmar-  
 âna uḍaiyâr śrī-Râjêntra-Šôla-Dêvar yâṇḍu 1.âvadu.240 nâl Nigarili-Šôla-  
 maṇḍalattu Kaivâra-nâṭṭu Vikkîrama-Šôla-purattu viṭṭ-aruḷina kôyilin-uḷḷâl  
 âṭṭattu-v-velikkûḍattu eḷuntaruḷiy-iruntu Nigarili-Šôla-maṇḍalattu-k-Kuvalâla-  
 nâṭṭu-p-Piragampalli vellân-vagaiyil mudalil yâṇḍu padinârâvadu mudal tavirn-  
 tu ivv-ûr kâni-kkaḍan nellu nûṟṟu-elupattaru-kalanê-nâ-ttûni-p-padakku-nânâli-  
 mulakkum pon nûṟṟu-muppattiru-kalañjê-mûnṟu-mañjâḍiyum âṟu mâkkâni  
 yam in-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyârkkku vēṇḍum nivantañ . . .yâṇḍu padi-  
 nârâvadu mudal iṟuppadâga dēvadânam-âga variyiliṭṭu-k-kuḍukka-v-enṟu tiru-  
 vâymolintaruḷinâr enṟu tirumantiravôlai Nittavinôda-vala-nâṭṭu Veṇ . . . .  
 Gaṅgaikoṇḍa-Šôla . . . . .luttinâlum tirumantiravôlai-nâyagam Gaṅgai-  
 koṇḍa-Šôla-purattu Râjavijjâdara-pperunteruvil Šonakanšâvûr Parañjôti âna  
 Râjêntra-Šôla-k-Kantiruvapperayanum Uyyakkoṇḍâr-vaḷa-nâṭṭu Venṇâṭṭu Kêra-  
 lântaka-ch-charuppêdi-maṅgalattu Nârkkana-mârâyan Râjarâjan-âna Râjarâja-  
 Brahma-mârâyanum Kôvanâchchan-âna Gaṅgaikoṇḍa-Šôla Animuri-nâḍ-âlvâ-  
 num Uyyakkoṇḍâr-vaḷanâṭṭu . . . . .dayân . . . . .tama-Šôla . . . . .karanum  
 oppiṭṭu-p-pugunta kēlvippaḍiyê variyiliṭṭu-k-koḷgav-enṟu Uyyakkoṇḍâr-vaḷa-  
 nâṭṭu Venṇâṭṭu Kêralântaka-ch-charuppêdi-maṅgalattu Nârkkana-mârâyan  
 Jananâdanâr-âna Râjêntra-Šôla-Brahmâdirâyar êva ivar êvinapaḍiyê uḍan-  
 kûṭṭattu adikârigaḷ Mummaḍi-Šôla-maṇḍalatt-Añjippontakôlai adikârigaḷ  
 Nittavinôda-vaḷanâṭṭu Âvûr-kûṟṟattu Kiliñâlûr-kiḷavar Viḍaṅgan Dēvanâr âna  
 Jayaṅgoṇḍa-Šôla-mûvēntavêḷârur Kshatriyašikâmaṇi-vaḷanâṭṭu-t-Tirunaṟaiyûr-  
 nâṭṭu-ch-Chembiyanalûr-uḍaiyâr Ninṟân Paṭṭanârur viḍaiyil adikârigaḷ Ksha-  
 triyašikâmaṇi-vaḷanâṭṭu Velânâṭṭu Šîrukûṟṟunallûr-kiḷavar Kollaiputtanâr-  
 âna Uttama-Šôla-p-Pallavadarayarur Uyyakkoṇḍâr-vaḷanâṭṭu Ambar-nâṭṭu  
 Perumpoḷa-uḍaiyâr Kuḍitâṅgi Šeṭṭânârur Pâṇḍikulâšani-vaḷanâṭṭu Eyinâṭṭu  
 Pugaiyuniḍi-uḍaiyâr Âlaṅguḷavan Šaṅgamaṇiyârur Arumolîdēva-vaḷanâṭṭu  
 Tenbali-nâṭṭu Šentamaṅgalam-uḍaiyâr Kuru . . .ṟiyâr-âna Kaḍârañ-gonḍa-Šôla-  
 mûvēntavêḷârur Nittavinôda-vaḷanâṭṭu Vîra-Šôla-vaḷanâṭṭu Šentamaṅgalam-  
 uḍaiyâr Attikôvan-Âdittanârur . . .li-dēva-vaḷanâṭṭu Puliyûr-nâṭṭu Muruganal-  
 lûr-uḍaiyâr Kâḍan Gaṇavatiyâr-âna Irumaḍi-Šôla-mûvēntavêḷârur Kshatriya-  
 šikâmaṇi-vaḷanâṭṭu Paṭṭana-k-kûṟṟattu . . .lâḍagai-uḍaiyân Ninṟân Araṅganârur  
 Râjêntrašîṅga-vaḷanâṭṭu-t-Tiruvintaḷûr-nâṭṭu Madurântakanallûr-uḍaiya . .  
 kaḍavan Erintodiyâr-âna Parakêšari-mûvēntavêḷârur . . .kkum . . . . .ḍi-nâṭṭu  
 Irâjêntra-Šôla-vaḷanâṭṭu Šôla-Pâṇḍiya-vaḷanâṭṭu-t-Tiruputtûr . .lâchchan Va-  
 santayâji śrī . . .shṇapura-Nârâyana-baṭṭarur êva-p-puravuvarti-ṭiñai . . . . .ni

Râjarâja-Pâñdi-nâttu Râjênta-Šôla-vaḷanâttu-k-Kiḷkunḍârṟu-ch-Chôlaśikâmani-  
nallûr-uḍaiyân Âśanakampanum Šôla-maṇḍalattu Arumoli-dêva-vaḷanâttu  
Valivilakkûṟrattu Vikkirama-Šôla-nallûr-uḍaiyân Baladêvan Lôkaśûlâmaniyum  
puravuvaritinaikkalam Arumolidêva-vaḷanâttu Puṟaṅgarambai-nâttu-k-Kuḷa-  
lûr-uḍaiyân Nâgana...yum Râjarâja-Pâñdi-nâttu Madurântaka-vaḷanâttu  
Aḷarṟûr-nâttu Jananâdanallûr-uḍaiyân Kaiyilâyan Ambalamum mugavetti in-  
nâttu Muḍikonḍa-Šôla-vaḷanâttu Venḍaikkudî-nâttu Iḷavenmai-uḍaiyân Uttaman  
Araṅganum Aññûṟṟuvan Ârâvamurdum varippotta-kkaṅakku Šôla-maṇḍalattu  
Râjêntaśiṅga-vaḷanâttu Maṅṅi-nâttu-ppaṭṭam-uḍaiyân Ševûrka..puramum  
variylidû Nittavinôda-vaḷanâttu Muḍi-chChônâttu Vâḷuva..ka..ḍayân Toṅgal  
Ambalamum paṭṭôlai Puḷiyaṅguḍaiyân Šiṟiyân Venkâḍanum dēvadānam variyil-  
iduvitta pura..varitinaikkalattu mugavetti Aññûṟṟuvan Ârâvamudum vâṣitta  
varippottaga-k-kaṅakku Šôla-maṇḍalattu Râjênta-śiṅga-vaḷanâttu Innambara-  
nâttu-p-Periyaṅguḍaiyân Tiruviśalûr Kûttâḍiyum paṭṭôlai-eḷudina Pâñdi-  
kulâśani-vaḷanâttu Eyil-nâttu Kovvaimaṅgalam-uḍaiyân Baṭṭan Baṭṭa.....  
.. . yâṅḍu padinâṟvadu nâl irunûṟṟ-enbatt-onṟinâl yâṅḍu padinâṟvadu  
mudal dēvadānam âga variyiliṭṭadu ivai puravuvaritinaikkalattu mugavetti  
Aññûṟṟuvan Ârâvamudan-en eḷuttu ivai puravuvaritinaikkalattu mugavetti  
Iḷavenbai-uḍaiyân eḷuttu

## 112 (a)

At the same place.

(Grantha and Tamil characters.)

yâṅḍu padinonṟu nâl irunûṟṟu-eḷupadu Pûrva-dêśamuñ-Gaṅgaiyuñ-gonḍa  
Kô-pParakêśaripanmar âna uḍaiyâr śrî-Râjênta-Šôla-Dêvar Kâñchi-purattu-  
k-kôyilin-uḷlâl âṭṭattu veḷi mēlai-maṇḍapam Râjênta-Šôlanil eḷuntaruḷi  
iruntu Nigarili-Šôla-maṇḍalattu-k-Kuvalâlala-nâttu Paśaipâḷa kârâṅmaimiyâtchi-  
yum migudi-k-kuṟaimaiyum uḷḷaḍaṅga veḷlân-vagaiyil mudal yâṅḍu êḷâvadu  
mudal tavirntu ivv-ûr kâṅi-kkaḍan nelli nûṟṟ-eḷupatt-eṅ-kalanê-oru-nâllyum  
pon nuṟṟ-orupatt-iru-kalañjê-iraṅḍu-maṅjâḍiyum iraṅḍu mâkkâṅiyum in-  
nâttu-k-Kuvalâlattu-p-Paḍârîyârkkku veṅḍu-nivantaṅgaḷukku iṟuppâḍaga  
yâṅḍu êḷâvadu mudal dēvadānam-âga variyiliṭṭu-k-kuḍukkav-enṟu tiru-  
vâymolintaruḷinâr-enṟu tirumantiraôlai Râjênta-Šôla-nallûr-kḷavan eḷutti-  
nâlum tirumantiraôlai-nâyagam Râjênta-Šôla-kKantiruvapperaianum Râja-  
râja-Brahma-mârâyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôla-ch-  
Chôlakônum oppiṭṭu-p-pugunta kēḷivpaḍiyê variyiliṭṭu-k-kuḍukkav-enṟu  
Uyyakkonḍâr-vaḷanâttu Vennâttu-k-Kêraḷântaka-ch-charuppêdi-maṅgalattu  
Nârkkana-mârâyan Jananâdanâr-âna Râjêntira-Šôla-Brahmâdhirâjar êva ivar  
êvinapaḍiyê uḍaṅkûṭṭattu adikârigaḷ Uyyakkonḍâr-vaḷanâttu-t-Tiruvaḷuntûr-  
nâttu Mântai-kiḷâr Mâṟan Mananilaiyâr-âna Nittavinôda-mûvênta-veḷârurum

Šayaṅṅoṇḁa-Šōḷa-maṇḁalattu-k-Kāliyūr-k-kottattu-p-Pāgūr-nāṭṭu Ukkal-uḁaiyār kumarar Kāḷan Vāśudēvanārum Pāṇḁikulāśani-vaḷanāṭṭu Ārkkāṭṭu-kkūrṛattu Ārkkāḁu-kīḷār Pugaṇidi Rājadittanār āna Uttama-Šōḷa-Ārkkāṭṭu-mūvēntavēḷarum Arumōḷidēva-vaḷanāṭṭu Inḡaṇāṭṭu Iḷaiyānkudaiyār Rājadittan Kūttāḁiyār-āna Parakēśari Viḷupparaiyarum Rājarāja-pPāṇḁi-nāṭṭu-k-Kiḁachchembi-nāṭṭu Šembil-nāḁu-kīḷavar-kīḷavan Šaturanār-āna Vānavan-mūvēntavēḷarum Arumōḷidēva-vaḷanāṭṭu-p-Puliyūr-nāṭṭu Muruganallūr-uḁaiyār Kāḁan Gaṇavatiyār-āna Irumaḁi-Šōḷa-mūvēntavēḷarum naḁuv-irukkum Nittavinōḁa-vaḷanāṭṭu-k-Kīḷār-kkūrṛattu-p-Puḷḷa-maṅgalattu Paramēśvarabatta Savva-kkirutu-yājiyārum viḁaiyil adikāriḡal Nittavinōḁa-vaḷanāṭṭu Āvūr-kkūrṛattu-k-Kiḷinallūr-kīḷavar Viḁaiḡan Dēvanār āna Šayaṅṅoṇḁa-Šōḷa-mūvēntavēḷarum Kshatriyasikāmaṇi-vaḷanāṭṭu Veḷār-nāṭṭu-ch-Chirukurṅṅanallūr-kīḷavar Kollaiputtanār āna Uttama-Šōḷa-p-Pallavadaraiyarum Jayaṅṅoṇḁa-Šōḷa-maṇḁalattu-ch-Cheṅḡāṭṭu-k-kottattu Māgaṇūr-nāṭṭu Valāmaṅgalam-uḁaiyār Vēṅḡaḁavan Eriṅḡoḁiyārum Šōḷa-maṇḁalattu Arumōḷidēva-vaḷanāṭṭu Vaṇḁāḷaivēntar-k-kūrṛattu-p-Panaṅḡāḁi-kudī-uḁaiyār Šaḁaiyan Puttanārum .ēva-p-puravuvaritṅaiḡkaḷattu-k-kaṅkāṇi Jayaṅṅoṇḁa-Šōḷa-maṇḁalattu-t-Tirumunaippāḁikkurṅṅattūr-nāṭṭu Ārṅūr-uḁaiyān Pōḁan Echhilum Baladēvan Lōkaśūḷamaṇiyum pāvarvaritṅaiḡkaḷam Šōḷa-maṇḁalattu Arumōḷidēva-vaḷanāṭṭu Puraṅgarambai-nāṭṭu-k-Kuḷalūr-uḁaiyān Nāgan Nantiyum mugaveṭṭi Rājarāja-p-Pāṇḁi-nāṭṭu Madurāntaka-vaḷanāṭṭu Venḡaikkudī-nāṭṭu Iḷavenḡai-uḁaiyān Uttaman Araṅgam varippottaga-k-kaṅaku Jayaṅṅoṇḁa-Šōḷa-maṇḁalattu-p-Puliyūr-k-kottattu-t-Tuḁarmuṇi-nāṭṭu-p-Pēḷūr-k-Kumarāntai Kāraṇanē-Kadiranum variyiliṭṭu Šōḷa-maṇḁalattu Šaya-šingakulakāḷa-vaḷanāṭṭu-t-Ten-Panaṅḡāḁu-nāṭṭu Šāttanūr-uḁaiyān Viraraṇan Araṅgam paṭṭōḷai Pāṇḁikulāśani-vaḷanāṭṭu-k-Kīliyūr-nāṭṭu-k-Kōvaimaṅgalam-uḁaiyān Baṭṭan. .pālakanum iruntu yāṇḁu padinmūṅṅrāvaḁu nāḷ irupatt-onbadināl Nigarili-Šōḷa-maṇḁalattu-k-Kuvalāḷa-nāṭṭu-p-P. . .ḷa vellān-vagaiyil mudal yāṇḁ-ēḷāvaḁu mudal tavirṅtu ivv-ūr kāṇi-kkaḁanellu nūrṅ-ēḷubatt-eṅ-kalanē-oru-nāḷikkum pon nūrṅ-orupatt-iru-kalaṅḡē-iraṅḁu-maṅḡāḁiyum iraṅḁu mākkāṇiyum Nigarili-Šōḷa-maṇḁalattu-k-Kuvalāḷa-nāṭṭu-k-Kuvalāḷattu-p-Paḁāriyārkkku vēṇḁum nivantaṅḡalukku iruppāḁāga. . . .mudal dēvaḁānam-āḡa variyiliṭṭu-k-kuḁuttadu ivai puravuvaritṅaiḡkaḷa-nāyakan Kuḷalūr-uḁaiyān eḷuttu ivai mugaveṭṭi Iḷavenḡai-uḁaiyān eḷuttu ||

## 112 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vira-Pāṇḁiyantalaiyūñ-Jē. . . n Šālaiyum Iḷaṅgaiyum Irattapāḁi-ēḷaraiy-ilakkamuṅ-ḡoṇḁu Kalliyāṇa-purattu jaya. . . m nāṭṭi vira-siṅḡasanattu virṅ-iruntu Vijai-Rāḡēntran-enṅ-abhishēkāñ. . . ḷina Kō-pParakēśaripaṅmar āna



udaiyâr śrî - Vijaiya - Râjênta - Dêva . . . muppattaiñjâvadu Vijaiya - Râjênta -  
maṇḍalattuk - Kuvalâla - nâṭṭu śrî Kuvalâ . . . . .

## 112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Arumolîdêva - vaḷanâṭṭu Têvûr - nâṭṭu Âṇḍakkudaiyân Mâdavan pôr - êru

## 112 (d)

At the same place.

(Grantha and Tamil characters.)

. . . . . tiru . shêkam o . nâl . . . . . lañju tiru - nerriyir - paḍam onṛinâl  
niṛai pon nâṛpadin - kalañju mâlai . . munnâḍi . ra . . . . . maikkâraiym âga - p - pon  
aymbattêlu kalañjum paṭṭa mûnṛinâr - pon irubattu . . lañju . . . . . n patton -  
badin kalañjê - mukkalu tiruttôliṛ - k - kaṭṭina paṭṭam eṭṭinâr - pon . . . . . lañ -  
jum . . . 1 onṛinâ niṛai pon padin - mukkalañjaraiyum vellikkache . m onṛinâl  
niṛai . . lañjê . . . . . idu ivv - ûr . . . ti . . . yârum - ippaṇḍâram . . rakshikkakaḍavar  
âgavum vaḷañjiyattukku . . kkaṇḍu rakshipa . . râḍu o . . . bhî . . idha koṇḍu  
erikka kaḍava nuntâvilakku . mûnṛu - śantiyum erikkuñ - janti - vilakku 12 niṣatam  
. . . . . amudu aivumu . . hmaṇar . . . . . dēvadānam Paśaivâla ûrâr nekkadamaikk  
erikka nuntâvilakk - onṛu ivûr vâniyar . ti . . ṭṭuñ - jekk - iraṇḍinâl nuntâvilakku 2 i  
dê . . . . . raiyûrâr nekkadamaikk - erikku - nuntâvilakk - onṛu . kâlai - vilakku 1 .  
ṛumbukâni vilakku 4 mâga maṇi . . rum - irumbum - uṭṭpada . . . . .

## 112 (e)

At the same place.

(Grantha and Tamil characters.)

. . . . . daiturai - nâdun - tuḍar - vana - vêli - p - paḍar - Vanavâśi . . . . . ſaṅg - adir -  
mâlaiyuñ - jaṅg - adir - vêlai - t - tol - peruñ - gâva . . . . . ṭṭu - k - Kuvalâlattu - p - Paṭṭâla -  
gakku - t - tiru . . . . . kku . . . . . mêlâl . . . . .

## 112 (f)

At the same place.

(Grantha and Tamil characters.)

. . . . . koṇḍa Kô - pParakêśaripanmar âgiya udaiyâr śrî - Râjênta - Śôla -  
Dêvarukku yaṇḍu 1 . vadu Nigarili - Śôla - maṇḍalattu Kuvalâla - nâṭṭu - k - Kuvalâlattu  
Bhaṭṭarukku . . . . . kku santi mûnṛukku erikka oru vilakki . . . ik - kôyilil tiru -  
v - ârâdanai - ſeyyum Śiva - Brâhma (ma)ṇar - vaśam tiruviḷakku onṛukkum . . . . .  
Kshatriśikâmaṇi - vaḷanâṭṭu Tirunaraiyûr - nâṭṭu Nanti - purattu Vira - Śôla . . .  
. . . . .

## 112 (g)

At the same place.

(Grantha and Tamil characters.)

..... nnavar pakka ..... mâ .... kkoṇḍa ..... k-Koḷippākkaiyu  
 naṇṇarḱ-arum-araṇ Maṇṇaikkadāḱ.....viṇ-chchinavil irubattoru-kāl  
 araiṣuḱalai katta Para... .....ṇiya.....Râjê...ḷa.....  
 tumê .....ten..ku.....

## 113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradolage Saka-varusha sâvirada  
 mûnûra vondaneya Siddhârtti-samvatsarada Chayitra-su 1 Sô svasti srîmanu-  
 mahâ-maṇḍalêṣvara ari-râya-vibhâḍa râya-gaja-mastaka-sûla virôḍbi-râya-nir-  
 dhûma....raṇa-Bhayirava saṅgara-Vîrabhadra-.râya-Râḷa pṛithivî-pati-râya-  
 bhayaṅkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voḍa-  
 yara kumâra Dêpaṇṇa-voḍayaru darâ-prutuvî-mahântugaḷu Dêpaṇṇa-voḍaya-  
 Mâmmalaga-râhutaru Kôḷâlala-nâḍa-prabhu-Muttapaṇṇa-jîyaru Soṇṇa-gauṇḍaru  
 Yirigi-seṭṭi paṭṭaṇasvâmi-Amarândala-jîya ma.....Hogariya Mânirâṇḍa-jîyara  
 maga Bayyappa Nâyapaṇṇa Kimbavâḍiya Mâra-dêva Abbiṇevîrâ makalaṁ  
 Hambûyi-jîyanu Hudakuḷada Vâlândi-jîyyara maga Vôbaṇṇanu voḷagâḍa  
 samasta-gauṇḍu-prajegaḷû Kôḷâlādaliya stânikarû Vâsudêva-mârâyanu ..  
 kaṇṭha-mârâyanu oḷagâḍa stânikarû â-dêviya stânake mukhyarâḍa Dêvappa-  
 jîyarige koṭṭa sâsanada kramav entendade nimage dēviya stânika jîyya-paṭṭavanu  
 kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôḷâlala-nâḍa Andigana-  
 hariya-grâma 1 kaṁ saluva chatus-sîmeyanuḷa gadde beddalu muntâgi vondu  
 mêlu-vonnu sakaḷa-suvarṇnadâya sarvâ-bâda-parihâravâgi naḍavudu yî-darma  
 â-chandrârka-stâiyâgi naḍeyaluḷadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-  
 gaḷige âvâva sîme vuntû â-sîmegaḷû yî-stânada..Dêvappa-jîyage saluvudu  
 i-dharmake ârâdarû tappidarû Gaṅgeya tādīyalu kavīleya kon.....

## 114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhyudaya-Ṣâlivâhana-ṣaka-varusha 1459neya  
 Viḷambi-samvatsarada Jêṣṭha-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-  
 dhiraḱa râja-paramêṣvara vîra-pratâpa-srî-Achuta-Râya-mahârâyaru pṛithivi-  
 râjyaṁ gayiutaṁ.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara  
 pârupatyadallû .... srî ..... Kôḷâlake pratinâmaḱada Kôḷâlala-Bhârgava-  
 Paraṣurâma-pratishṭhe Kôḷâlala-dêvî chatur-yuga-pûjita puṇya...kshêtra....  
 dēva-stânada grâmagalige.....

## 115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrī Rājēndra-Śōḷa-dēvar tiru-nāmattāl Kaḍambanākkai-nāṭṭu Kanaka-  
pavvadam āna-ch-Chūḷkalmalai-kkīḷ Ittakirai Tribuvanaiyan magaḷ Jakkī-  
yappai eḍuppitta-ttīru-ch-churru-maṇḍagam śrī-Rājēntira-Śōḷa-dēvan

## 118

On the Bagu Baodi in Kolar.

(Persian characters.)

1200—Huval Hāfiz

kulo shayin hata nal māyi katabuh

## 119

At the tank in Kolar.

(Persian characters.)

Zil ullāhil malik il malnān Tīpu Sultān  
pādshāh e ghāzi khal adallāhu mulkahu o saltanatahu  
ba farmān e Sultān e Shāh e jahān  
ke Saiyid Buḍan 'Amīl e jānfishān  
cho dar sāl e Sāhir ba māh e Taki  
ke barbast e tālāb e Kansar davān—1201 Hijri

## 120

At Tēruhalli on the Kolar Hills, on the basement of the Gaṅgādhareśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulōtbhavan Kāvēri-vallabhan  
Nandigiri-nātan Uttama-Śōḷa-kKaṅgan-āna Vīra-Gaṅganena Gaṅga-maṇḍa-  
lattu-kKuvaḷāla-nāṭṭu-kKuvaḷālattu Muchukunda-giriyaṅ mēl Vīra-Gaṅga-  
nallūril uḍaiyār Vīra-Gaṅgīśvaram-uḍaiya-nāyanārai-ttīru-pratishṭhai-panṇi-  
ttīru-kkaṇṇaḷiyuñ-jātti-chChakarai-yāṇḍ-āyiratt-oru-nūṇṇu-muppatt-onbaḍu  
Dhātra-saṁvatsarattu Chittrai-māsattir-padinettān-tiyadiyūn-Tiṅgaḷ-kkilamai-  
yum-apara-pakshattu Aṭṭamiyūn-Tīruvōṇamum peṇṇav-anṇu in-nāyanārkkku-ppū-  
śaikkun-tiruppaḍimāṇṇukkun-tiruvilakkukkun-tirumēṇṇūchchukkum marṇṇum  
pala-nimandaṅgaḷukkum-āga Kuvaḷālatt-ēriyil mēlai-ttūmbinṇum puṇṇa-  
ppaṭṭu vaḍakku nōkki-ppōna Mēṭṭukkālukku-kkilakku Māvaḍi-ppaṇṇuñ-Jekku-

rali-pparūn-Gûlichchêvagan-parūm Koraiçcheṇuvum peruvâykkâlukku-  
 kkiḷakku Aiyâdêviyum Amarapperuñṇeruvum-Elumichchampâlaiyum-agappaḍa-  
 kkuḷi nâl-âyiram Panattiyil Periyêri-kil-kkuḷi âyirañ-Jirrêri-kil-kkuḷi âyiram  
 Muṣuvanmulaiyil-Ammaiy-âlṽarum Agattiyâṇḍaiyuñ-gattina êri-kil-kkuḷi  
 âyiram...vamudu Parutti-êri-kil-kkuḷi âyiram Uttama-Šôḷa-kKaṅga-ch-chatur-  
 vēdi-maṅgalam-âna Puḷal-êri-kil-kkuḷi âyiram edirvâyil-ettam-iraṇḍinâl nilam  
 eṭṭu-kkaṇḍagam Puttûri-Chirrêri-kil-kkuḷi âyiram Puttûr-ettattil-ettam-  
 aṅjinâl nilam-irupadin-kaṇḍagam âga variṣai-kkôlâr-kkuḷi padin-âyiramum etta-  
 nilam-irupattetṭu-kkaṇḍagamum viṭṭên ſandirâditta-varai ſelvadâga in-nâya-  
 nârku nityôtsavattukku mâsôtsavattukkuñ-Gêṭṭai-nakshatrôtsavattukkuñ-  
 Jittirai-mâsattu-kKêṭṭai-tittha-nakshatram-â...mahôtsavattukkum pala-pan-  
 nimandakkârarkum-âga-ch-Chakarai-yâṇḍ-âyiratt-orunûru-nârattiraṇḍ-âna  
 Pramâti-saṁvatsarattu-tTingal-kkiḷamaiyuñ-Jittirai-vishuvum-ânav-anru Pal-  
 lavakattêri-kil nîr-pâyū-nilam-aḍaṅga viṭṭên Muttakattu..nsey punsey nâr-  
 pâl-ellaiyin tōttam-utpada viṭṭên Manikattiyir-Padumakattu viṭṭên Kuvalâla-  
 nâṭṭil nâr-pâl-ellaikk-utpaṭṭa ſulliṣûdi pâlamaṇi irattai-kkanṇ-ṇṇanavu maṇṇu-  
 ippaḍiy-oppaṇav-ellâm in-nâyanârke viṭṭên-ivaivy-ellâm-ikkôyir...tar..ratṭit-  
 tum piḍittuñ-gollakkaḍavargaḷ ſandirâditta-varai ſelvad-âga viṭṭên idu pan-Mâhê-  
 ſvara-rakshai koḍuttân-aṇam perṇân kârṇavanâ..ppinnaiy-aḍuttân-aṇai-gâttal  
 vēṇḍuñ-gaḍutt-adanai mârṇinân-ârṇa naragâlū-maṇṇ-adanai-ppôṇṇinân paṇ  
 ...kâvâm

## 121

At the same place.

(Grantha and Tamil characters.)

svasti śrî Uttama-Šôḷa-Gaṅgan-âna Vîra-Gaṅgan Muchukunda-giriyil Vîra-  
 Gaṅgapurattil Vîra-Gaṅgîṣvaran taḷi-ttânam-âga uḍaiyâr Vîra-Gaṅgîṣva-  
 ram-uḍaiya-nâyanârâi-chchêvikka-ttaḷi panniraṇḍukku-ttaḷiyilâl Tillainâyaka-  
 ttalaikkôli Periya-nâchchiyum Vîra-Gaṅga-ttalaikkôli Paḷḷiyaṇai-nâchchiyum-ut-  
 pada-ppêr panniruvaṇku-ppêr-oruvaṇku-k-kkuḷi âyiram-âga-ppannirâyirañ-guḷi  
 Pallavakattêri-kilê viṭṭu ivv-êriyai-chchêr...Muttakattilum-âga-ppêr-oruvaṇku-  
 ppunsey-nilam iru-kaṇḍagam-âga irubattunâr-kaṇḍagam nansey-nilamum-iṭṭu  
 Vîra-Gaṅganad-âṇḍu nârpaṭṭârū perṇa Târaṇa-saṁvaṣarattu-tTai-mmâsattu-  
 ppadinâlân-tiyadiyuñ-Jevvây-kkiḷamaiyuñ-Gêṭṭaiyum.....vanru taḷi-kkâniy-  
 âga viṭṭên Pâḍumâṇḍârku kkuḷi âyiratt-ainûru idu pa.....

## 122

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kuvalâla-nâṭṭil piṇṇanda mâppu-maṇikk-aṅju-panamum kuṇamêṇṇu  
 mûṇru paṇamum-in-nâṭṭil viṇṇa maṇikk-oru-ponnum toruvuṇiṣu naḍaiyaḷi

kudiraiy-āṅukkum ki . . . .kudirai-chchârigai . . .kkôyil tiruppanikkum šandirâ-ditta-varai šelvadâga viṭṭên Pulî-nâṭṭil Šakkilî-êri-kil-iraṇḍu vêli nilamum-oru-pûṭṭaiyum Kuvalâlatt-êri-kil viṭṭa-v-iraṇḍu-vêli nilamum Poṅkunṅattu-kKudirai-chchêvagar-êriyilê Kâṭṭaikaraiyum Kallattūril periyêri-kil kuḍaṅgaiyum paḷaiya dēvadānam-iraṇḍu nikkîy-allâda nilamum nikki va . . . .-nilavariyum vichchup-pâṭṭamum-agappaḍa-ttiruvamudupaḍikkku viṭṭên

## 123

At the same place.

(Grantha and Tamil characters.)

svasti śrî Veṭṭummâra-Bâṇanena Kuvalâla . . . .tûrmai-chChenkaranadu tiru nundâviḷakkukku viṭṭên

## 124 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî mahâ-maṇḍališuran Uttama-Šôla-kKaṅgar Šelva-Gaṅgar mâmanâr Pôlâla-daṇṇâyakkar tambi Šikka-ttaṇṇâyakkar magan Vallâla-dēvanena uḍaiyâr Vira-Gaṅgišvaramu-uḍaiya nâyanârkkku Vira-Gaṅga-pputtêri edirvâyil tōṭṭam tiru-nanduvanam-âgavum idil pûvânadu tiruppaḷi-ttāmam-âgavum mar-ulladu tiruviḷakkukku âvudâgavum ip-paḍikkku Išvara-varushattu-tTai-mmâdam muda . . . .n Vaḍuka . . . .n uḷḷadanai . . . .yyakkadavar

## 124 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yâṇḍu 1244 šellâninṅa Dunmati-saṁvatsarattu Vaigâši-mâdam 8ti tirunâḷu Nâyâr-ukkilaṁmai . . . . .pûrva-pakshattu . . . . .miyum . . . . .uḍaiyâr Vira-Gaṅgišvaram-uḍaiya-nâyanâkkku tirunâḷukku dēvar vira-Vallâla-Dēvar pradânigaḷil Kâ . . . . .yar kumârar Kariyay-Irâmaiya-nâyakkar adikârigaḷ Tarukkêma . . . . .ṅṅu Kempapâḍi Mâra-dēvarum . . . . .ttil Kumârâta Kûttâṇḍai-pôrêrum Kuvalâla . . . . .śrî-pPeriya-nâḍavarum tirunâḷukku nišata . . . . .tta . . . . .râja . . . . .ṇḍaḷattil . . . . .kum pon . . . . .m yin-nâṭṭavarum tirukkârôliyum na . . . . .t-tirunâḷum . . . . .Šoṇṇiyar mûṅṅân-tirunâḷum Ubhaiya-nânâdêšigaḷukku mûppâna Yiruga-šēṭṭiyâr nâlân-tirunâḷum . . . . .y-aṅjân-tirunâḷum Kuvalâlam . . . . .âḍi-paṭṭaṇatta . . . . .ṅṅu . . . . .âṅṅân-tirunâḷum Mināḍai . . . . .lân-tirunâ . . . . .lum Yira . . . . .Tiruttâṭṭanâṅṅum yin . . . . .Periya-nâṭṭavar tiruveḷichchikkku tiru . . . . .šândum Tiruvanârapuṅattukku tiruchchalaḷagamum uḷḷappaḍa vēṇḍuna-um Tiruvanandal-nâyanâṅṅum . . . . .tiruve . . . . .kôyil . . . . .tiru . . . . .tiru . . . . .kaḍava . . . . .

.... nukkum ..... šeyyâd-olindavan Gamgai-karaiyil kurâr-pa..vai-kkon-  
rân.....Bramavatti koļakkadavan Mâhēšvara-rakshai

## 125

At the same place.

(Grantha and Tamil characters.)

svasti srî Marudûr-uđaiyân Kamban Villavarâyanena uđaiyâr Vîra-Gaᅅgišuram-  
uđaiya-nâyanârkkku oru tiru-viļakku iru-šandi erivadâga-ppottasam vële  
Ađakkaiyanena kaᅇ-kaļani viᅇᅇn šandirâditta-varai šellakkađavadu idu šrî-  
Mâhēšvara-rakshai

## 126

At the same place.

(Grantha and Tamil characters.)

svasti šrî Bhujabala-Vîra-Nârâyanan Koygaikkuᅇu-nâᅇᅇu-maᅇᅇalikan Malai-  
yâᅇᅇai-sîyan magan Dêvaᅇᅇai-šîyanena uđaiyâr Vîra-Gaᅅgišvaram-uđaiya-  
nâyanâr Vaiygaši-ttirunâļ tirukkâroļi en janma-nakshatram âna Âyiliya-nâļ-  
ttirukkâroļi eļundaruļuvikka-pPagar-êriyil munb-uļļa dēvadânattukku kiļ-  
arugē viᅇᅇa kuļi munûᅇᅇukku irubattu-oru-paᅇᅇattâl uļļa vibhavam šandrâ-  
ditta-varai šellakkađavad-âga Viya-samvaᅇᅇcharattu Vaiygâši-mâdam mudal  
viᅇᅇn

## 127

At the same place.

(Grantha and Tamil characters.)

svasti šrî dēvar Uttama-Šôļa-kKaᅅgâra..ti-nâyan Tinîyar... Gaᅅgan Viļuppar  
Nârayan Kuvalâlatt-êriyil Aiyâdēvi kuļi nûᅇᅇu-oru-padum Šekkuralikku  
vaᅇᅇakkil kaļani kâ..irupadum in-nâyanâr....tava....na id-iᅇᅇaivan....m  
šandi-viļakku yiraᅇᅇum šantarâditta-varai šelvadâga viᅇᅇn šrî-Mâhēšvara-  
rakshai ittai mâᅇᅇrinân.....

## 128

On the outer wall of the same temple.

1244 Durmati-samvatsara-Vaišâkha-mâsa...vîra-Vallâļa-dēvara pradhâna kali-  
Lakkumai-daᅇᅇâyakana kumâra Kariya...Râmai-nâyakar adhikâri Haļļa  
....

## 129

On a rock on the way up to the same village.

(Grantha and Tamil characters)

svasti śrī Kuvaḷāla-pura paramēśvaran Gaṅga-kulōṭṭbhavan Kāvēri-vallavan  
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan-āna Vira-Gaṅganukku Vikkīrama-Gaṅgan  
Kāli magan . . k kayena Vira-Gaṅgan vēḷaikkāraṇena vēḷaikkāraṇā ḍi-ppōvār  
mīnāṭṭiyin-āḷa . . ittai-chchholli ivarṅku pinbu śāvādēy-irundēnāgil ḍi-ppō . . .  
vēḷaikkāraṅku en mīnāṭṭiyai-kkuḍuttēn āvēn

## 130

At Vibhūtipura (Kolar hobli), on the basement of the ruined Jalakaṅṭhēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulōṭṭbhavan Kāvēri-vallabhan  
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan āna Vira-Gaṅganena Gaṅga-maṅḍalattu-  
kKuvaḷāla-nāṭṭu-kKuvaḷālatu Muchukunda-giryin kiḷ aḍivāratṭil Vira-Gaṅga-  
nallūril uḍaiyār Jalakaṅṭhēśvara-nāyanārai-ttīru-pratishṭhai-panṇi-ttīru-k-  
kaṅṅaliyuñ-jāṭṭi-chChakarai-yāṅḍ-āyiratt-orunūṅṅu-muppattōnbadu Dhātra-  
varushattu Śittirai-mādattīṅṅ-padinēṭṭān-tiyadi Tūṅḷa-kkilāmayum-apara-  
pakshattu Aṣṭamiyin tTiruvōṅṅamum peṅṅav-aṅṅu yin-nāyanārukku naivē-  
ttiya-amudupaḍikkum ttiruvīḷakkum ttirumēni-ppūchchukkum maṅṅum pala-  
nimandaṅḷakkum-āga-kKuvaḷālatu-pPeriyayēri-kkiḷ nūṅṅu kuḷi nilam  
viṭṭēn puṅṅukkāga-kKuvaḷālatukku-chchērnda Vibhūtipura-kkirāmattai viṭṭēn  
idakku śatus-sīmai-kkilakku-kKuvaḷālam terukku Kilkkōṭṭe mērkku Muchu-  
kunda-giri viḍakku Khādiripuram ittai Kauśika-gōtra Śiva-Brāhmaṅṅan pūśikka-  
kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurā-ppaśuvai-kkonṅā pala-  
narakaṅḷaḷai anubhavippān śrī-Jalakaṅṭhēśvaran Umā-Mahēśvara-rakshai

## 131

At the same place.

(Grantha and Tamil characters)

svasti śrī alai-kaḍal-uḍuttav-ama . talaiy-ulagatt-eṅṅ-arun-gitti I . . śaiyār-adipan  
aṅṅal-eṅḷandaiy-amaran-kādalan kōḍ-il-pugaṭ-Kuvaḷāla-mā-nagaraṅ-guḍi  
y-ērriya ādi-vaṅṅikēśan Aḷagai-ppadiyun-tān-uḍaiyōn pai . yan Trailōkya-paṭṭāna-  
śvāmi Aiyyan-aruṭ-chīr-Āśaittēvanuḍan avataritta āyilaiyāḷ Uyya . ṅḍai Arundati-  
yēy-anaiyāḷ tantāy-tīru-vayirṅṅ-uditta tuḷaṅḅu-maṅṅi-ttīrumārman šeṅ-gamala-  
ppunal puḍai śūḷ ṣeḷun-Toṅḍai-vaḷa-nāḍan eṅḷaḷ periyāṅṅ-inaya periyān maṅṅ-  
iṅḍ-ulagil opp-ariya Śakarai-yāṅḍ-ōr-āyirattu mēṅ-chepp-ariya nūṅṅu kaḍand-  
irupadu tān šeṅṅadaṅ-pin venri-punai . . ḍar-kkalirṅṅu Vikkīrama-Gaṅgan

kunṛ-ēṇḍa kûṛ-ilai-vêṛ-Koṛṛavanai iḍuvittu-kkott-alarum pûm-punal šûl  
 Kuvalâlatt-êri-tanil uttamattê nîr-nîla-marṛoru-vêliyum-âlu šôlaiyadu tanakku  
 vaḍa-mêṛkê viḍuvittu-ttîru-chchelvam pala perukki-chchi..liyu-muppoḷuduñ-  
 garutt-amaiyav-elundaruḷumpadi nimandañ-gaṭṭuvittu-chchendirâditta-varai  
 tirupugaḷ niṛutti..nindaḷûrîlattin-intu vâlg-enavê śrî-Mâhêšvararum Ainnûṛṛu-  
 varum rakshai

## 132

At the same place.

(Grantha and Tamil characters)

svasti śrî Tiru-magaḷ-tuṇaivan Jaya-magal-nâyakan irunilañ-gâvalan-iḷaṅ-  
 gondaḷai..šaiman vaḍa-tiṣai Mēruvil vâraṇam-poṛittôn kuḍa-tiṣaiy-inḍuvin  
 kula-mudaṛ-chiṇandôn ten-tiṣai-kKâviri-chcheḷu-nîr-kaḍandôn vandiṣai-ppurin-  
 dâñ vânavar-kôn-ṛaṇ šenniyiṛ-kaiyavan..kattavand-irukkira..ponnin-âramum-  
 îramum-punaindôn eṇ-ḍisaiy-amararum-Iyamanu naḍuṅgi-ppaṇḍu veñ-Gâḷi-  
 parikalam-paṛittôn nîneḍuñ-gunṛagan-tuṇittu Nâgar kiṇilaiyâl-agamê paṣay-  
 âṇmaiyl-araṣu-ppediya-ttâkkiy-âṅ-avar muraiṣam kavandu mâḍagalatt-  
 amarâ..yan mu-tTamit-paruṇitan Muchukunda-giri-nâdan vaṇḍar parava....  
 kkaṇḍanaḍanavarttana-pura-varâdiṣan Šelvan-peyarâl marṛ-avan tirumagaḷ  
 palavaḷaṅgu karpin-Mâdêvi-enbâl Pañchavar-tûdan para-nâri-puttiran veñ-  
 jilai-ttadakkai Vira-Gaṅgan naḍu..ṛṛa šîṛṛandanar Śâraman toḍu-kaḍar-ṛânai-  
 ttônṛarḷ-ilaiyavaḷ veñ-gaṇân Vikkiramâdittarḷku-ttaṅgai Kûttarḷku-ttân mun  
 šîṛandavaḷ oḍakkorṛa-ttoṅgiya mukkaḍaga..Varadañ-gôn Kachchi-kâvalan  
 naṛu Tennanaiy-aḍukaḷatt-aṭṭu venṛ-amar-kaḍanda Panaviriyûr-vêndan pon  
 panapon puṇ keḍuvê paṅgâkkum eḷiṛ-Kaṅga-pperumâl attai..vâliy-agal-idat-  
 ellâ-chchelvamum tōṛṛamum yâvaiyu-nillâv-ennum nilamai-êdi arundavâm-  
 purinda šindaiyâl-âgiy-irund-aṛaṅ-jeyivaradiyâl penna eṇ..ṇi šuṛṛum puriṣai-  
 yun-tôraṇa-vâyadalun-gaṛṛaliy-advuñ-gavin peṛav-amaittu nandana-vanamun-  
 tirumaḍaippaḷḷiyum-amaindankkuḷamum maḍaiviḷâgamum pâguttu orṛaiy-  
 iṣâṅgum irattai-târaiym marṛum pala pala vâchchyaṅgaḷum paṭṭamum-aṇi  
 pûmbârikal-pagarumade Puṛṛakaṭṭum pala-padi-nimanda-pariṣinuk-aruḷiy-  
 anṛ-eḷiṛ-Chakarir âyirat-orunûṛ-onṛena aṛinarum uraitta nâlil aṇiyuñ-janda-  
 mum-agilum-âramu-maṇiyum ponnum varu-punaṛ-châraṛ-koṅgalar kûvaḷai  
 kûnṛ-iḍaiy-Umaiyoḍu Šaṅkaran-ṛannaṇai tâpittanaḷê.

## 133 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Sâdhâraṇa-varushattu Mâṣi-mâdam 9 uḍaiyâr Šellva-Gaṅgišvaram-  
 uḍaiyârku . . . vâm . . . . Šômâ . . . . ḍa. r magan . . . . . laval eṅga . . . .  
 miṣuram-uḍaiyâru . . . . .



## 133 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śri Sâdhâraṇa-varushattu Mâsi-mâdam 9 uḍaiyâr Šellva-Gaṅ. .švaram-  
 uḍaiya .. kûrattâ ..... pparâšâri Vēṅgadavârḱ-attâni âlachchi kuḍuttôm  
 malaiyil nelai .. kôyilluku kallu ſēṅgal taṭṭôḍum .. pe .. m-mariyâdayiṭṭa ..  
 miṅgalil ..... varḱu .. nalakkôṭṭaiyil maḍaivilâgatil ſôlai ſembu .. lluku  
 Šakhara-yâṇḍu. .lâm varu. . . . . mun . . . . . kollaikum .. ſandrâḍitya-varai sarva-  
 mânyam. . . . . kollai ku 5 kaḷani. . . . . veyi. . kollai. . mariyâdi. . . . . âm. . . . .  
 . . . . . lai ku 5 kaḷani ku 2 Ševva . ppaḷli. . lē kollai ku 5 kaḷani ku 5. . . . . kollai  
 . . . kshêtram-âga chandrâḍitta-varai sarvamânyam-âga kuḍuttôm. . . . . Iḍaipalli  
 êirilē kaḷani ku 5. . . . . nilakkôṭṭaiyil. . . . . kollai. . . . . śri

## 134

At Gavimaṭha (same hobli), on a stone near the wet land, to the east.

svasti śri Saka-varusha sâsirada yinnûru-yembat-eṅṭaneyya Plavaṅga-saṁvatsa-  
 rada Âsvîja-ba 5 Â srîman-mahâ-maṇḍalêšvaram ari-râya-vibhâḍa bhâsege  
 tappuva râyara gaṇḍa vîra-Bukaṇṇa-Oḍeyara kumâra vîra-Râjendra-Voḍeyaru  
 prithivî-râjyam gayiuttiha-kâladalalu a. . . . . danikôskara khaṇḍu[ga]v eraḍu  
 saluvudu

## 135

At Doḍḍa-Hasâḷa (same hobli), on the outlet of the Vôtekere.

Durmati-nâma-saṁvatsarada Mârگاšara-ba 6 lu. . ka-goṇḍa srî-Jaya. . gara. . .  
 . . . . . kavi subata. . . . . baruyanû Hasâḷada Môṭi-Gauḍanige barayisi kaṭu goḍige  
 yinâmu hola kha  $\frac{1}{4}$  gadde kha  $\frac{1}{2}$  idu prakâra. . . . . anubhavisuvadu

## 136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramâḍicha-nâma-saṁvatsarada Mâga-šu 10 lu srîmatu Dâ || Sûranâraṇappana-  
 varu Dimbada Dyâvaṇṇanige koṭṭa surugu-mânyada vâ. . prakâra hola  
 4 gadde 4 yî-prakâra putra-pautra-pârampariyavâgi anubhavisikoṇḍu yiruvadu  
 yandu barasi-koṭṭa ſâsana

## 137

At Chôlaghatta (same hobli), in Muninâganña's field  
to the south-west of the village.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramêśvaran Gaṅga-kulôṛbhavan Kāvêri-vallabhan  
Nanti-giri-nâdan Šôla-Gaṅgan-âna Vîra-Gaṅganena.....vikku Šôlakattai  
idukku aḍaitta nañjai.....pâl-ellaiyum ponn-aṛa-kkoṇḍu maṇṇ-aṛa kuḍuttên  
Uttama-Šôla-Gaṅganena Šakarai-yâṇḍu 1206 Târana-samvatsarattu Šittirai-  
mâsam mudal pattonbadu Pirâmaṇarukkum perumâlukkum dânam-âga kuḍu-  
ttên Tâlai..kâḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum...ta...  
vi-maṅgalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu.....ttama-Šôla-  
Gaṅgan-âna Vîra-Gaṅgan....ppaḍikku ivâi Gaṅga-pperumâl eluttu ippaḍikku  
...ṇḍaimân eluttu ippaḍikku.....râyan eluttu ippaḍikku..koṇḍa.....  
lâṇḍânenâ šeluttakkaḍavên

## 138

At the same place.

(Grantha and Tamil characters)

.....la-vari vichchuppâtta-marṛumu ulḷa âyanḡalayum agappaḍa viṭṭên  
Vîra-Gaṅganena inta Iravi..maṅgala.....âšaiippattavanum Geṅgaiyir-  
kurâl-pašuvai koṇṇa pâpattai puguvân tan-tâyai aniyâya-nintai šonnaḍi  
šandira-âditta-varai šellakkaḍavadu idu paḍinettu-nâṭṭu viyâpârigaḷ ettu  
sva-dattam para-dattam vâ...rêta vasuddharâ shasṭim varsha-sahasrâṇi  
viṣṭâ ....têkrimiḥ | hiraṇyam-êkam..m-êkâm.....ram haran narakam-  
âpnôti.....

## 139

In Kṛishnagaḍa's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī sârvabhauma-chchakkiravartti śrī-Poyšâla-vîra-Râmanâ-Dêvaṛk-iyâṇḍu  
32 ṇḍâvadu Šakâbda.... âna Sarvajit-samvatsarattu Vaigâsi-mâdam patton-  
badân-tiyadiy-âna Rôhinyum Budhaṅ-gaḷam-âna pûrva-paksha Prathamai in-  
nâl Gaṅgapâḍiy-âna Kuvalāla-nâṭṭu .....râmâ ..... chChôlakattu ..  
in-nâlilê Bhagavan-Nârâyaṇan-âna Nâgadêva...na śrī-vîra-Ramanâ-Dêvaṛkku  
sarva....mâttham-âga Kiḍambi.....matta.....machcha....Âṇḍân-  
baṭṭanum Kiḍâmbi.....ppillai magan..chchamutti...num ivar.....  
tṭârakku..nai.....ṇam-âga Šôla.....gattu...kku aḍaitta nañjai puñjai...  
l-ellaiyum kîḷ nôkkina kiṇaṇum mêl nôkkina maraṇum..ha-kshêtrârâmaṅgaḷum

sarvamâ . . yam-âga . . nichchai . . . . . pala-varivu . . teṇ . . . . . šaṅgama-šâkai  
 uttarâna . . vichchappâtṭam . . . . . pašu . . ḍaram uḷṭpa . . . . . llâm-iraiyili-  
 dânam dânam-âga-kkuḍuttên Nâga-dêvarena . . šandirâditta-varai šallakkaḍa-  
 vadu . . . . . podikku pattu-ppâkku ka . . . . . van Gaṅgai-karaiyil kkurâl-  
 pašuvai-kkonna pāvattil pōgakkkaḍavân

## 140

At the same place.

(Grantha and Tamil characters.)

. . . . . svasti śrî śrî-Pûmi-dêvikku pudalvar âgiya Šittar-Umêšasya  
 šâsanam śrî-Pûmi-dêvikku puttara . . giya uttama-nidiyâ-mut-Tamiḷ-âlaiy-âḍi . .  
 . . ni . . . . . têt . . . . . m-inri-ttaṭṭam perugi . . . . . ga Kali meliya pugai peruga-  
 ppagai naiya-ttik-anattum ševiḍuviḍâmal šeṅ-gôlê munnâgavum tiyâgamê  
 aṇiyâgavum šitram-eliyadê . . pava maruga . . . . . n eydiya dina-maṇi . . . . .  
 yam ševiḍu . . . . . ninṛa Gaṅga-vaḷa-nâṭṭu-kKuvalâla-nâṭṭu-pPeriya-nâḍa . .  
 śrî-vîra-Râmanâ-Dêvar-ttôḷukkum vâḷukkum jayam-âga Šôḷakatte kil kaḷani . .  
 . . . . . tti magan . . . . . su . . . . . mman âna Âṇḍân-baṭṭan śrî-pan . . . . . nnâlê Ki-  
 ḍâmbi Echchamurata-baṭṭanum nam . . . . . šôttaman magan Âṇḍân-baṭṭan  
 śrî-vîra-Râmanâ-Dêvar tôḷukkum vâḷukkum . . . . . . . . . . . viṭṭôm . . . . .  
 . . . . . vîra-Râmanâda-Dêvarkku yâ . . . . . 2 . . Šôḷakatte . . . . . . . . . .

## 141

At Kûṭṭêri (same hobli), on Jâru-baṇḍe in the south-west.

Âṅgîrasa-saṁvatsarada Âshâḍa-ba 8 srîmatu Tirumala-šômayâjalu Tamakam  
 Prasauṇa-Veṅkaṭešvaruniki Nâginâyinicharuvu samarpistimî

## 143

At the same village,

on the basement of the north wall of the Šômêšvara temple in the east.

(Grantha and Tamil characters.)

svasti śrî Kuvalâla-pura-paramêšvaran Gaṅga-kulôṛpavan Kâvêri-vallaban  
 Nantigiri-nâdan Uttama-Šôḷa-kKaṅgan Gaṅgapperumâl piruthivi-râjyam-paṇṇâ-  
 niṛka Nigarili-Šôḷa-maṇḍalam âna Kuvalâla-nâṭṭu-kKûṭṭêriyil Mâ . . . . . livâḷa . .  
 Pâridêvan magan ena . . . . . maṇḍalikkann ivv-ûr Akkappišvaram-uḍaiya  
 Mahâdêvar kôyil Šiva-Brâhmaṇa . . kkâni vêḷar-Kâšyapan Kumâ . . . . . n magan

Punišuvanam-uḍaiyānukku uttaram-ayana-saṅkiramattu kanaka. . . . dhārā-pūrvakam-āga chandrāditta-varai šelvadāga-kkuḍuttu it-tēvaṅku-ttiru-chchenni-dai-puṅam-āga ivv-ūr-ēriy-āna ik-kuḍikāppa . . . šalileḍa . . . kkāṭṭanadi kalaniyum mērkir Tattār-kaṭṭeyum viṭṭu Šiva-Brāhmaṇanukku archanābhōgam-āga yiru-kaṇḍaga kaḷaniyūn-kōyil kaḷani-kkollaiy-iru-kaṇḍagamūn-guḍuttēn-idu pan-Māhēšvara-rakshai aṅam-aṅavaṅk-aṅam-alladu tuṅaiy-illai Paṅamē tuṅai

## 147

At Tamaka (same hobli), on a stone in Kachetti Muniveṅkaṭa's field.

šubham astu svasti samasta-sakala-šubhōdaya-Šālivāhana-šaka-varušaṅgaḷu sandadu 1480 nē Kāḷayukti-saṁvacharada muvva-rāyara gaṇḍa ari-rāya-vibhāḍa Sadāšiva-Rāya-kārya-kartarāda śrīman-mahā-maṇḍalēšvara Rāma-Rājaya-kārya-kartarāda Diluvara-Khānana Kārya-kartarāda Sītāpana. . . ṭaparū Virayyage Kōlālada-sīmeyoḷu koḍi[ge]-Rāmasamudra baṭa-agrahāravāgi koṭṭaddu ā-chandrārka-sthāiyāgi koḍige-Rāmasamudrava baṭa-agrahāravāgi koṭṭadu Turukānyada doregaḷu tapidare paṇḍi tindavarū Karnāṭakada doregaḷu tapidare Kašili tande-tāya konda pāpake hōguvarū baṭa-agrahārake āva-dore tapidava kapileya konda pāpake hōhanu

## 149 (a)

At the same village, in Būdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti śrī Puḅaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṅara urimaiyiṅ-chiranta maṇimūḍi-šūḍi Villavar nilai-keḍa mīnavar kulaitara Vikkalan Šiṅgaṅaṅ mēl-kaḍal-pāya-ttūkk-anaittun-tan šakkara-naḍḍatti vīra-simhāsanattu-pPuvana-muḷud-uḍaiyālōḍum viṅṅirunt-arūḷiya Kō(vi)v-Irājakēšaripanmar āna chakkaravattigaḷ śrī-Kulōttuṅga-Šōḷa-Dēvaṅkku yāṇḍu 20 āvadu Nigarili-Šōḷa-maṇḍalattu-kKuvalāla-nāṭṭu-kKaḷaniyūr-tiru-v-Irāmīšvaram-uḍaiya Mahādēvaṅkku ivv-ūr-uḍaiya Brāhmaṇan Kausika-gōtrattu Bahudhānya-sūtrattu Karaik-kaṇḍa-Rāmadēva-kamivittanān Jayaṅgaṇḍa-Šōḷa-Brahma-mārāyanena i-dēvaṅkku avi-bali-archanā-bbhōgattukku ivv-uru. . . nanjeyi-nilatil nān riṣha. . . riṭṭu naḍuvitta kallānukkum naḍu uṭṭaṭṭa nilam padineṅ-šāṅ-kōlāl viṭṭa nilam kuḷi āyiram āyiramum it-tēvarai ārādhikkum Šiva-Brāhmaṇan Bhāradvāja-gōtrattu Bahudhānya-sūtrattu Irugaṅ Muttanāna U.ka-bhaṭṭanukku udaga-pūrvam paṅṅi-kkuḍuttu yivanukkum ivvan vaṅša. . . ttukku. . . yāl. . . viṅṅai nānum-en vaṅgattāru mey-pōga-kkūrupadāhavum ivan viṭṭi koṭṭaṅam pala-paṅividai koḷḷa. . . . nāgavum sarva-parihāram-paṅṅi-kkuḍuttēn Jayam-kaṇḍa-Šōḷa-Brahma-mārāyanena. . . . .

## 149 (b)

At the same place.

(Grantha and Tamil characters)

svasti śrī Pūrva-dēśamuñ-Gaṅgaiyuñ-Gaḍāramuñ-gonḍa Kō-pParakēśari-  
panmar āna udaiyār śrī-Rājētra-Śōḷa-Dēvaruku yāṇḍu 30 āvadu Kaḷaniyūr  
Māhādēvar tiru-v-Irāmīšvaram-uḍaiyārkku viṭṭa puñjai nāṭ-pāṅkellaiyum. . . .  
. . . .

## 150

At Gaddēkaṅṅūru (same hobli), on a stone in Āvula Muniga's field.

Kali-yuga \* nālku-sāviraḍa-nānūṭṭa-aṟuvattāṟarolage Saka-varusha sāviraḍa-  
munnūṭṭa-hadinayidāra voḷagiya Śrīmukha-saṁvatsarada Jēṣṭha-ṣu 1 Sō śrīman-  
mahā-maṅḍalēsvara śrī-vīra . . ka-Rāyaru pṛithivī-rājyaṁ gayiya kālādalli  
śrīmatu Kōlāla-nāḍa-voḷagaṇa Kalaniyūra prabhu Sintaka-Chaṇḍi-jīyaravara  
maga Chokkappanu namm-ūra baḍagi-kula-samudra. . . villada Gaṇḍōḷi Nāchō-  
jana maga Śivāḍiyōjage koṭṭa śāsanada kramav ent endare tānu namage māḷi-  
geya etti koḍalāgi nāu priyavāgi namma koḍige-holadalu (back) voḷage nāgoḷa  
koṭṭēu chandrādityar [iruv]avarige sarvamānyavāgi koṭṭēu idake ārādaru tappi-  
dare Gaṅgeya taḍiyali kapileya konda pāpadali hōharu ī-mānyava keḍasidavaru  
brahmātya-dōshadali hōharu

## 151

At the same village, on a stone in Vaṅkadāri Venkātāchalayya's field.

Śālivāhana-śaka-varusha 1443 neya Vikrama-saṁvatsarada Bhādrapada-ba  
5 Vōbu-Nārasimpurada mahājanaṅgaḷu . . ya stā(back)nikaru Dyāpa-Kadu-  
rappanavarige koṭṭadu sarvamānya hola hattu-koḷaga gadde hattu-koḷaga manē  
vondanu koṭṭadu sahita anubhavisal uḷḷavaru

## 152

At the same village, on a stone in the Talāri-mānya.

Sarvadhāri-saṁvatsarada Bhādrapada-ṣu 1 Sō-lu śrī-mahā-maṅḍalēsvara . .  
Rāmaya-Dēvaru . . hanuru Mallappa-gaṇḍaru-voḷagāḍavaru vappi Balagaiya-  
guru Eḍiūra daṇḍige Vīraṅṅ-oḍaya(back)rige . . . būmi idakke āru tappa-  
lāgaḍu Kāsapa baraddu

\* Should be 4494.

## 153

At Kâmadênahalli (same hobli), on a stone in Talavâra's field.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1502 neya Vikrama-saṁvatsarada Âshâḍa-šu 12 lu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śrî-vîra-Šrî-Raṅga-Dêva-mahârâyaruru pṛithivî-râjyam geyiutam yiralu śrîman-mahâ-maṇḍalêšvara Râma-Râjaya-Timma-Râjayyana pautrarâda Kôsala-Râjayana putrarâda Chinna-Timma-Râjayyanavaruru Kâmadêvanahalli-Tirumalanâtha-dêvara amṛitapaḍi-nayivêdyake samarpisida mânya-holada šâsana tamage. . . . yâgi salluva Kâmadêvanahalli. . . . yalu . . . tamm-ayyana . . . vara appaṇeyalu dêvara amṛitapaḍi-nayivêdyakke samarpisida mânya-hola-šâsana yî-šâsanada holavanu gadde sâguvaḷu . . . sûrya-chandraru iruva kâlalu mânyavâgi . . . samarpisida mânya-hola-gadde-dharma-šâsana

## 154

At the same village, on a stone in nettara-koḍige field.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1487 neya Krôdhana-saṁvatsarada Pushya-šudha 10 śrîmatu Sugaṭûra Tamma . . . gaunḍarû Karagada Mayilappa-gaunḍarige nagâru-goḍagu-hola kham ½ hattu-kolaḡa yidake âru tappidarû tamma tande-tâyige saṁhârava mâḍida pâpakke hôguvaruru

## 156

At Kallandûru (same hobli), on a stone in Talavâra Râma's field.

šubham astu Raghunâtha-Râjaya . . . Kannada Bhârati-agrahâra Kalandûru âchandrârka-stâyigalâgi nilagu . . . . Tammappa-gaunḍaru mâḍida dharmma

## 157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1536 neya Ânanda-saṁvatsarada nija-Jêshṭa-šu 12 lu srîmad-râjâdhirâja râja-paramêšvara pûrva-pašchima-dakshîñottara-chatus-samudrâdhipati śrî-vîra-pratâpa śrî-vîra-Vênkaṭapati-mahârâyaruru ratna-simbâsanârûdhar âgi pṛithivî-râjya-gayuttam iralu . . . Sugaṭûra Tammappa-gaunḍara . . . . . râya-šîmeye . . . . . Venkaṭassa-mârâjagaḷu . . . . . jagaḷa . . . . . sita pratigrâma baruva terege koṭṭu (rest illegible)

## 158

At the same village, on a virakal.

svasti śrī Irīva-Noḷamba prithvī-rājyaṃ geyyutire . . .

## 159

On a rock at the same village.

(Grantha and Tamil characters)

svasti śrī Hōjana-vīra-Vallāḷa-Dēvarukku . . . Kuvaḷāla-nāṭṭu . . . . .

## 162

At Bussēnahalli (Sugaṭṭuru hobli), on a stone in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushaṅgaḷu \*1288 sanda vartamāna-Bhāva-saṃvatsarada Chayitra-śu 13 Śu-dalu srīman-mahā-maṇḍalēśvara arī-rāyara vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-pāschima-chatu-samudrādhipati śrī-vīra-Bukkanna-Voḍiyara kumāra śrī-vīra-Kumāra-Kampanna-Voḍiyaru Avasarada Ankappanavaru māḍid-agrahāra Kōḷāla-nāḍ-oḷagaṇa Kīḷurugaliyāda Dēvalāpurada aśēsha-mahājanaṅgalige koṭṭa dharma paḍeda śāsana agrahārake pūrvadali saluva chatus-simē-voḷapaṭṭa gadde-beddalukere-kunṭe-kaṭe-kāluve-guyyalu eḍa-eṇeyalu tōṭa-tuḍiki-nidhi-nikshēpa-jala-pāshāna-akshīṇa-āgāmi-sidda-sādhyassthāvara-jaṅgama-saha Avasarad Ankappanavaru māḍida nānā-gōtrada-Brāhmara vṛittigaḷu dēva . . . yirisi vṛitti 2 Dēvaṅgaḷige 2 Bommaṅgaḷige purāṇada-Kali-bhaṭṭarige 1 parichāra (rest contains details of vṛittis)

## 163

At Mādavagurchēnahalli (same hobli), on a rock in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushammulu 1566ra Chitrabhānu-saṃvatsara-Chayitra-śu 1 Śukravāraṃ srīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Śrī-Raṅga-Dēva-mahārāya-ayavāru prithvī-sāmrājyaṃ chayuchunnagā Ōbi-Rāja-Ramaṇa-Rājayya-Dēva-mahārāja-ayavāru Bhāskara-Sidhēśvara-bhaṭṭavāriki yī-tathā-tithi-sūryōparāgam-puṇya-kālamandu Digu-Tirupati-pūrvamandu tamaku taṇḍrādulu puṇyaṅgā bū-dānaṃ dāra-pōsi yichchivunḍiriganuka tamaku Śrī-Raṅga-Rāya-Dēva-mahārāya-ayavāru amara-umbaḷi pālīnchina yi-Kōḷāla-sīmalōni Hogari-Chitanipalle-grāmaṃ sa-hiraṇyōdaka-dānadhārā-pūrvakaṅgā dāra-pōsi yistini grāmamu putra-pautra-pāramparyamugā ā-chandrārkaṃ mugā anubhaviṅchukoni (stops here)

\* Śaka 1288 = Parābhava; Bhāva = 1317

## 164

At Sugatûru (same hobli), on a stone in the vegetable garden in the north-east. svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1552 neya Pramôdûta-saṁvatsarada Vayiśākha-śu 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Rāma-Dēva-Rāyaru prithlvī-sāmbrajyāṁ geyutiralu Sugatûra Chika-Rāya - Tammaya-gavudaru daḷavāyu-Soṇṇaya-gavudarige koṭṭa netara-godegē-śāsanada kramav ent endade nīnu namma kāryagaḷige barada śāsanada paṭṭi namma doratanakke prayāsa-paṭṭu nirvahisida nimitya nimige Sugatûra-grāmadolaḡaṇa Santā .. nāū ninage . (back) netara-koḍige kōṭṭev āda kārāṇa (rest illegible)

## 165

On a stone in the centre of the same village.

svasti vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1553 neya Pramôdûta-saṁvatsarada Vayaśāka-śu 15 lu śrīmad-rājādhirāja paramēśvara śrī-vīra-pratāpa-śrī-vīra-Rāma-Dēva-Rāyaru prithvi-sāmbrajyāṁ geyuttiralu Sugatûra Chikka-Rāya-Tammaya-gaudaru daḷavāyi-Soṇṇaya-gaudarige koṭṭa nettara-koḍigē-śāsanada kramav entendade (rest illegible)

## 167

At Koḷagañjihalli (same hobli), on a stone in the grass kāval.

Naḷa-saṁvatsara-Vayiśākha-śudda 15 lu hajarāt-Pākharu-Khānu-Sāhēbaru ya. . dēkatu Araṇi-Gōpaṇṇa - Nāraṇappa - Bhāskarayya - Subaṇṇa - Vidarayyanavaru koḍisi-koṭṭa mānya-hola kham ½ hatu-koḷaga pāla. . . ga Tavarigeli Timmappa ardhapālu (rest illegible)

## 168

At Bantigānahalli (same hobli), on a stone below the tank.

Subhakritu-saṁvatsarada Śrāvaṇa-bahuḷa 5 lu śrīmatu-rāja-mānya rāja-śrī Nārasiṅga-Rāja .. Bayire Keñche-gauḍa (rest gone)

## 169

At Sōmāmbudhi Amānikere (same hobli), on a stone built into the bund.

(Grantha and Tamil characters.)

svasti śrī vijaya-praśasti-sahita śrīmanu-mahā-maṇḍalēśvara Tribhuvanamalla Taḷaikkaḍu Koṅgu Naṅgali Uchchaṅgi Vanavāsi Pānaṅgal-kōṭṭai koṇḍa Jaga-



dēkamalla Poyiṣāḷa-śrī-Nārasimha - Dēvar prathivi-rājyam-panṇiy-aruḷāniṟka  
 Šakarai-yāṇḍu āyiratt-eḷubatt-eḷu ſenra Bāva-samvatsarattu Paṅgini-māsattu  
 mūnṟān-tiyadiy-āna Viyāḷa-kkīlamai. . . . .lārāna śrī. . . . .lattu periy-  
 ēri u. . . . .

## 170

At Šōmāmbudhi agrahāra (same hobli), on a stone at the Īṣvara temple.

svasti samasta-bhuvanāśraya lōka-vikhyāta pañcha-śata-vīra-śāsana-labdhānēka-  
 guṇa-gaṇālaukṛita naya-vineya-jyāna-vijyāna-Bīra-Banañja-dharmma-prati-  
 pālana viśuddha-guḍḍa-dhvaja-virājamāna saha-samālīngita-vakshastaḷa-bhu-  
 vana-para . . . nuta Vāsudēva-Khaṇḍali-Mūlabhadrōdbhava-dvātrīmśa-vēḷā . . .  
 m ashtādaśa-paṭṭaṇamu chavusatti-yōgapiṭhamu nānā-dcśābhyantaram-ull-  
 aravattu-nālku-ghatikāstānamum Eṇenāḍa-padināruvarum nālva-deseya gava-  
 rega-puṅgātrigarum gāndigarum gāvunḍa-svāmiyum seṭṭigalū seṭṭiguttaru  
 sēnabhōvarum ēkēka-bīraru kanat-kanaka-samīrddharum samasta-baluṅkeya-  
 daṇḍa-hastarum āchāra-galigaḷum kalahasa-pūrṇar ānneye bēliyāge beugeleye  
 nelalāge bēriyē mandaliyāge pṛithuviyē kaḷanāge samudramē nīrggāḍigeyāge  
 Javage sarige-vaḷḷanāge ādityana balamē mābalam āge chandranē chandra-  
 balam āge nakshatra-tārā-gaṇagalē tonḡalāge tettīsa-kōṭi-dēvarkkalē nōṭakar  
 āge vivaram emba kavachamaṁ tō . . . nney emba palageya piḍidū nāṇaṁ bayal-  
 udaṁ vōdedu Chēra-Chōla-Pāṇḍya-maṇḍalika-sāmanta-mahā-sāmanta-chakra-  
 varttigal-modalāge nāma-dharmma-sīla-chāru-guṇagaḷi[ge] kāvarāgi pasubeyē  
 japa-śīḷā . . . ṇḍu . . . baḷam kitti koṭa . . khachakranān iṟidū kādi gelva Bhagavatiya  
 makkal priya-kula-ayyaḷarum Ayyaḷapura-Paramēśvariya makkal appa  
 Ayyavvayigala modalāgi. . . . .

## 171

At Maṭṇahalli (same hobli), in Jōḍidār's field.

(Grantha and Tamil characters.)

svasti śrī Irāja-Nārāyaṇa-Brahmādhirājan Šelva-Gaṅgan Šetu-Irāmīśuram-uḍai-  
 yārku tēṟṟidum chChelva-Gaṅgan tiru-v-Irāmīchchuraṅku tōṟṟiya uṇavu-kaḍanu  
 . . . . varādita nalla . . . lattān śārṟiya . . . luñ-jandira-šūriyar tam padavi-  
 māṟṟilu-māṟṟā Šōḷar . . va . . ṟṟi . . . mmānilattē . . . . . kku nañjai . . . .  
 ñjai . . . . . tṭēn māṟṟinān Gamgaikkaraiyir-kurāṟ-pašuvai-kkonṟa pā . . . .  
 pōvān

## 172

At the same village, on a stone at the Īṣvara temple.

svasti Kōṭṭimbar daḷa-manegaḷ Anṇiūranū vaḷāḷaluḷḷa eṟidu viḷdar

## 173

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

..... m âyiratt-iru-nûr̥ru-nâr̥pa.....ndu šeṇṇ-edirâm-âṇ.....ndu-sam̥vaṛ-  
sarattu Paṅguni..da-mudal svasti samasta-bhuvanâšraya śrî-prithivî-vallabha  
mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Yâdava-kulâmbara-dhumaṇi  
sarvajña-chûdâmaṇi malarâja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadana-  
prachaṇḍa êkâṅgavîra asabhâya-šûra Šanivâra-šiddhi Giridugga-malla chala-  
damga-Râma vairîpa-kaṇḍîrava Makara-râjya-nirmûla Pâṇḍya-kula-samud-  
dharana Šôḷa-râjya-pratishṭhâchârya Poyšala-šrî-vîra-Vallâḷa-Dêvar Puduppa-  
ḍaivittil irundu šuka-râchchiyam-paṇṇugîra nâḷil-Idavaṅgattukku mukkiyarâna  
mûvar-gaṇḍa Pôšâṇi-Anuman Gêṇaka-šakkaravatti śrîmanu-mahâ-maṇḍalêšvara  
Murâri-dêvar kumarar Pammarašar Ilavappaḷḷiyil Vayiri-dêvaṛku-pPâlâr̥ril  
naṅjai puṅjai nâr̥-pâlillaiyil koṇḍa 3 kuḷi-ppaṅgâl-uḷḷa nilamum periêriyil nam  
paṅgum kuḍaṅgai â kuḍuttôm chandrâtya-varai šellakkaḍavadu inda-kkuḍaṅ-  
gaiyai mâṛṇinavan Gamgai-kkaraiyiṛ-kurâr̥-pašuvai .kkona pâvatti pugirakka-  
ḍavan

## 174

At Gotṭehaḷli (same hobli), on uppina-baṇḍe.

sakarayâṇḍu nâlku-sâvirada-nânûra-tombhattu Krôdhana-sam̥vatsarada Pushya-  
suddha 5 ralu Gotṭihaḷliya-gauḍa śrî-Mâcharasara maga Paṅgarasaru hoyisida  
kallu

## 176

At the same village, on a stone in Sonṇe-Gauḍa's field.

Šârvari-sam̥vatsara-Âsvija-šudda 12 lu śrîmatu Šembâji-Râjaravaru Sugaṭûra-  
hôbaḷiya Akaladarasaya Antrâji-paṇḍitaru vṛitti vandu Šâmba.....

## 177

At Mâdamaṅgala (same hobli), on stones on the two sides of Viraguḍi,  
*alias* Chokkanaguḍi.

(Grantha and Tamil characters.)

svasti śrî samasta-prašasti-sahita śrîmanu-mahâ-maṇḍalêšvara Talaikkâḍu  
Koṅgu Naṅgili Koyâr̥r̥ur Uchchaṅgi Vanavaši Veḷvalaṅ-gonḍa bhujabala Vîra-  
Gaṅga Pôḷa Nârasimha-Dêvar prativî-râjyam-panniy-arulân̥r̥ka Šagarai-  
yâṇḍu âyiratt-eṅbattâr̥u Svabhânu-sam̥varšam Nigarili-Šôḷa-maṇḍalattu Puda-

nâttu Mâdamaṅgalattu mâḍu toru-ppôgânırka O..ta..ttûr kâñiyâlan Širuttôṅḍar magan Orri-gâmuṅḍan toru-miṭṭu-ppattân nâm adukku kal-niruttinê Mâdamaṅgalattu kâñiyâlan Kachchuvarašar ta.....yân... Nâgappaṛaiya  
 ...kku Kachchuvana-Nâga-gâmuṅḍar kuḍaṅgaiy viṭṭa kalani muppadin-kuḷaga  
 ....tana Kachchava-gâmuṅḍan maga Nâga-gâmuṅḍanê en machchananukku.

## 178

At Jaṅgamagurjihalli (same hobli), on a rock known as kôkile-guṅḍu.

šubham astu svasti srîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vihhâḍa  
 bhâsige tappuva rayara gaṅḍa pûrva-pašchima-samudrâdhipati vîra-Dêva-  
 Râyara kumâra-râya Bukka-Râya pṛithivî-râjya mâḍuva kâlada... ? 1344 neya  
 saṁvatsarada naḍeyuva Šubhakṛitu-saṁvatsarada Âsvayuja-ba 14 Budhavâra  
 .... ya puṅya-kâladallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-  
 daṅṅâyaka-oḍeyaru pṛituvî-râjya mâduvalli â-Turavida-Râvige srîman-mahâ-  
 sâmantâdhipati .... Aṛehalliyavoḷage Uttamasamudrada grâma 1 kkañ  
 âha chatu-sîme-voḷagâda gadde-beddalalu .... kâdârambha-nîrârambha . . .  
 jala-pâshâṇa-ashta-bhôga-têjas-svânya - vṛikshâdi-âgâmi-sahiranya.....

## 179

At Velgaḷbure (Kurubûru hobli), on a stone in the roof of the Mâriguḍi-maṅṭapa.

Šrîmukha-nâma - saṁvatsara - Phâlguna-šuddha 5 Sthiravâra - šubha - dinadallu  
 Velagalaburre-grâma-madhye šrî-Mâremmana dēvastâna kaṭisidavaru šânbhâga  
 Subbaṅga Bairê-gauḍana maga Honnê-gauḍanu šilpi Basavana maga Mallâchâri

## 180

At the same village, on a stone in the Karitimmanahalli-biḍu.

svasti šrî vijayâbhyudaya-Šâlîvâhana-šaka-varshaṅgaḷoḷu naḍavantâ Naḷa-nâma-  
 saṁvatsara-Bhâdrapada-šu 2 lu râ || Gôvinda-Râvu šêkadâranu

## 181

At the same village, on a stone in the Dodḍana-biḍu.

Šôbhakrutu - nâma - saṁvatsara - nija - Šrâvaṇa - šu 5 lu râja - šrî-Khâji-sâhêbaru  
 šrîmukhada - Šivârada - hôbaḷi gavuḍagaḷa Karitimmanahalli - Môtanaḷalli-  
 Bayirappa koṭṭa staḷa-mânya

## 182

At the same village, on a virakal in the Bâdinatta field.

svasti śrīmanu Gaggar-okkalâ Madalûra Kuppan toruḡoḷol bidu sattu saggi-  
âdand avakke mû-tûmbu-kaḷani parihâra koṭṭar

## 183

At the same place, on the top of the virakal.

svasti śrī Vaḷigaḷ âmbura

## 184

At the same village, on a stone in the Dašavanda-field.

šubham astu svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varušanḡaḷu ? 1500 Ba-  
hudhânya-saṁvatsarada Pušya-šu 15 Sugaṭûra Tammeya-gauḍa.....

## 185

At Daḷasanûr (Daḷasanûr hobli),

on a stone in front of Karaga house in Karaga street.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varušanḡaḷu 1673 llu âdanthâ  
Âḡirasa-nâma-saṁvatsarada Vaišâkha-šu 13 llu râja-śrī Mâstênahallî-Ayama-  
gauḍanavaru dēša-kulakarani-gumâstâ..pa-Veṅkaṭêšaya Daḷasanûru-hôbali-  
kulakarani Anṇappa hôbali-gavuḍaḡaḷu modalâdavaru saha Karagada Tamma-  
ṇṇa Ajaṇṇa jana-yibarige hâki-koṭṭa stalâda-mânyada hola kha  $\frac{1}{2}$  vûra-mun-  
daṇa kerê-keḷage gadde  $\frac{1}{2}$  ubhayam kha 1 koṭṭu-yiddhêve sukhadalli anu-  
bhavisikoṇḍu yiruvadu || Kempaṇṇana rujuvu 1 (back) yî-mânya Kaḍivâṇa-  
davaru tekoṇḍaddu 300 akshâradalu munnûru-varaha yidaralli Tammaṇṇa-  
nadu muppâgada pâlu Ajaṇṇanadu hâgada pâlu yî-kartaru anubhavisikoṇḍu  
yiruvadu yidake bhâgâḍiḡaḷu pâlige bandare tamma pâlige banda baṇa koṭṭu  
kaṭṭôḍu Kempaṇṇa koḍade yiddare bâdhyatê yilla vûra munda.....

## 186

At the same village, on stones lying at the outlet of Dodḍakere.

(Grantha and Tamil characters.)

svasti śrī śakkivarttiḡaḷ Vikkirma-Šôḷa-Dêvaṅku yâṇḍu pattâvadu Nigarili-  
Šôḷa-maṇḍalattu-pPuda-nâṭṭu nâṭṭu-gâmuṇḍan Râjêntra-Šôḷa-pPuda-nâṭṭu-  
maṇḍalikaṇ šor-paḍiyâl Eruttilan ..ṅan âna Aḷaḡiya-Šôḷa-pPuda-nâṭṭu-vêḷan

magan Mâran âna Vâṇa-Vichchâdara-pPuda-nâḍ-âlṽân Tiladanûr-pperi-eri-kiḷ-  
kkâḍu-veṭṭi-kkâmb-aṟuttu ivv-ûr Aṅkakkâṟiṣvaram-uḍaiya Mahâdêvaṟku-ttêva-  
dânam-âga viṭṭa kuḷi munnûṟṟ-aiymbadu munnûṟṟ-aiymbadu kuḷiyum viṭṭên  
Vâṇa-Vichchâdara-pPuda-nâḍ-âlṽânena it-tanmam iṟakkuṽân Gengaiy-iḍai-  
kKumariy-iḍai-kkurâṟ-paṣuvai-kkonṟân Brammôttiyê paduvân Śiva-Brâhmaṇan  
Bhârattuvâji-gôṭtrattu Pichcha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku  
kâṇiy-âga nîr-vârttu-kkuḍuttôm . . . . maya-gâmunḍanum Vâṇa-Vichchâdara-  
pPuda-nâḍ-âlṽânnum-ivv-iruvômum

## 187

At the same place.

(Grantha and Tamil characters.)

svasti śrî Ti . . . . . vaḷara iru-Nila . . . . . yum pôr-Še . . . . . . . . neḍu-  
ḍiyal-û . . . . . yuḷ-iḍaitu . . . . . ḍum tuḍar . na-vêli . . . . . muḍiyu-  
munnava . . . . . l-tTennavan vaitta . . . . .

## 188

At Nâlupurakôṭe (same hobli), on a stone near the village entrance.

Saumya-saṁvatsarada Kârtika-ba 7 lu Daḷasanûru-hôbaḷi nâḍa-gauḍa Ayima-  
gauḍaku kulakarâṇi-Anṇapagâri Chaṇamêṣi Hiḍiyâṇa-modalâdavaru Nabâ-  
bu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gâṇḍlahalḷi Muchalakunṭê  
bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-kaṭḷê âkâra  
nôḍikoṇḍu masidige darma salisikoṇḍu sukhadalli yirôḍu yidake yâru tapidarû  
Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hôguru Musilamânaru  
tapidare handi tindahâge nâlugu-ûrula yallasaradu yichinadi

## 189

At Koṇḍênahallî (same hobli),

on a rock in the śânbôg's inâm wet land in the south.

(Grantha and Tamil characters.)

śri-Nigarili-Šôla-maṇḍalattu Puga-naṭṭu Puḷla-dêvâr-irâṣiyam-panniy-arula  
Šômâṇḍân âna . . . . . ttira-pâlanena Poṇḍurâṇḍu periêri-kiḷê ivv-ûr Koḷḷiṣuram-  
uḍaiyârkkku nâr-kaṇḍaga-kaḷani-viṭṭên-ḷ-danma-yirâkinavan Gaṅgai-taḍi kurâṟ-  
paṣu-konṟa Piṟamavatti-paḍuvân

## 190

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍalattu Puga-nāṭtil Poṇarel tiru-kKolliśuram-uḍai-  
yar kōyilil kāṇiy-āna Śiva-Brāmaṇa Â... ya-gô ...ttu Kâkkunâyaka-baṭṭa...  
.....

## 193

At Muduvâḍi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Āśvīja-ba 5 Bra-lû śrīmad-râjâdhirâja râja-mânya râja-srī  
Šambôji-Râja-mahârâjaraiyanavara kâr. ...ru Kôḷâla-sîmê sarahadâlada  
Kaṇayâja-pantaru-modalâdavaru Kôḷâlada Kômaṭi.. alu Chandaya Tambâra-  
halli-Ādepa-gauḍanavarige Muduvâḍi-Mallasamudrada kerê-keḷage hâkista-  
kaṭunadali śâsana... .vâgi yiralâgi.....suvahâge mâḍi Bâlâji-panḍitar-  
ayyanavaru apane-kottadu Mallasamudradallû hola kha 1 alida gadde kha  
9..... â-Mallasamudraddalu sa..ke kha 3 Muduvâḍi. ke kha 6 ubhayaṁ  
saha nâlavattombhattu-kaṇḍuga gaddê śâsana

## 194

At the same village, on a stone near the village entrance.

śrī śubham astu Śaka-varusha \* 1404 neya Śukla-saṁvatsara-Chayitra-śudha 5 lu  
śrīmatu Muḷuvâyi-râjya.....ra Dēvarâyapuravâda Muduvâḍi-agrahâ....aśēša-  
vidyâ-vihâra..liku...mahâ-nâya...yelana eṛa..nigârū Ōbuḷi-nâyinigârū  
Chinnama-nâyanigârū danḍa-veṭi yikina-darma-śâsanam mīru mâku yichiti-  
kâvalini Raghunâtha-śrīpatigânu.....

## 196

At Tora-Dēvaṇḍahallī (same hobli), on a stone at the village entrance.

śubham astu svasti śrī jayâbhyudaya-Šâlivâhana-śaka-varusha 1463 neya  
Plava-saṁvatsarada Bhâdrapada-śu-2 lu śrīman-mahârâjâdhirâja râja-para-  
mēśvara śrī-vīra-pratâpa śrī-vīra-Achchuta-Dēva-mârâyaru prithvī-râjyaṁ  
geyutam iralu Râmâbhaṭṭa-ayyanavara kayyalu Kôḷâlada mârâya Kôḷâla-dēva-  
teya śrīkâryake biḍisi Devâṇḍahallī-grâma yī-dharmake âru tapidarū tamma-  
tâyi-tandegaḷa tapidarū

## 197

At the same place, on a 2nd stone.

Yuva-samvatsarada Âšvîja-šu 5 lu Tamma-gauḍa-ayyanavaru Liṅga-aṅṅa-  
navarige pura-mâḍi viṭa grâma

## 198

At Gândlahalli (same hobli), on a pillar in front of the Îšvara temple.

(east face) svasti samadhigata-paṅcha-mahâ-šabda Pallavânvaya-šri-prithuvî-  
vallabham Palla[va]-kula-tilakan êka-vâkya śrîman-Nolambâdbirâjar Iriva-  
Nolamba Nolipayya (west face) prithuvî-râjyam geye śrîmat-Vikramâditya-  
Tiruvayyam Gaṅg-aṅṅu...siraman âluttire Baṅgavâ(north face)ḍiya-keṅge bittu-  
kaṭṭu biṭṭudu idan alido Vâranâsiyuma kapileyuman aliḍon

## 200

At Nukkanahalli (same hobli), on a virakal in Venkaṭaramana's field.

svasti śri sakala-jagat-trâyâbhivandita-surâsurâdhiša-Paramêšvara-pratihâri-  
kṛita-Mahâvali-kulôdbhava-šri-Mahâvali-Vâṅarasar prithivî-râjyam geye Bâṅa-  
rasarum mahâja[na]rum kâduttire Nekkundi-nâḍan iṅiyim endu aṭṭe Bâṅarasarâ  
daṅḍu Pulikuṅkiyulle eraḍu-daṅḍu kiṭṭi eṅeyuttire Nâga-Guṭṭarasam tamma  
êṇḍa kudureyan magule aṭṭi bâlâm kiṭṭu naḍadu palaran iridu sattode  
Bellamparavi mâ.bâlagaḷchu-âge koṭṭodu sarvva-pâda-parihâram idam aliṅvôn  
Bâraṅasiyan aliḍonum sâsirvvar-pârvarum sâsira-kavileyam konda paṅcha-  
mahâ-pâtakan akku

## 201

At the same village, on a stone in Šânabhôga's field.

svasti śri Šakâbda ? 1268 neya ...mêle saluva Vyaya-samvatsarada Âšvîja-ba 5  
Sô-lu śrîman-mahâ-maṅḍa... râjâdhirâja râja-paramêšvara śri-vîra-Bukka-  
Râyaru prithivî-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa  
dim pradhâni-Mallarasaru ko[ṭṭa] šâsana Nikarili-Chôḷa-maṅḍalada Kôḷâla-  
nâḍa prabhu Yirigi-Setṭige pûrvadalli mâ ... ligakke saluva Nukkanahalli-  
yanû kodageyâgi koṭṭeu â-ûrige saluvantâ udda-mukha.. -sathalaṅgaḷu  
adô...vâda bhâvigaḷu akshîni-âgâmi-nidhi-nikshêpa-jala-pâshâṅa-sahitavâgi  
Yirigi-Setṭige koṭṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda  
pâpadalli hôharu (usual final verses) maṅgaḷa mahâ śri





Tammaya-gauḍara putrarâda Chikka-Râya - Tammaya-gauḍaru Bhâradvâja-sa-gôtrada Chaṇḍiṣvara-vamîśada Râmajana pautrarâda kavi-sammata Narasa-Râjana putranâda Bâlakrishṇayyage koṭṭa bhaṭâgrahâra-bhû-dâna-dharma-śâsanada kramav ent andare Râmarasa-mahârâyârû tamage amara-nâyakatanake pâlisida ûra-châviḍige saluva Yêlunâḍa-sîmeyolaḡaṇa Kôlâla-simeya ..râhaḷi....

## 205

At Vânarâsi (same hobli), on a stone in Paṭêl Vetta's field.

Paridhâvi-saṁvatsara-Phâlguna-ṣu-5 Gu śrîmatu mahâ-maṇḍalêṣvaram śrî-vîra-Kampanṇa-Voḍeyaru Duvâle. . . . rige koṭṭa saṁ. . . . saluva Hode-nâḍ-olaḡaṇa Vâraṇâsiyamba ûranû nimage ma. . . puravâgi koṭṭa-sammandha sarvamânyavâgi vubhaya. . . . horagâgi û. . . sarva-yâgati-saba sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa. . . . vâgi koṭṭa sthâna-mânya. . . . mariyâde

## 207

At Baṅgavâḍi (same hobli), on a stone below the chikka-kerê-bund.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1583 neya Śârvarisamvatsarada Mâga-ṣu 10 lu srîmad-râja-mânya-râja-śrî Vilâji-paṇḍi[ta] Vîrayanavaru. . . vedigeya Gaṇapatiya. . . . nallige koṭṭa-kaṭṭu-koḍigê-kaulu-kramav ent endare namma Daḷasanûra-staḷake saluva Baṅgavâḍi-kereya nîvu kaṭṭisiddakke batya-koḍige koṭṭalli varuṣa 1 kerî-keḷage achukaṭu-ṣudda-vâlîgaḷa (back) yallavu vomba. . . ḍasalullavaru yidarolaḡe yâ. du phala sarvamânya (here follow details) yî-prakâra naḍasalullavaru endu koṭṭa-šilâ-śâsana yidake yâru tappidarû pañcha-mahâ-pâtakaru stâna-mânya mâva. . . . .

## 208

At Ternahaḷli (same hobli), on a stone in Nâchêgaḍa's Karaga-field.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣambulu 1647 aguneṭi Krôḍhisamvatsara-Šrâvaṇa - ṣudha 2 lu kôṭa-mânyam Pañchânanam - Tîramulaya - komârâḍu Koṇḍaya chênu kha  $\frac{1}{2}$  Mâstêpalli-Ayyama-gaunivîlô kha  $\frac{1}{4}$

## 209

At Bûragahaḷli (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 16. . Bahudhânyanâma-saṁ-Bhâdrapada-ba-5 lu. . . . janavaru kulakarṇi. . . . Baṅgavâḍi-majare Bûragahaḷli kôṭa-mânya Sambâji-mâne Bûragahaḷli Guḍe-gavuḍa jana. . hola kha. . guṇṭê-keḷage gadde kha  $\frac{1}{4}$  koṭu-yidhêve

## 218

Kuppénahalli (same hobli), on a stone in the forest to the east.

Yiśvara-saṁvatsara-Phālguṇa-śu... śrīman-mahâ-maṇḍalêśvara-Timmayya-Dêva-Chôla-mahârâjalu Tirumala-dêvara mânyamu yavaru tisinânu vâri â.... vini....

## 219

At Hôlîr (Hôlîr hobli),

on a stone lying in the pañchâṅgi wet land below the tank bund.

svasti śrī vijâyâbhyudaya-Śâlivâhana-śaka-varuśaṅgaḷu 1585 Śôbhakrutu-saṁvatsarada Vaiśâkha-śu 5 lu śrīmad-râjâdhirâja râja-śrī Śambhâji-Râja-sâhêbaru Âlambagirî Tippi-Šeṭṭi-Vâraṇâši-Channê-gauḍagû koṭṭa. koḍigê-śâsanakramav ent endare Kôlâlake saluva Hôlîru-hiriya-keriyannu nîu jîrṇôddhâravâgi bahuśa kaṭṭiśida nimitya prâku saluva achukaṭṭu gadde (here follow details) ubhayaṁ âru-khaṇḍuga gadde sarvamânya naḍasalullavaru yî-mânyake âva pârapatyagâraru tappidarû Kâšiyalli âkaḷa konda pâpakke hôguvaru hosa achukaṭṭu ye (back) sṭu sâgidaru asṭu gaddeyu yaṅṅu-phalâ nimage sarvamânyavâgi naḍasi-koḍalullavaru yaṅṅu-phala sandamêle nirṇaya khaṇḍugav eraḍake kaṭu-koḍige gadde kha  $\frac{1}{4}$  ayadu-koḷaga-lekhadalu naḍasalullavaru hola aramanê pâlinolage kha  $\frac{1}{2}$  agrahârada pâlinali kha  $\frac{1}{2}$  ubhayaṁ kha 1 hola khaṇḍugavanna sarvamânyavâgi tappade naḍasalullavaru yidake yâva pârapatyagâra tapidarû Kâšiyali âkaḷa konda pâpake hôguvaru

## 220

At the same village,

on a stone in Dêśakulakarani Veṅkaṭanâraṇayya's kandâyam wet land.

svasti śrī vijâyâbhyudaya-Śâlivâhana-śaka-varuśambulu 1549.... Prabhava-saṁvatsaram Phālguṇa-śuddha 10 lu śrīmatu mahâ-nâyankâchâryalayina Kovara Avubaḷa-Nâyani-komâra Nâgu-Nâyanigâru Sugaṭûri-Chika-Râya-Tammaya-gavinivâri apanakûdâ Hôlîriki agrahâram mahâjanâla sammatina Nalabayi-raḍḍi-Chinabayi-raḍḍi Dâsapa-raḍḍi...keñchayaniki janulu nalugariki.....kaṭugodagi dharma-śâsana-vivaram eṭlennanu mâ-kulavurânuku yichina Hôlîrugrâmâna Chalapada charu-kinda kôḍi-stalâna Kâmade..lega.bâna konipiñchi vidichina maḍi kha 1 ralu..kirâki ..... vayiñchukoni paḍilam̄ šêsukoni yî-maḍi phala-sâmyam̄ putra pautra-pâram̄ â-chandrârka-stâyigâ sukhâna anubhaviñchukoni vuṇḍêdi ani yichina-dharma-silâ-śâsanam̄ (usual final verse)

## 221

At the same village, on a stone lying near Bairaṣeṭṭi's tope in the west.

(Grantha and Tamil characters)

šottu širi Mudaliyâr Jayaṅgoṇḍa-Šôla. İavaññiyâr kalattil Nigarili-Šôla-maṇḍa-  
lattu Puda-naṭṭil Poḷiuril Kachchi-Mukkaṇa-Kâḍuveṭṭi Pallavâditan Kâma-  
rašar magan Kuttarašar İravuttira-varašattu kaṭṭinâr-i-Uḍaya-šamuttiramu  
Šâma-šamuttira. . . m i-ur nayanâr dēvadana kaḷani onṇu Yiḍârpaṭṭa kaḷani. .  
. . . viṭṭa. . . . .

## 222

At Dômasandra (same hobli), on a stone  
lying in the Paṭêl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti śrî Śaka-varshaṅgaḷu 1277 Manmatha-saṁvatsarada Mâgha-šu 6 Śa |  
śrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḷa bhâsege tappuva râyaṅga gaṇḍa  
uttara-dakṣiṇa-pûrva-patsima-samudrâdhipati . . . . . va  
kaparddaka. . râkrîḍam Gaṅgâ-šrîṅgâra-šêkhara |  
karôtu jagatâm pritim tatasyanandinakalâ ||  
âsîd âsîrvâdair êdhita-râjyas satâm mahîpâlâ |  
Saṅgama-nṛipendra-sûnuḷ Bukka. . . pâla. . . guṇî. . . mân ||  
tasyâbhûd amita-pratâpa-taraṇis sâkshât prasâdê šašî  
saṅgîtaika-nidhis samasta-vi. . . shâm anyêshu kalpadruma[h] |  
dharma-sthâpana-šîla-buddhi. . . ritah sâmrâjya-lakshmi-pa. h  
nâmnâ vîra-Kumâra-Kampaṇa-iti-prakhyâhvayô bhûbhritâm ||  
mantrî tasya mahânubhâva-mati-bhâmatyô guṇânâm kulaiḥ  
satyâchâra-samasta . . . turas sampûrṇa-bhâgyônnataḥ |  
šrēyân Sômapa ity udâra-mahimâ prâkalpayat šrēyasê  
nîtijñô. İuvâdhipûr-adhipati-šrî-Sômanâthâlaya[m] ||  
kadâchid atha kalyâṇatamaṁ kamala-lôchanam |  
Sôma-vâra-vratê dēvam Sômanâtham avaiکشاتا ||  
niriksha niprâha tu tam sva-lakshyâ  
sva-mantri . . ptâlaya-saukhya-bhâjam |  
dēvam dayâ-vâ. . . Sômanâtham  
asmai tadâ grâmam adân mahântam ||  
. . . . .

## 224

At Appênahalli (same hobli), on a stone lying in Paṭêl's field.

Sâdhâraṇa-saṁvatsarada Chaitra-šu 10 lu śrîmatu mâtušrî Jayitâbhâyi-ammana-  
vara appaṇêli Sugâṭura-hôbalî havâludâra râja-šrî Viṭhala-panḍitarayyanava-

runnu a(back)grahârada mahâjanaᅅgaᅇu sahâ Anᅅnahaᅇᅇi Śaᅅkarayyage neta-  
ra-koᅇigi-hola-śâsana ayidu-kolaga-hola sarvamânyavâgi anubhavisikoᅇᅇu sukha-  
dali yihadu

## 225

At Jannappalli (same hobli),

on a stone lying to the south of the Gôpâlasvâmi temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1563  
aguneᅇi Vishu-saᅅvatsaram Âśvîja-ba 30lu Âtrêya-sagôtra Âpastamba-sûtra  
Yajuᅇ-śâkhâdhyâyilaina Âravêᅇi-Râma-Râju-Raᅅgapa-Râjugâri pautralaina Gô-  
pâla-Râjugâri putralaina śrî-Raᅅga-Râya-Dêva-mahârâyal-ayyavâru Âtrêya-  
sagôtra Âpastamba-sûtra Yajuś-śâkhâdhyâyilaina Nandyâla-Phaᅅipati-sômayâ-  
jula pautrulu Raghunâtha-sômayâjula putralaina Venkaᅇagiri-śâstruluku  
î-tathâ-tithi-sûryôparâga-puᅅya-kâlamandu dhârâ-pôsi ichina Janapalle-  
grâma-dâna-dharma-śâsanam śrî-Râma

## 226

At Nenamanahaᅇᅇi (same hobli), on a virakal in Hiranyayya's kandâyam land.

svasti śrî Bêᅇurarâ magam Mâdappan prabhu-gauᅇi Bêᅇurâ emmeya tokaᅇol  
guddi ânt iᅇidu sattan taᅅam pôdandaᅇ okkala...

## 227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaᅅgaᅇu 1588 nê Viśvâvasu-  
saᅅvatsarada Pushya-ba 10 . . . .daya-puᅅya-kâladalulu śrîmat-Kauśika-gôtra  
Bhôśala-niᅇa Śivâji-Râjara putrarâda Śambhâji-Râjara kula-strî Jayitâ-Bâyamma-  
navaru Kâśyapa-gôtra Kapathaᅇi Gôvinda-panta-pautrarâda Virupâksha-Śânkara-  
putrarâda Bhâvuji-pantarige koᅇᅇa bhû-dâna-dharma-śâsanada kramav ent  
endare Kôlâra-châvaᅇige saluva. . . .lada sîmevaᅇage. . . .Uttûra-grâ mavannû  
agrahâravâgi dâna-âdhi-kraya-bhôgya. . . .kainkaryavâgi sa-hiraᅅyôdaka-dhârâ-  
pûrvakavâgi sadâ sa-putra-pautra-pârampariyavâgi chatu-sîme-valitavâda kâᅇâ-  
rambha-nîrârambha-nidhi-nikshêpa-jala-pâshâᅇa-akshîᅇa-âgâmi-siddha-sâdhyâ-  
gaᅇ emba asᅇᅇa-bhôga-têjas-svâmya. . . .putra-pautra-pârampariya â-chandrârka-  
sthâiyiᅇgi anubhavisikoᅇᅇu baraviri [. . .] baresikoᅇᅇevâgi (3 lines gone)

## 228

At the same village, on a stone lying below the tank bund.

śubham astu Vyaya-saᅅvatsarada Vaiśâkha-ba 5 Sugaᅇûra Tamapaya-Gavuᅇa-  
ayanavara (8 lines gone)

## 229

At Mēdutambihalli (same hobli), on a stone in the Gōpāli-hulbanni.

svasti Śrīpurusha-mahârâjâdhirâja-paramêśvara-bhaṭaru prithuvî-râjyaṁ geye  
Puttûrâ Jeṭṭamugoḷuttildu Puttûr-Attâṇige aydûmbu-kalanियुं aydûmbu-  
toṭṭappaṭṭuṁ koṭṭar idan aḷidôr pañcha-mahâ-pâtakar appar parihâra

## 230

On the right side of the same stone.

svasti śrī Puttûroḷu Kaṇṇaṁ Gūḷarasa Kanakârige mûgoḷaṁ kaḷani Bhagava-  
tigel koṭṭôd alivô ppañcha-mahâ-pâtakan akkuṁ ida saliyage dharmmaṁ

## 231

At the same place.

śrīmat-śrī-Śiva. . . . .hârâja prithuvî-râjya geye Puttûr-uḍe Śivamâram-  
maṁ Duṇḍagergaṁ Nallattûr-uḍe Ogga mane-baḷegamuṁ aydûmbu-meda-  
kaḷaniyu eltûmbu bâḷe-toṭṭappaṭṭu Brahma-dēyaṁ koṭṭôdu sarvva-bâdhâ-parihâra  
idôn rakshippôrâ pâdam eṇṇa tolê mêle

## 232

At the same place.

svasti śrī Indapparasan-âḷan âṁkkūṭire Puttûrato Bhuvanasiṅgiyara maga  
Sômaṇaṁ . . . .Kamavikuṇaṁ bandu toṭṭu-goḷvalli palaruman ôḍisi ivvattala  
â . . .kkondu tâka avandarūḷḷ aḷdudu î-śûra-gati petta arasum Attâṇiyum osadu  
anoḷa kaḷaniyuṁ i-kôha-pâḷu-mane parihâramuṁ koṭṭa ida salisidôn-pâ[da]  
enna tale mēgaṇḍu idan aḷidôn pañcha-mahâ-pâtakan akku toṭṭuvan ikisidu

## 233

At the same place.

svasti śrī Noḷambâdiyarasa prithuvî-râjyaṁ geye Puttûra toṭṭokoluḷ pettôn  
bali-miṇḍan â-ṣeṭṭiyara magan ara-paṭṭaṅ-gaṭṭi arasu ûruṁ iḷḍu ayguḷa-kaḷani-  
yuṁ koṭṭôdu idan aḷidôn pañcha-mahâ-pâtakan akkuṁ

## 234

At Neranalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti śrī sârvabhûma-śakkaravattigaḷ śrī-Bhōjâḷa-vîra-Râmanâ-Dēvaṅku  
yâṇḍu 37 vadu Kara-sammaśârâttu Perumaṅgalam-uḍaiyân Araiyan Viṇḍuvar-

perumâl âna Kâduvettiyena Nigarili-Šôla-maṇḍalattu Puda-nâṭṭu Puttûr-  
parriḷ en-daga . . . attaiyârkkku nanṟ-âga eḷundaruḷuvitta Pillai-âlva-iṣuram-  
uḍaiya-nâyanârkkku nân kaṭṭina Kânakatṭai dēdānam âga viṭṭu i-nâyanâr  
kôyil Toṇḍai-ma . . . lattu Illattûr-nâṭṭu Nenamali Šiva-Brâhmaṇan Pâ . . gava  
nâyana-ppiḷlaikku kâṇi âga kuḍuttēn Kâduvettiyena

## 235

At Šisandra (same hobli), on a virakal in the gauda's field.  
svasti śrī Mahâbali Bâṇarasar gGaṅg-aṟu-sâsiramum âḷe (stops here)

## 237

At Jôḍi-Yâraṅgaṭṭa (same hobli), on a stone in Varadappa's inâm land.  
Manmatha-samvatsarada Kârtika-ba 5 lu Kôḷâla-kôṭeya Šâmbaya-Nâyakaru . . .  
. . . Bayirapa . . . taya . . . kaṭṭu-goḍagi yaramânya

## 238

At Šahapura (same hobli), on the Kâvalana-baṇḍe.  
śrī-Chikka-Râya Tima-Gavuḍanige koṭṭa mânya puṇyav âgabêk endu (stops here)

## 239

At the same village, on the virakals in the Viralaḷuḍi field.

(Grantha and Tamil characters.)

svasti śrī sârvabhuvana-chakravattigaḷ śrī-Poyšâla-vîra-Râmanâda-Dēvarukku  
yâṇḍu 37 vadu Âḍi-mâda-muda . . n-tiyadi nâl muppatt-âṟavadu Šittirai-mâdam  
dēvar prâdhâna . . 1 Mañjiya-mâvuttarum ḷavaṅjirâyārum Viṟchunaiyil pûšal-  
seygaiyil Nambi-šetṭiyâr piḷlaigalil Virakkaḷal-mugiyâr anusâram âna Menṟan-  
paḷli Vi . . . . n Villi pûšalukku-ppôy maḍan-âgi minpeḍugaiyil ivan piḷlaikku  
makkaḷ uḷḷadanaiyum tân kaṭṭina kuṭṭaiyuṅ-gaṇḍaga-kkollaiyum avichchu-  
ppâtṭam irai uṭpeḍa sarvamâniyam âga-chchendirâditta-varai šellakkaḍavad-  
âga kuḍuttôm Virakkaḷal-mugiyârurum ivv-ûr . . . . .râyārum

## 240

At Bichagoṇḍanahallī (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti śrī Šakâbdam 1210 idan mēṟ-chellâninṟa Sarvachid-varushattu Âḍi-  
mâdham śrī-vîra-Hariyam-uḍaiya vîra-Bukkaṇa-uḍaiyâr prithivi-râjyam-panṇâ-

niṅkkaiyil svasti śrī Śeṣavāran-nāṭṭukkuṃ Šoṇṇeya-nāyan-śaturvêdin-nāṭṭavar  
Pattiyūr Pemmi-ṣeṭṭi Šura . . . . kiśa-gavaṇḍar Minaraśan Mailāṇḍai . . . .  
maṅṅum-ulīṭṭa nāḍavarum Pammaṭetta-nāṭṭu Šiṅṅamarāḍiyai sarvamānīyam-  
āga kuḍāṅgaiy-ākki viṭṭōm chandrāditta-varai ūllakaḍavadu

## 241

At Kōṭṭūr (same hobli), on a stone lying at the sluice of the Basavāpura tank.

śrī-Basava-Liṅgāya namaḥ śubha . . . svasti śrī vijayābhyudaya-Šalivāhana-śaka-  
varuśaṅgaḷu 1530 neya Kilaka-saṃvatsarada Chaitra-śuddha 15 Sōmavāradalu  
śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Veikaṭapati-Dēva-  
mahārāyaru pūrva-pāśchima-uttara-dakṣiṇa-chatus-samudra-prituvī-sāmrajyaṃ  
gaiūtiralu \*Charta-gōtrada Suguṭūra Yimmaḍi-Tammaya-Gauḍara putrarāda  
Mummaḍi-Tammaya-Gauḍaru tamma Amara-Nāyakatanake saluva Kōḷāla-  
simē-voḷagaṇa Kōṭṭūra-Hosaḷḷiya-grāmavannu \*Chatra-gōtrada Šiva-putrar-  
āda ā-Nagaratēśvara-dēvara sishyaru (ma)Mahadēvarige nāu namma tāyi-tande-  
galige puṅyav āgal endu Vīrapurav endu pratināmavan iṭṭu Basava-Liṅga-dēvara  
guḍiyānu nimage maṭavāg irabēk endu tri-vāchā-tri-karaṇa-śudhavāgi numage  
paṭṭa kaṭṭisideū nīvu nimma śisya-parampari ā-chandrārkaḍvāgi anubhavisikoṇḍu  
sukhadali yihōdu yidānu āru tapidarū Kāśi-Gāṅgeya taḍiyali gō-Brāhmaṇa-  
rige . . . . . konda pāpake hōharu

## 242

At Abbaṇi (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Šōḷa-kKaṅgar Padima-dēvar magan Gaṅgapperumāḷena  
Vanniyakattattir Dāmōdara-pperumāḷukku Šrīmuka-savvaṣsarattu Āni-māda-  
mudal Kāraipaḷḷiyil viśa mudal ūr nanṣey puṅjey nāṅ-pāl-ellaiyum Appaṇai-  
ēri-kīḷ kuḍāṅgai panniru-kaṅḍagattu pattu-kkuḷagamum utpada-ttiruviḍai . .  
ṭam āga kuḍuttēn Gaṅgapperumāḷena

## 243

At the same place.

(Grantha and Tamil characters.)

. . . . . va-Gaṅganena Kārai Vikrama-Šōḷa-Gaṅgan . . . . . svasti śrī Aru-  
gellaiyam svasti . . . viśa mudal . . . pālaku Tirunandavanapuḷapurattu  
Arulālanādanumā . . . . .

\*Perhaps a mistake for *Chaturtha*.

## 244

At Haralakunṭe (same hobli), on a stone lying at Śaṅkaranârâyana-dinne.

(Grantha and Tamil characters)

svasti śrī Uttama-Śōla-kKaṅgan âna Padumiṣeyanena Mâmaḍimudaligaḷil Api  
 . . yil ivan . . . magan Uyya-vanda-piḷlaikku Kuvaḷâla-nâṭṭil Nariyanpaḷikk-  
 aḍaitta nañjai puñjai nâr-pâl-ellayy-um Kaṅṅandai-kuṭṭaiyil nîr pâyum nilamu-  
 maṅṅum eppêṅpaṭṭanu . . m pon-aṅa-kkaikkonḍu maṅṅ-a . . . . . koḍuttên . . .  
 . . . . . ṭṭil Nâyañjeyvânpaḷiyil . . . . . ppanâr pô . . . . . tta vaḷaiyil Veḷ . .  
 śvaram-uḍaiyârku dēvadânam âga śa . . lamum-aḍittu eḷuto-veṭṭi . . . . .  
 . . . . . kkallu-nâṭṭi-kkuḍuttên idil Brâhmaṅaṅku-ppanniru-kaṅḍaga-kkaḷaniyum  
 panniru-kaṅḍaga-kkollaiyum . . ki kuḍuttên . . . . .

## 245

At Haralakunṭe (same hobli), on a stone lying in the Saṅkaranârâyana-dinne.

svasti śrī Irīva-Noḷambam pṛithuvî-râjyam geyutt ire gâṅigara Perundâli-  
 setṭiyara magam Gaṅge-setṭi Kalasyare Panatiya turugoḷoḷ konḍu puyyal  
 vōgi ânt irīdu saggam êṅṛidam Śakha-varsham 888 bese-geydom Koyatūra  
 kâsigam Vikramâdittan bahu-guṅake . . .

## 246

At the same village, on a stone at the village entrance.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1559 . . ya  
 Îśvara-nâma-samvatsarada . . . . . śrīmad-râjâdhirâja râja-paramêśvara śrī-vîra-  
 pratâpa pûrva-paśchima-dakshina-uttara-chatus-samudrâdhîsarâda śrī-vîra-  
 Venkaṭa-Dēva-mahârâyaru Penugonḍeya ratna-simhâsanârûdharâgi pṛithivî-  
 râjyam geyutt iralu chaturtha-gôṭrada . . . Timmaya (rest gone)

## 247

On two pieces of a stone at the same village entrance.

(1st piece) śrī Suguṭūra Immaḍi-Tammaya-Gauḍara pautrarâda Chika-Râya-  
 Tammaya-Gauḍara putrarâda Immaḍi-Chika-Râya-Tammaya-Gauḍarayyanavaru  
 Śataśṛiṅga-parvatada Antara-Gaṅgâ-tîradalu nâvu kattiṣida dēvasthânadalu  
 Yêkâmbanâthannu Kâmâkshamannu pratishṭheyannu mâḍi â-kâladalu  
 Hoḷalipaṭaḍeya Haralakunṭege pratiniḍhiyâdanthâ Śivakâñchîpurav emba  
 agrahâravannu mâḍi . . dēvatâ-sânnidhyadalli gaṅa-saṅkhyâ 33 mûrtigaḷannu



mâḍi Brâhmaranu gr̥ihaṅgaḷa kattikoṇḍu kuṭumba-samêtavâ (2nd piece)gi iru-  
 vahâge mâḍi nâvu . . . . . namma tande Chika-Râya-Tammaya-Gauḍaraiyya-  
 navarigû dharma-svarûpiy âdanthâ Halasammanavarigû punyav âgi yî-grâmake  
 saluva valaya-Vâmana-mudrâge valagâda kâḍârambha-nîrârambha-ashṭa-bhôga-  
 tējas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kânike-virubha-bêḍige-  
 bîjavari-manudere-maggadere-suika-soḍige-ulu . . . . . âdâya-biṭi-bêgâra-ka-  
 bâḍu-kudurê-suika yivu-modalâdav ellâ . . . . . lavu tri-purushâdiyâgi tri-karaṇa-  
 šuddhiyâgi tri. . . . . kadalu namma antaḥkaraṇadalû sa-hiraṇyôdaka-dâna-dhârâ-  
 pûrvakavâgi dhâreyan eradu koṭṭa agrahâra-bhû-dâna-dharma-šâsana śrî hîgey  
 endu nâvu sadyaḥ-parichchêdava mâḍidevâgi yî-dharmavanu (stops here)

## 248

At Anḍigēnahalli bêcharâkh (same hobli), on a stone at the border of Haraṭi.

svasti śrî Śakâbda 1319 . . ke mēle saluva Yišvara-samvatsarada Kârtika-šu 1  
 Sô-lû śrîman-mahârâjâdhirâja paramēšvara śrî-vîra-pratâpa-Harihara-mahâ-  
 râyaru pṛithivî-râjyaṁ geyuvalli . . . . . -Râyarige âyur-ârôgya-aishvaryaḥhi-  
 vriddhiy âgabêk endu śrîman-Mahēšvara-panḍitârâdhyaru Mudda-Girinâtha-  
 ayyagalige koṭṭa dharma-šâsana . . . . . Kôlâla-nâḍa prabhugaḷu . . . . . pûrvârâda  
 Ballâla-Dêvana kâla-modalâgi hâlâgidda Anḍiganahalliyân ta. . . . . â-ûrige saluva-  
 nta ûrdhva-mukhavâda vṛikshagaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâna-  
 sahitavâgi Mudda-Girinâtha-ayyagalige koṭṭantâ dharma yidakke âru tapi-  
 dayaru Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu

## 251

At Haraḍi (same hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1553 neya Prajâpati-  
 samvatsarada Chaitra-šu 2 lû śrîmad-râjâdhirâja râja-paramēšvara śrî-vîra-  
 pratâpa-śrî-vîra-Veṅkaṭapati-Râya-mahârâyaravaru pṛithivî-sâmrajyaṁ geyutt  
 iralu śrîmat-sujana . . . . . Ampeyyanavarige nîvu koṭṭa . . . . .  
 Tammê-Gauḍaru . . . . . grâmagaḷa dâna-vîḍeya kramav ent endare namma  
 âḷuvikege saluva Kôlâla-sîmê-voḷagaṇa Hanaṭi-sthalada . . . . . Anḍiganahalli 1  
 (others named) antu grâma 11nu nâvu nimage dharmavâgi . . . . . dagaḷa satyava  
 mâḍi šâsanava hâki samarpistev âda-kâraṇa prâku grâmagaḷige saluva chatu-  
 sîmê-voḷagâda kâḍârambha[ke] salu[va] holada . . . . . nîrârambhake saluva  
 keregaḷu kuṇṭegaḷu aṅegaḷu . . . . . yyalu tōṭa tuḍike kudurê-suika sakala-  
 suvarṇâdâya (3 lines gone; usual final verses)

## 252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.

šrî-Gaṇâdhipatayê namaḥ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha  
1390 ya Sarvadhâri-saṁvatsarada Mâgha-ba 14 Šivarâtri-puṇya-kâladalû šrî-  
man-mahâ-maṇḍalêšvara poḍe-râya bhûpa-Nârâyana-râya Hulihaliya Râmaya-  
arasugaḷu Šrîparvatada Kâmidêva Viraṇa-voḍeyarige poḍavondu koṭṭa dhârma-  
šâsanada kramav ent endare Teppada Nâgaṇana gaḍi . . . châvaḍiya Kôḷâla-nâḍige  
santu-baha Timmasamudrada grâma 1 danu šrî-Mallikârjuna-dêvara šrî-kâryake  
â-chandrârka-sthâyiyâgi chandrâḍityar ullannabara sa-hiraṇyôdaka-dhârâ-  
pûrvakavâgi voḍambattu koṭṭa dhârma-šâsanada pura (usual final verses) ūbhama  
astu

## 254

At Neranaḥalli (same hobli), on a stone in front of the village.

svasti šrî vijayâbda-Šâlivâhana-šaka-varushaṅgaḷu 15.. neya Šrîmukha-saṁ-  
vatsarada . . . mahôḍaya-puṇya-kâladalû srimat-râja-šrî-Jayitâ-Bâyammanavaru  
Kailâsa-vâsi (rest effaced)

## 256

At Agrahâra-Sômarasanaḥalli (same hobli), on a stone on Kûrukalkaṭṭe Uḍugutṭa.

Plavaṅga-saṁvatsarada Chaitra-šu . . . šrîmat-Sômarasanaḥallî kereya  
nakkala-hola matina-mara-holavaṁ māḍikonḍu baral ûra gavuḍaru . . . koṇḍu  
sukhadali yiharu yî-hola ayikoḷaga Bilanakuḍi hola gadde ûbhayaṁ staḷa-  
gânike hanneraḍu-koḷaga dâna-mâḍi . . . . Tammarasayyana appaṇeyinda koṭṭa  
koḍagi . . . lagam . . . . . sukhadalu yiharu Tammarasaya-appaṇeyinda  
(rest illegible)

# MULBAGAL TALUQ.

## 1

In Mulbâgal, on a copper-plate in the Śrīpâdarâya-maṭha.

śubham astu

namas tuṅga—*etc.* ||

Harêr lîlâ-varâhasya damśbhrâ-daṇḍas sa pâtu vaḥ |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śrīyam dadhau ||

kalyânâyâstu tad dhâma pratyûha-timirâpahaṃ |

yad gajôpy Agajôdbhûtam Hariṇâpi cha pûjyatê ||

svasti śrī vijayâbhyudaya-Śâlivâhana-śakâbdaṅgaḷu ? 1499 sandu vartamânav âda  
Yîśvara-saṃvatsarada Kârtika-śu 15 Guruvâra-Rôhṇî-nakshatra-Prîti-nâma-  
yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli śrīmat-parama-haṃsa-parivrâjakâ-  
châryar âda pada-vâkya-pramâṇa-pârâvâra-pârīṇar âda sarva-tantra-svatantrar  
âda śrīmad-Vaiśṇava-siddhânta-pratiśṭhâpanâchâryar âda śrīmad-Gôpînâtha-  
dêvara divya-śrī-pâda-padmarâdhakar âda śrīmad-Âdirâja-tîrthara praśiśhyar  
âda śrīmat-Saṅkarshâṇa-tîrthara śiśhyar âda śrīmat-Suvarṇavarṇa-Paraśurâma-  
tîrthara Muḷabâgala-maṭhake śrīmad-râjâdhirâja râja-paramêśvara râja-  
mârtâṇḍa râja-kaṇṭhîravâpratîma-pratâpa vîra-narapatigaḷ âda Aśvapati-Gaja-  
pati-manô-bhayaṅkarar âda nara-lôka-gaṇḍa Vijayânagara-Karṇâṭaka-siṃhâsanâ-  
dhiśvarar âda Âtrêya-gôtrar âda Âśvalâyana-sûtrar âda Ruk-śâkhâdhyâyigaḷ âda  
Narasihva-Râyarayanavara pautrarâda Virûpâksha-Râyarayanavara putrar  
âda Vijaya-Venkaṭapati-Râyarayanavaru | Muḷabâgala-maṭhake yî-Kârtika-  
śu 15 Guruvâra-Rôhṇî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-  
kâladalli barasi koṭṭa bhû-dâna-śâsana-kramav ent endare Vûṭakûru-sihvâsanada  
paśchima-kôṭê bâgalige saluva Paramati-sthâlake sêrida Vaḍaga-Râtûra hô(on the  
back)balige hondida Veṅgere-grâma Vaḍatanapâlyakke pûrva Sirakanapâlyakke  
dakshîṇa Pâṇḍimaṅgalake paśchima Kâvêrige uttara yî-chatus-sîmê-madhyâ-  
dalli yiruva upagrâma-sahita Veṅgere-grâmakke pûrva-dakshîṇa-paśchimôttara-  
gaḷalli daṇḍa-kamaṇḍalu-mudrâ-Vâmana-mudrâṅkita-silegaḷanû pratiśṭhâpita  
mâḍista chatus-sîmê-valagina Veṅgere-grâma yidakke sêrida upagrâmagalu  
kara sahâ Muḷabâgala-maṭhada śrī-Gôpînâtha-dêvara dipârâdhanega śrīmad-  
Âdirâja-tîrthara praśiśhyar âda śrīmat-Saṅkarshâṇa-tîrthara śiśhyar âda śrīmat-  
Suvarṇavarṇa-Paraśurâma-tîrthara Muḷabâgala-maṭhake Narasiṃha-Râyarava-  
ra pautrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Venkaṭapati-Râyar-  
ayanavarû Pâṇḍuraṅga-kshêtra-vâsi śrī-Viṭhala-svâmiyavara divya-śrī-pâda-  
sannidhiyalli sa-hiranyôdaka-dhârâ-pûrvakam âgi koṭevu kâraṇa yî-chatus-sîmê-

vaḷagina tōṭa tuḍige gade bedalu māvade maravade nidhi-nikshēpa-jala-taru-  
pāshāṇa-akshīṇ[y]-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyagaḷa-  
nnu nīvē anubhavisikoṇḍu baraluḷavar endu Muḷabāgila-mathake Vijaya-  
Venkaṭa-pati-Rāyarayanavaru barasikoṭṭa bhū-dāna-śāsana |

ēkaiva bhaginī lōkē sarvēshām ēva bhūbhujām |

na bhōjyā na kara-grāhyā vipra-dattā vasundharā ||

(usual final verses)

na visham visham ity āhur Brahma-svam visham uchyatē |

visham ēkākinam hanti Brahma-svam putra-pautrakam ||

śrī-Virūpāksha

## 2

In Muḷbāgal, on a copper-plate in possession of Kṛishnappa.

śrī-Prasanna-Virūpāksha śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-  
varuṣaṅgaḷu 1353 nē Sādharāṇa-nāma-saṁvatsarada Phāḷguṇa-ṣu 10 lu yī-  
Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gōpuraṅgaḷu śikharada chin-  
nada hodike Manmatha-pushkaraṇi aṅga-raṅga-bhōga-vaibhava-agrahāra-grā-  
maṅgaḷu maṅṭapaṅgaḷu bhikshā-maṅṭapa-muntāda-sakala-dharmmaṅgaḷu Vija-  
ya-Rāyara dharmadinda Vishṇuvardhana-gōtrada Heggade-dēvaṅgaḷu Vommā-  
yammaṅgaḷa makkaḷu Lakhaṇṇa-daṇāyakaru Mādaṇṇa-daṇāyakaru śrī-Prasa-  
na-Virūpāksha-dēvarige paḍitara-dīpārādhane-nityōtsava-pakshōtsava-māsōtsa-  
va-rathōtsava-muntāda aṅga-raṅga-vaibhōgaṅgaḷu naḍebēk enda-kāraṇa Uthāna-  
12 puṇya-kāladalli dhārā-dattav āgi ko (back) ṭṭa grāmaṅgaḷu Muḷuvāyi-sīme-  
ge saluva Virūpākshapura 1 Guttehalli 1 Sūrādēvihalli 1 Mahādēvanahalli 1  
Kumudēvanahalli 1 Kuñchibaṇḍētaraphu 1 sahitavāgi dhārā-dattav āgi koṭṭu-  
yiddhēvē āda-kāraṇa yidakke saluva yalle chatu-sīme-vaḷagaṇa nidhi-nikshēpa-  
jala-taru-pāshāṇa-akshīṇa-āgāmi-siddha-sādhyāṅgaḷannu divya-bhōga-svāmyai-  
gaḷannu anubhavisikoṇḍu sakala-suvarṇādāya-sakala-bhattādāyagaḷunnu śrī-  
Prasanna-Virūpāksha-dēvarige Vommāyammanavara makkaḷu Lakkaṇa-daṇā-  
yakaru Mādaṇa-daṇāyakaru māḍida dharma || (usual final verses)

## 3

In Muḷbāgal, on the outer wall of the Rāmadēva temple in the Āṅjanēya temple.

(West side) śrī-Hanumatē namaḥ || śubham astu śrī-vīra-Rāmachandra-patē  
namō'stu svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1443 neya Vishu-  
saṁvatsarada Kārtika-ṣu 12 lu śrīman-mahārājādhirāja rāja-(south side) para-  
mēśvara śrī-vīra-pratāpa-śrī-vīra-Kṛishṇa-Rāya-mahārāyaru prithvī-rājyaṅ gaiū-

tam iralu Muḷuvāya mūḍaṇa-pariseya Hanumanta-dēvaravara guḍiya dakshina-  
bhāgadali Udayagiri-sthalada šēnabōva-Hariyapa-voḍeyaru . . . . chāvāḍige . . .  
Rāya . . . . . (west side) šāsana-kramav ent endare namma voḍeya Rāya-Sidhanna-  
voḍeyaru . . . . . sīmē-voḷagaṇa Tātagaṭa-grāmavanu Koṇḍamarasa-arasinava-  
rige dharmavāgi ayanavarige binnaham māḍi avara apaṇeyinda â-grāmavanu  
Utthāna-dvādaśi-puṇya-kāladalu dēvara amṛi(south side)ta-paḍi-nayivēdya-aiga-  
raṅga-vayibhōgake samarpisi koṭev āgi â-Tātagaṭa-grāmake saluva chatu-  
sīmē-voḷagaṇa kupe-kiṟukula . . . . . nidhi-nikshēpa-jala-pāshāna-akshina-  
âgāmi-sidha-sādhyāgaḷ emba ashṭa-bhōga-tējas-svām̄ya-sakala-suvarṇādāya-  
sakala-bhōga . . . . . (east side) . . . . . pratishṭheya māḍida śrī-Rāmanātha-dēvaru Śitā-  
Paramēśvari-Lakshmaṇa-dēvara pratishṭeyanu māḍi guḍi-gōpura-maṇṭapavanu  
kaṭisi yidake śrī-Hariyapa-Rājagaḷu voḍambaṭṭu koṭar alliya śrī . . . . .  
dhāreyan erādu koṭev āgi â-Tātagaṭada grāmaū dēvara pūjege â-chandrārka-  
sthāiyāgi naḍal uḷadu endu poḍavaṭṭu koṭṭa dharmā-šāsana || (usual final verse)

4

In Mulbagal, on a stone in front of the Viṭhala-Nārāyaṇa temple.

śubham astu

namas tuṅga—etc. ||

svasti śrī vijayābhyudaya-Šālivāhana-śaka-varusha 1469 neya Parābhava-saṁ-  
vatsara-māgha-ba 4 Bu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-  
pratāpa-śrī-Sadāśiva-Rāya-mahārāyaru pṛithivī-rājyam geyūttaṁ yiralu Muḷa-  
vāgila-rājyada hadineṇṭu . . . . . nad oḷagāda dēvarugaḷige śrīma . . . . . dēvarā  
Ātrēya-gōtrada Āpastamba-sūtrada Yejuṣ-śākhādhyāyigaḷ āda śrīman-mahā-  
maṇḍalēśvara Nandyālada Vīra-Rāja Śrī-Raṅga-Rājagaḷa makkaḷu . . . . . pura  
mahā-arasugaḷu namma Nāyakatanake saluva Muḷuvāgila-rājyada padineṇṭu-  
dēvasthānada . . . . . jaru bandu dēvasthānake . . . . . dēvaru . . . . .  
rājana rājyada . . . . . salu . . . . . Sadāśiva-Rāyara nirūpa . . . . . sarvamānyav  
āgi yī-dēvasthānada . . . . . amṛita-paḍi-naivēdyake . . . . . ru samarpaṇa . . . . .  
. . . ud endu koṭe . . . . .

5

On the basement of the same temple.

Vyaya-saṁvatsarada Chaitra-ṣu 12 lu śrīmatu Hariyapagaḷu māḍida nirṇaya . .  
. . voḍeyarige dharmava . . . . . yara Viṭha . . . ya grāma . . . . . vibhūti-gāṇike  
. . . kārārāli . . . . . śraya . . . . . gaḷa haṇa . . . . . ṛaravari biḍu sāḷu . . . . .  
. . . dharmā-šāsana vanū koṭeu . . . amṛita . . . â-chandrārka-sthāyi . . . . .  
. . . (usual final phrases) â-chandrārka-sthāiyāgi . . . agrahāra . . . . .

## 7

In Muḷhāgal, on a rock attached to the Nāchāramma temple.

śubham astu svasti śrī jayābhyudaya-Śāka-varuṣa 1339 neya Durmukhi-  
 samvatsarada Mārgasira-śu 10 lu śrīman-mahārājādhirāja rāja-paramēśvara  
 pūrva-dakṣiṇa-paścima-samudrādhipatya āda śrīman-mahā-Pratāpa-Dēva-Rāya-  
 mahārāyaru pṛthivī-rājyam geyiutt iralu śrīman-mahā-pradhāna-Nāgaṇṇa-  
 daṇṇāyakara Muḷavāgila-rājyadalu śrīmatu Annadāni-Oḍeyaru nyāya-dharma-  
 gaḷanu pālisuta sthiraṇ āgi Muḷuvāgila-rājya-paripālanava māḍuttam iddalli  
 Muḷuvāgilige mūla-sthānav āgi yidda grāmādhidēvatey āda ā-Muḷuvāya  
 Nāchi-dēviyara nirūpadalu ā-Muḷuvāya Nāchi-dēviyara sthānikaru Kēśava-Peru-  
 māḷeya makāḷu Balepanu Maṇiyaru Mārapā Kēśava-Perumāḷeya tamma Āvān-  
 baḷa tamma oḷag ēkasthar āgi Śrīvatsa-gōtrada Dēvarasara makkaḷu Śivarātrea  
 Viṭhaṇṇagaḷu Mallanṇagaḷu oḷagāda-mahājanaṅgaḷige koṭa dharma-śāsana  
 kramav ent endare Muḷavāgila-rājyakke saluva Hode-nāḍa oḷage namma Muḷu-  
 vāya Nāchi-dēviyarige saluva Katariyahaliya śimē-oḷage Pālāra-haḷadali Ara-  
 ḷiya-aṇey embndu anādi-kāla toḍaḷi oḷadu nela-saritam āgi hālāgi yida sam-  
 mandha ā-aṇeyanu nimma kayya bahaḷa-dhanavanū yiki keṛeyāgi kaṭisi alli  
 Muḷuvāya-Nāchipurav emba grāmavanū kaṭuvadakke nimage śimeya māḍikoṭa  
 vivara Yalachiyakuṇṭe nimmoḷagāgi ā-Yalachiyakuṇṭeya mūḍaṇa-kōḍiya ara-  
 ḷiya-mara mēreyāgi holada barabina mēle dara huṇiseya saritadalu ā-marada mēle  
 adakke mūḍalu holada baribina mēlē mūḍaṇa-kaḍeya Hayanaḷaḷa-pariyantara  
 ā-halakke paḍuvalu darahuṇisege teṅkalu namage saluva śimey-asbṭanū nīvu  
 kaṭuva keṛeya keḷayinke śimeyanū māḍikoṭu nimma grāmaka holada śime  
 nimma Yalachiyakuṇṭeya mūḍaṇa-kōḍiya araliya-mara modalāgi baḍagaḷu bana-  
 huṇiseya mēle jōḷada-holada baribina huṇiseya mēle baḍagaṇa haraḷudindala  
 mēḍu pariyantara alinda paḍuvalu Nāgana aṇege paḍuvaṇa huṇase modal āgi  
 Hālāra-tore pariyantara namage saluva paḍuvaṇa-śimeyanū aḍaviyanū nīvu  
 kaḍidu holananū māḍikombadake śimeyanū māḍikoṭev āgi nīvu kaṭida keṛeya  
 kilēriyalu oḷageriyalu huṭidasṭu-gaddeyanū nāku-bhāgava māḍi yī-nāku-bhā-  
 gada oḷage ondu bhāgeyanū namma Muḷuvāya Nāchi-dēviyara bhaṇḍāra-  
 kaluvudu keṛege nimma kayinda bahaḷa-dhanavan iki kaṭidirāgi mikka mūḷu-  
 bhāga-gadde nāvu nimage śimeya māḍikoṭa holananū nimma mahājanaṅgaḷige  
 namma Muḷuvāya Nāchi-dēvi koṭa sarvamānyada agrahārav āgi koṭev āgi ā-  
 mūḷu-bhāga-gaddeyanū ā-holananū ā-Muḷuvāya-Nāchipurav emba nīvu kaṭida  
 grāmavanū yidake saluva asṭa-bhōga-tējas-svāmyavanū ā-chandrārka-sthāyiy  
 āgi sarvamānyada agrahārav āgi anubhavisūdu nimma kshētraṅgaḷu dānādhi-  
 krayaṅgaḷige saluvudu nimma keṛege ūna-mānav ādare nīvu mahājanaṅgaḷu  
 kaṭal uḷḷavaru yī-patra-śāsana mariyādeyali namma Muḷuvāya-Nāchiyara  
 munde śilā-śāsananū māḍikoṭev āgi nīvu yī-agrahārvanū sarvamānyav āgi

â-chandrârka-sthâiy âgi anubhavisî sukhadinî bâlûd endu namma strî-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumataidinda tamma sva-ruchiy-inda oḍambattu dhârâ-pûrvakavâgi koṭa dhârma-šâsana || (usual final verses) yint-appudakke â-sthânikara su-hastada oppagaḷu

9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm  
râzdâne zikre ikhfa wa jalî  
farkhe âada miburad sâhin sanash  
bûd ganje rôze Haq Haidar Vali—668

10

On the south wall of the Lakshmi-Nârâyana temple, near the Šaṅkara-tirtha.  
svasti śrî jayâbhyudaya-Šaka-varusha 1321 neya Pramâthi-saṁvatsarada Chayitra-šu 1 Â śrîman-mahâ-pradhâna Âšvalâyana-sûtrada Âtrêya-gôtrada Heggappa-gala maga Mallarasaru śrî-Lakshmi-Nârâyana-dêvara pratishṭhe dêvâlâya-šikharasaha â-chandrârka-sthâiy âgi maḍida dharmma-šâsana || (usual final verse)

11

On the wall of the ruined temple near the same tirtha.

ôm namaš Šivâya ||

para . . . . . san-nidhim san-nidhim yah  
. . . . . śrîman-mahâ-Šaṅkaraš šaṅkarô . . . . . ||  
. . . . . Šakâbda-bhâji Vibhavê saṁvatsarê Šrâvaṇê  
mâsê châsita-paksha-Manmatha-dinê vâre Brîgôš šôbhanê |  
prâtâpemmaḍi-Bukka-bhûpa . . . . . Kriyâšaktir ity  
âkhyâtasya gurôr Gurôr iva satâm Šakrô'bhyadhata kramât ||  
śrîmaty Âhabanîyakê janapadê Kummâyipally-âkhyâyâ  
khyâtam grâmam ašêsha-dâna-subhagê kâlê tadânîm šubhê |  
Vidyâšaṅkara-vigrahâya guravê vidyâdhika-vyaktayê  
prâtâpemmaḍi-Bukka-bhûpatir ašêshôpâdhi-muktam muḍâ ||

svasti śrî jayâbhyudaya-Šaka-varusha 1312 neya Šukla-saṁvatsarada Âshâḍhaba 8 Šu śrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-Harihara-mahârâyavarava kumâra śrîman-mahâ-maṇḍalêšvaram śrî-vîra . . . . . vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâšaṅkara-dêvarige koṭṭa dâna-patra-šâsanada kramav ent endare. . . . . Muḷuvâya-râjyada Âvani-nâḍa Kummâdêviahallîya-grâ-

ma vandanû Vidyâśaṅka . . . . . amṛita-paḍige â-ûra chatuś-sîme-olage uḷlanthâ  
 keṛe kuṅṭe bhâvi tôṭa-sahitavâgi a-û . . . nû Vidyâśaṅkarapura vâgi â-Vidyâśaṅ-  
 kara-dêvarige â-chandrârka-sthâiyi âgi dhârâ-pûrva . . . gi koṭṭeû â-ûralu yēn  
 uḷlanthâ dêvara amṛita-paḍige anubhavisûdu yî-mariyâdege . . . śâsana-tâmbra-  
 śâsanavanû baradu koṭṭeû â-Yimmaḍi-Bukkaṅṅa-Oḍeyara oppa || śrî-Harihara ||  
 (usual final verse)

## 12

On the east wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varuśa sâvi . . . . . Yimmaḍi-Bukkaṅṅa-Oḍeyaru  
 pṛithivî-râjyava mâḍuva . . . . .

## 15 a

At Mulbâgal, on a rock on the Mulbâgal hill.

(Grantha and Tamil characters.)

Śôbakiri . . . śammaṛcharattu-pPaṅguni-mâśaṅ . . . . . ti u . . . yar Mâdêvarkku i . .  
 . . . . . nâchchi . . . . . nena ivanukku pinb-irundēn âgil i . . pukka . . . . . ṅḍa .  
 . . raich-chan . . . . .

## 15 b

At the same place.

(Grantha and Tamil characters.)

. . . . . mâchchan-aṅkakkâra Ka . . ṅa . . raiyena Kûttâḍun-dêvar âna maṅḍali-  
 kaṅku vēlaikkâran nâ . . . ra . . . . . ppân taṅgaḷ ammaikku-ttânê maṅḍalan

## 16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vi . . yakonḍa-Śôḷa Âvaniya-nâṭṭu Nuḷambâdi-râyar magan Nuḷamba .  
 panukku Âdi . . . la . n magan Gaṅgaperumâlḷena . . . . . chechan i vaṅku . . . . .  
 nena ivan-taṅgaḷ . . . . . tâ . . ma . . . . .

## 17

At Mulbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

. . . . . ti-varśa . . ppâḍa . . . . . nâ . . . . . ḍa . . . . . ṭai . . . . . ttâr . . . . . vitta tanmam



18

Copy of a copper plate in possession of Munisâmi-dikshitar archaka  
of the Sômêśvara temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣhaṅgaḷu ? 1156 neya Jaya-nâma-  
sam | Âsvîja-śu 10 llu śrî-Prasanna-Sômêśvara-svâmiḡe jirṇṇôddhâra-dêvâlaya-  
prâkâra-śikhara-Manmatha-pushkaraṇi-aṅga-raṅga-vaibhavaṅgaḷu grâma-  
gaḷu bhikshâ-manṭapaṅgaḷu muntâda-sakala-dharmaṅgaḷu śrî-râjâdhirâja-ma-  
hârâyara âdanthâ Kañchî-vamšôddhâraakarâda śrî-Êkâambarêśvara-svâmiyavara  
prasâdakar âdanthâ mahârâya-Vîra-Râyara komâraru Yaḷavañji-Râyaru śrî-  
Prasanna-Sômêśvara-svâmiyavarige paḍitara-dîpârâdhane-nityôtsava-pakshôtsa-  
va-mâsôtsava-rathôtsava-varuṣhôttsava-nritya-vâdya-muntâda aṅga-raṅga-bhôga-  
bhâgya-vaibhavaṅgaḷu naḍebek endu pratishṭhâ-kâladallu dhârâ-dattavâḡi koṭṭa  
grâmaṅgaḷu Muḷuvâyi-châvaḍige salluva Yiṇḍlahalḷi-grâma 1 Gummakallu-grâ-  
ma 1 Mârâṇḍahalḷi-grâma 1 Koṇḍênahalḷi-grâma 1 Gaḍipalli-bâliya Nellikuṇṭe-  
grâma 1 Kugganahalḷi-grâma 1 Tirumalahalḷi-grâma 1 Pâlenahalḷi-grâma 1  
Tolaḍi-grâma 1 Mêlu-Tâyâlûru-grâma 1 Tyâkallu-sîmey-oḷage Kamppasamudra-  
grâma 1 kasabevoḷage Sômêśvara-kere 1 kere-keḷage gadde khaṇḍuga 10 hattu-  
khaṇḍuga kasabe-hola Muddanakunṭe bâliyallu hola 6 âru-khaṇḍuga saba dhârâ-  
dattavâḡi koṭṭu idhêve âda-kâraṇa idakke salluva yalle chatu-sîme-voḷagaṇa  
nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇa-âḡâmi-siddha-sâdhyaṅgaḷannu divya-  
bhôga-svâmyaṅgaḷannu sakala-dhânyâdâya — sakala-suvarṇâdâyavaunu śrî-Pra-  
sanna-Sômêśvara-svâmiyavara nimitta archakaru Yajuś-śâkhâdhyâyara âda Bô-  
dhâyana-sûtrar âda Bhârggava-gôtar âda Mandana-Kâlêśvarada Chandrasêkhara-  
dikshitaravarige mahârâya-Vîra-Râyara komâraru Yaḷavañji-Râyaru mâḍida  
dharma-śâsana

(usual final verse)

śrî-Râma-svâmi-vâkyam ||

mad-vamšajâḷ para-mahipati-vamšajâ vâ  
yad-vamša-jâḷ parama-dharma-rataika-chittâḷ |  
mad-dharmam êva paripâla...chitta-vṛittê  
tat-pâdukâ-dvayam aham sirasâ namâmi ||

(other final verses)

19

In Muḷbagal, on a south wall of the Sômêśvara temple of Sômêśvarapâlya.

śubham astu svasti śrî jayâdy-udaya-Śâlivâhana-śaka-varuṣha 1440 neya  
Bahudhânya-samvatsarada Vaiśâkha-śu 15 lu śrîman-mahârâjâdhirâja râja-para-  
mêśvara sri-vîra-pratâpa-śrî-vîra-Kriṣṇa-Râya-mahârâyaru pṛithuvî-râjyam gai-  
yuttam iralu Muḷuvâya-râjyakke saluva Yaḷavañji-nâḍ-oḷagaṇa Mandaragôṇṭe

yemba grāmavanû Salageya-dêvanu. . . . békendu Kṛishṇa-Râya-mahârâyarige binnaham mâḍalâgi â-binnahannû pâlisi â-Mandaragônṭeya-grāmavanû Sômê-dêvarige koṭevâgi karanîka Nâga. . . . ge nirûpavanû koḍalâgi Kṛishṇa-Râya-mahârâyara nirûpadinda. . . . . Muḷuvâya. . . . . kâlada annada naivêdyake koṭṭevu. . . . .

## 20

On the same wall.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varusha 1389 neya Sarvajitu-samvatsarada Mâgha-ba 14 lû śrīman-mahârâjâdhirâja râja-paramêśvara gaja-mṛigayâ-vihâra pûrva-dakshina-paśchima-samudrâdhipati śrī-vîra-pratâpa-Virûpâksha-Râya-mahârâyaru pṛithivî-râjyam gaiûtam yiralu Narasiṅga-Râja-Oḍeyarige dharmmavâgi Śivarâtrê-puṇya-kâladalû Muḷuvâya Hariyappagalû Muḷuvâya-patṭanada Baṇajiga-Daṇḍapana maga Yaleyâ-Saṅkapa-Settîge koṭṭa dharmma-śâsana nînû teṇuva siddhâyâ eraḍu baṇa yî-puṇyagala bembaliya vaḍḍi. . . . gavuḍa-sunka magga. . . taḷavârîke-kânîke-kaḍḍâyâ-bîdagolu hostu haḷadu eraḍu-ettina hêru mânia sahavâgi sarvamânyavâgi biṭṭevâgi nînu Muḷuvâya Sômeya-dêvarige dina-ondakke eraḍu-vîleyanû putra-pautra-parampareyâgi â-chandrârka-stâyi âgi naḍasutta bahudu endu koṭṭa dharmma-śâsana (usual imprecatory phrases) Hariyappana baraha ||

## 22

At Kappalamaḍuvu (same hobli), on a stone near the Basavaṇṇa temple.

śubham astu svasti śrī vijayâbhyudaya-Śalivâhana-śaka-varusha 1466 neya Krôdhi-samvatsarada Vaiśâkha-śu 14 lu śrīmatu râjâdhirâja râja-paramêśvara śrī-vîra-pratâpa śrī-Sadâśiya-Dêva-mahârâyâ pṛithivî-râjyam geyuttam iralu Muḷuvâgila santeya. . . . ya Tiruveṅgaḷanâtha-dêvara amṛita-paḍi-nayivêdyake Râma-Râja-ayyanavarû. . . . pa-Râjagaḷu. . . . (back) . . . . . ra nirûpadinda. . . . . suvarṇâdâyâ. . . . . vanu Tiruveṅgaḷanâtha-dêva[ra] amṛita-paḍi. . . . .

## 23

At Allâḷasamudra (same hobli), on a rock near the Taḷavâramânya wet land.

(Grantha and Tamil characters.)

śrīmanu Aruḷâḷa-nâdar Allâḷa-śamuttiramâ. . pa. . ta. . śukum. . kaiyil nâvi. . . . mâvôm. . . . nâlvaṅku. . . . šâ. . . . .

25

At Padmagatṭa (same hobli), on a stone below the Hanumanakere.

śrīmatu Muḷuvāgila Tuḷuva Gummaṇa-Nāyakara makkaḷu Krushṇama-Nāyakaru  
Pramādi-saṁvatsarada Āśvija-bahula 5 lu Bīri-jiyana maga Kariyaṇṇa-gauḍagu  
Beḷevayana maga Vēmaya-gauḍagu koṭṭa kaṭu-kodaḡiya mānyada kramav ent  
endare.....

26

At Tātakallu (same hobli), on a virakal in the Nettaru-biḍu.

svasti śrī jagat-tritayābhivandita-surāsurādhiśa-Paramēśvara-pratibhārikṛita-Mā-  
vali-Bāṇarasa prithuvī-rājya geye Pallava .... ikki Hondikalla tuḡu .....  
Niṅga-Rāyan aḷmi satta

28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mā ... ko.ḍaḷaḡiya perumāḷ svasti śrī.dhikēśa mahā-vīra tvat-bāṇa-  
vaḍabā-mukhē hastō hataḷ kathannashtē niśśēsham makarā..yaḷ venḡi adikan  
vi.ka...giyāna šau ... paśātta ..... ko .... nṛanavu māḍu .. tepa .....  
mmaruṅgum māḍu.....

29

At Kāvuttanahallī (same hobli), on a stone in front of the Sōmēśvara temple.

svasti śrī Harihara-Rāyara Šaka-varsha 1319 neya Īśvara-saṁvatsarada Māgha-  
su 3 Bhā Āvani-nāḍa Kāūtanahallīya Sōmē-dēvara pratishṭhē-kāladalu ā-hallige  
mūḍalu Māvinakuṅṭe adake baḍaḡaḷu Nāgagaṭṭa-voḷaḡāda Maḍalu Kachuvana-  
hallī-simē-pariyantara Māvinakuṅṭē-chatus-šimē saha adake teṅkalu.....  
Gōḍiyahallīya-simē-pariyantara..ā-chatus-šimeyanu Viṭhapa-Vode .....  
.....

30

On a stone at the same place.

śubham astu śrī vijayābhyudaya-Šālivāhana-śaka-varusha 1468 neya Parā-  
bhava-saṁvatsarada Māgha..... śrīman-mahārājādhirāja paramēśvara śrī-vīra-  
pratāpa śrī-Sadāśiva-Rāya-mahārāyaru pruthuvī-rājyaṁ geyiūttaṁ yiralū.....  
..varāda Ātrēya-gōtrada Āpastambha-sūtrada Yajuś-śākhādhyāyigaḷāda śrīman-

mahâ-maṇḡalêṣvara . . . . . râjagaḡa śrî . . . râjagaḡa . . . Timmappagaḡa . . . . .  
bhaṭṭaru piriya . . . . .

## 31

At the same village, on a virakal in Venkaṭappa's field.

svasti śrî Iṛiva-Noḡamba pṛithivi-râjyaṃ geyyutt ire Eradayûra ûr-aḡivinoḡe  
Bâra Mâdhavayya ânt iṛidu sattu svarggasthan âdam

## 32

On a stone at the same place.

svasti śrî Iṛiva-Noḡamba pṛithivi-râjyaṃ geyyutt ire Ballada tuṛu-goṇḡ ôḡe  
Kobbeyayy aridum Olipayyaṃ tuṛuvan ikki bidalli Olipa . . . . .  
dêvana mâ . . . yjana Chôḡa . . . . . tuṛuvan ikki . . .

## 34

At the same village, in the Karaga Inâm wet land.

(Grantha and Tamil characters.)

Dātu-varuṣattu Śittirai-mâdam nâlan-tiyadi śiṛi-vîra-Bukkana-udaiyarkku ţellâ-  
niṛa kâlattu Âvaniya-nâṭṭil Kāvuttarpalḡiyil Kāvuttar-ţeṭṭi Śâmiṇḡar Śa-  
vunḡappar Odu . . num Śavunḡapparum Śivadiyum maṛṛuḡa yûravarum Ega.  
ṭṭimâyâ . . yakanum Muḡavâyil nagarattâril Kâḡandai vâṇigan Śaypa . . ḡavi-kun-  
ṛam-udaiyârḡku ţandirayâtti-varaiy-âga ôlai-kuḡutta pariţâvadu Vachchagaṭṭa-  
ttil Lôkakumârannenadu . pari kattḡugaiyil ivv-êri kilôḡu kuḡaṅgai Âlattârḡil  
ten pâţirattal nâlu kaḡani panniru-kuḡaga kaḡaniyum ţandirâyitta-varai ţelu-  
ttakaḡavadâga ţâdanam kuḡuttôm idukku yiyâdoruttan âm-allav-enṛavan Geṅ-  
gai-kkaraiyil kural-paţuvai konṛa pâvattilê pôvargaḡ tan tâyḡku tânê miṇ . . n  
i . . kku ţânṛu Ponnamiṇḡar . . gâmiṇḡar ţadumapâ i . ku Śâdâţariyum Śivadi-  
taṭṭânnum ivai Śāvuttan . ḡuttu

## 35

At the same village, on a stone in Tamme-Gauḡa's field.

ţrîmat-Piṅgaḡa-saṃvatsarada Âţhâḡha-ţu 13 Sôma-varadalû Vîramarasaru Muḡu-  
vâgila râjyake saluva Kâuttanahaḡḡiya grâmadali Takkuru Vîrayyage bhaṭa-  
vṛittiyâgi koṭa hattu-koḡagada gadde

## 36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti śrî Virupaṇḡudaiyar aḡuḡira kâlattil Vittappadaiyar vi . . . . . ttill  
Kollaṇam Appaiya-nâyakan . . Kāvattanpalḡiyil . . . . .

37

At Sonnavâdi (same hobli), on a stone in front of Venkatappa's house.

šubham astu Sarvajitu-saṁvatsarada Vaiśākha-šu 5lu śrīmat-Hanumappa-  
Nāyakaru śrī-Kṛiṣṇa-Rāya-mahārāyarige dharmav āgabêk endu koṭa koḍagi-  
mānyada hola (usual imprecatory phrases)

38

At Âvani (Âvani hobli), on a pillar lying

below tamarind tree, near the main entrance of the Rāmēśvara temple.

(East face)

Śrī-vadhu Dhare Pōlchalchô- | râvanipaṅg agra-mahiṣi Bhuvanāmbike  
Vâg- |

dēviyara doreyar enisida | Dīvabbarasiyara doreg eḍdar peṇar oḷare ||  
atiśayamāge tamma pesaroḷ nere tat-pati-nāmadim yaśô- |  
rjijitam enip agraḥāram avināsi namasyame māḍi rājyadoḷ |  
sutan anukūlanāgi besakeyye guṇōnnatiy oppi nind Aru- |  
ndhati dore Dīvalabbarasiyar jḡagati-talak êm pavitrarô ||  
viditam lōkakke munnam Raghu-kula-dahanōgrēshuviṁ kāydu tiṇṇam  
kudigoṇḍ alḷ it Agastyam kuḍiyut uguḷdan im kattupattīḷdud int a- ||  
ppudu pempan tāḷdit end and aṇiyare lavanāmbhōdhuyam pōlisal vēḍ |  
iduv ettān ettal embant atibahaḷa-jalan Dīvalabbāsamudram ||  
paded āyāsakke pakk āgire gaḍa piridu-bhrāntiniṁ pō . . d ond-a- |  
bdadoḷ int entānum eydutt irad Amaranadi-kānteyam kāṇbar . . . . |  
. . .dēsar sayp id êm sambhavisito namag app alkaṇim Gaṅ(south face)ge  
teṅkaṅ |

idiram band iḷdud embant atibahaḷa-jalam Dīvalabbāsamudram ||  
Manu-charitam Mahēndra-nṛipanine parōkshadoḷ â-mahātmyanâ |  
janani Mahēndra-nāmade koḷam nija-nāmadoliṁ tatākam Ī- |  
šana bhavanam Mukunda-bhavanaṅgaḷan imbine māḍi dharmma-va- |  
rddhanade kaṇiya-nandanana rājyaman ikshisug āva-kālamum ||  
neṭṭane Kadamba-vaṁśam |  
puṭṭida mane Pallavēndran Iṇiva-Nolambam |  
puṭṭida magan ene mugilam |  
mutṭipudum pempu Dīvalabbarasiyara ||  
svasti śrīmad-anēka-divya-guṇa-saundaryālayâ sâ yatô  
bhūlōkāgrya-Kadamba-vaṁśa-tilakâ sadbhis sadâ vanditâ |  
śrīmad-Rāja-Manōja-bhūpa-mahishī Dīvāmbikâ viśrutâ  
pûtâ nūta-pativratâ stuta-guṇâ dēdipyamānājanī ||

(West face)

kṛitvâ dēvâyatanaṁ Mahēśvarârppaṇam ananta-pâpa-vinâśâ |  
ghaṇṭâ Divâmbikayâ Noḷamba-Nârâyaneśvarâya sudattâ ||

svasti samadhigata - pañcha - mahâ - śabda Pallavânvaya śrî-pṛithvî-vallabha  
Pallava-kula-tilakaṁ Pallavâbharāṇan âhava-durggan ahitara Javan amôgha-  
vâkyam Noḷamba-Nârâyana śrî-vîra-Mahêndram Noḷambâdhirâ(north face)jana  
parôkshadoḷ Divabbarasiyar pPôlalchôramaṅgaladoḷ Divabbâsamudravam  
kattisiiy alliye Vishṇu-grihamaṁ mâdisiy Âvanyadoḷ Noḷamba-Nârâyaneśvara-  
maṁ mâdisi yî-dēvargg Eḷanagaramaṁ sarbbâ-bâdhâ-parihâram âgi koṭṭar  
nelanum chandranum uḷḷinaṁ salgum î-dharmmava . . . . lîyadava kavile Bâṇa-  
raṣiiyan aḷida pañcha-mahâ-pâtaḱam || baredaṁ Nâmayyam ||

## 39

On the basement of the south wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha 1291 neya Saumya-saṁvatsarada Âshâdha-  
śu 1 Budhavâradandu śrîmatu Anantappanavara makkaḷu Avasarada-Aṅkappa-  
navarige Âvaniya Râmayi-dēvara Sôma-jîyan-ôlagâda sthânikaru koṭṭa śâsana-  
da kramav ent endade â-Âvaniya Râmayi-dēvara munde â-Aṅkappanavaru  
dharma-chhatrakâgi Âvaniya voḷage Râmayi-dēvarige saluva dēva-dânada Kalu-  
vaṅgereya keregalaḷu gadde-beddalumuntâda chatuś-simeya bhûmiyanu tat-kâlô-  
chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatuś-simeya voḷagâda nidhi-  
nikshêpa-jala-pâshâṇa . . . . .

## 40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṛru-eṅbattêḷu ſellâniṅṅa Raktâkshi-saṁ-  
vatsarattu-chChittirai-mâśa-mudal tiruv-Irâmîśuram-uḍaiya-nâyanârku yiv-  
vûril viyâpârigaḷil Maṅali-kiḷavanuḍaiya piḷḷai magan Aḷagarena Tiruppurak-  
kuḍaiyil vaichcha tiru-nundâviḷakku . . . kuḍutta . . . . .kaḍa  
vadu Mâhêśura-rakshai

## 41

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṛr-aimbattonṛ-âna Sarvvadhâri-śammatśa-  
rattu Nigarili-Śôḷa-maṅdalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmî-  
śuram-uḍaiyâr kôyil âdiy-arulugîṅṅa kûttarḱu Śayaṅḱoṇḱa-Śô . . . . .  
. . . . .Vâśiṭṭa-gôttirattu Mâdêva-baṭṭan marugan Muttippiḷḷaiyum Dêvappiḷḷai-  
yum Pârattuvâśi-gôttirattu-pPirân-baṭṭar pēran Mâra-dê . . . . .

42 (a)

At the same temple, to the north of Gañji-maṅṭapa.

(Grantha and Tamil characters.)

švasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-aṟupattu-onbadu idin mēṟ-chellā-  
ninga Pramādi-saṁvatsarattu Śittirai-mādam mudal pūrva-pakshattu Nāyaṟṟuk-  
kilamaiyun-Tiruvōṇamum perṟa nāl Nigarili-Šōḷa-maṅḍalattu Âvaniyattu uḍai-  
yār tiruv-Irāmīšvaram-uḍaiya-nāya(nāya)nārku Âvaniya-nāṭṭu nāṭṭu-nāyagañ-  
jeyvār Ponna-gāmiṇḍar Aṅka-gāmiṇḍan ulḷiṭṭavarōm udaka-pramāṇam-paṇṇik-  
kuḍutta parišāvadu in-nāṭṭukkuḷ ūr-vaḷi kūḍi-kkōyilukku-pPaḡaikanṟundēvar  
kuḷa . . m avv-ūṟk-aḍaitta dāna-māniya . nigarittu volḷiya . . ka . . paga . ṟi šūḷnta šū-  
.śaḍai iratṭaik . . dēva-maṅḍalattil Vaṇ . . . kkan Šadumban eḷuttu Kama . . pi  
taḍai Arašanpīlai eḷuttu . . kan . . . . . yar nāḍu-kilān Ula . . . . . ya . . . . . lā-  
rai kurāl kali . . tuvaipa . . til . . madiruvam . . vai . . ppaḷappaṇam Tippāṇḍai  
Nāchchiyār . rukku paḷikk-oru paṇam ivaiy-ulḷadu šeluttuvarāga šanṉtrādittya  
(ya)-varaiy-āga šellakkaḍavadāga udaka-pramāṇam kalliluñ-jembilum vetṭi-  
kkuḍuttōm nāṭṭavarōm ippaḍukku inda tanmattukku ilaṅganañ-jonna . . . . .  
gai-karaiyil kkurāl-ppašuvai-kkonṟa Pramavattiyār dōshat . . lē viḷuva . . Pon-  
na-gāmuṇḍar eḷuttu A . . gāmuṇḍar eḷuttu ivai Nā . . ṟaiyan eḷuttu ivai Ella . . . .  
eḷuttu ivai . . . . . eḷuttu ivai Māra . . . . . ṭṭavar eḷuttu . . . . . man eḷuttu ivai . . . .  
šan eḷuttu ivai Vallatti . . . . . kkom . . . . . eḷuttu tan tāyḱku tānē maṅḍa-  
lan ši-Māhēšvara-rakshai

42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ-šūḷnta puṇari aḡaḷ šūḷnta puviyil Ponnēmi aḷavum tannēmi  
naḍappa viḷaṅgu-Jayamaḡalai ilaṅ-gō-pparuvattu Šakkaragoṭṭattu vikkiramāt-  
toḷilāṟ pudumaṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāri ayinunai-  
kKondaḷavaraiyar . . . . . ṟiśai-ttēmaru-Kamalappū-maḡaḷ-podumaiyum  
Ponniyāḍaiyun-tanNilappāvaiyun - taniyaiyun-tavira - ppunidaṟṟiru-maṇi - maku-  
ṭam urimayiṟ-chūḍi-ttannaḍi-iraṇḍun-taḍamuḍiyāga-ttonnila-vēntar šūḍa . . . .  
nuvāṟu . . . . . tu tiru-nilal veṇṇilāt-tiḡaḷa oru tani-Mēruviṟ-puli viḷaiyāḍa  
vārkaḍaṟ-ṟivāntarattu pūpālar tiṟai viḍuta . ta kadañ-jori-kaḷiṟu muṟai niṟpa vi-  
laṅgiya Tennavan karuntalai ka . . kkiḍappa . . . . . yiṟ-kula . . ṟai . . . . . tuḍaṅgi  
. . . . . kkiḍappa veṅgaṇum paṭṭa veṅgaṟu viṭṭa tan mānamuñ-gūṟina vira-  
muñ-giḍappa ēṟina malaigaḷum mudugu neḷippa ilḷinta nadigaḷ šūḷanṟ-uḍaint-ōḍa  
viḷunta ka . . ka . . lai virittal amara-kkuḍa-tiśai ka . . nāga-ttānum tānaiyum  
paṇṇāl iṭṭa pala pala mugum bayant-edir-māṟiya Jayapperun-tiruvum paḷiy-  
ugantu kuḍutta puḡaḷin Šelviyum vānarar voṅkaṇa-maḍandaiyar-iṭṭamum miḷa-

rntu kuḍutta veṅgari-niraiyuñ-Gaṅga-maṇḍalamuñ-Jiṅganav-enum pāṇi iraṇ-  
 ḍum oru-miṣai-kkai . . . . . ṇḍiya pugaloḍu Pāṇḍi-maṇḍalañ-goḷa-ttiruvi-  
 ḷatt-aḍaittu veḷḷavaru parita. . ṅgam poru-kari-ttalaṅgalum pōla tantira-vāriyum  
 uḍaittāy vantu vaḍa-kadal ten-kadal paḍarvadu pōla-ttan peruñ-jēnaiyai ēvi-  
 pPañjavar aivarum poruda. . . . . ṇji. . . . . neḷitt-ōḍi ara. . . . . ttu nāṭṭu.  
 . .duttu marṛavar tammila.vanaśarar tiriyum. .porra. . . . . ṛri koṛṛa vibha-  
 vavāntamum-ettiṣai-toru niṛutti muttin śalāpamu.tTamiḷ-pPodiyanum marṛa  
 vanakari paḍumayyañ-Jaiyyamuñ-Ganniyuñ-gaikkoṇḍ-aruli . . . . . kâṭṭi  
 ku. .malai-nâṭṭ-ulla śāvêṛ-ellân-tani-viṣumb-êṛa mâverittṇakarū . . . . . ttalai varai-  
 kKuṅgalar kulaiya-kKottāru. . ṛam neṛi-toru nilaigaḷ iṭṭaruḷi. . .Kali.ga-maṇḍa-  
 lañ-gaiypa.ttu tirai-koḷ-âramum tiruppuyatt-alaṅgalum pōla vîramun-tiyâga-  
 mum vi. .ga-ppâr toḷa-chChivaniḍatt-Umaiyeṇa ta.na-śikāmaṇi Puvamulud-  
 uḍaiyâl iruppa avanuḍan Gaṅgai viṛṛiruntēna maṅgaiyar tiladam êḷiṣai-  
 vallavi Êḷ-ulagam-u.ḍaiyâl vâḷi valatt-iruppa ûḷiyûḷi Puvana-mulud-uḍaiyâludan  
 .vîra-simhâsanattu viṛṛirunt-aruliya Kov-Irâjakêṣari-panmar âna śakkiravatti-  
 gaḷ śrî Kulôttuṅga-Śōla-Dêvaṛku yaṇḍu 2.âvadu Nigarili-Śōla-maṇḍalattu Iḷa  
 . gar-nâṭṭu Âliyattu Kâṣyapa-gôttirattu Anṇaman Âtti. .la.n âna Iḷanagar-  
 nâṭṭu nâṭṭu-kkâmuṇḍan Śōla-mâttâṇḍa-Bramma-mârâyar Âviniya-nâṭṭu Âvini-  
 yattu tiruv-Irâmîṣvaram-uḍaiya-Mahâdêvaṛku tiru-nuntâvilakku onṛukku-ch-  
 châvâ mûvâ-ppêrâḍ-âga viṭṭa paṣu irubattunâlu ip-paṣu irubattunâlum stâ-  
 nam kâṇi.ḍaiya Śiva-Brâhmaṇan Vasishṭha-gôttirattu Śivakkoḷunta-baṭṭanam  
 Pûmidêva-baṭṭanam Pâratuvâṣi Iruga-baṭṭa.immûvôm ivv-irubattunâlu paṣu-  
 vum kaikkonḍu tiru-nantâvilakku onṛum śantirâditta-vaṛa śeluttakkaḍavôm  
 âga kaikkonḍôm im-mûvôm pan-Mâhêṣvara-rakshai

## 42 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrî pugal-śûḷṅta puṇari agaḷ śûḷṅta puviyil Ponnēmiy-aḷavum tannēmi  
 naḍappa viḷaṅgu Śaya-magaḷai iḷaṅ-gô-pparuvattu Śakkaragoṭṭattu vikkirama-  
 ttoḷilâl pudumaṇam-puṇantu maduvaraiy-iṭṭam Vayiragarattu vâri ayinunai-  
 kKontaḷavaraiyar tantaḷam iriya vâl urai-kaḷittu-ttôḷ-vali-kâṭṭi paḍum pari  
 naḍâtti ttiyai nitti vaḍa-tiṣai vâgai-śûḍi-ttenṛiṣai-ttēmaru Kamalappû-magaḷ  
 podumaiyum Poniyâdaiyum tan Nilappâvaiyum tanimaiyun-tavira punidarṛiru-  
 maṇi-makuṭam urimaiyir-chûḍi. . . . . toruñ-jella veṅ-kuḍaiy-  
 iru-nila-viḷâgamum veṅaṇum tanadu tiru-niḷal veṅṇilâ-ttigala oru-tani-Mêruviṛ-  
 puli viḷaiyâḍa vâṛ-kaḍaṛ-ṛivântarattu pûpâlar tirai viḍun-tantata kadañ-jori-  
 kaḷiru muṛai niṛppa viraṅgiya Tennavan karun-talai parunt-alaṭṭiḍa. . . piṛ-  
 kula-ppirai pōla niṛ-piḷaiy-enum śoll-edir kôḍiṛralladâ tan kai vill-edir kôḍâ  
 Vikkalan kallagara-Naṅgili tuḍaṅgi Maṇalûkkaḍu vênda Tuṅgapâttiraiy-a..





mum.....nilam....kaṇḍagamum.....ttu.....tonṇū....ṇḍaga-  
mum nikki ninra nilam a....kaikōṇḍa tirunāḷu.....kāni.....  
vi..ttil viḷuvār ippaḍikku idu pan-Māhēśvara-rakshai

## 42 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅḍa-Śōḷa Ilavaṅḷi-rāyarena nālu-nāṭṭil niyāyattārkuṅ-  
jantānam-illā uḍaimai koḷḷa-kkaḍavōm.....

## 42 (f)

At the same place.

(Grantha and Tamil characters.)

.....la mudugum bayand-edir-māri Jaya-pperun-(ti)tiruvum paḷi-  
yugantu ku....pugaḷuṅ-jelviyum vāna.....maḍantaiyar paṭṭamum  
maḷādu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuṅ-Jiṅḷaḷav-ennum pāṇiy-  
iraṇḍum oviśai-kkaikōṇḍ-īṇḍiya pugaloḍu Pāṇḍi-maṇḍalaṅ-gōḷḷa-ttiruvilatt-  
adaattu vellavaru-pari-taraṅgam poru-karittalaṅgalum pōla-ttantira-vāriyum  
uḍaittāy vantu vaḍa-kadal ten-kaḍa.....yai ēvi Paṅḷa-Pāṇḍavvarum  
poruda pōr-kaḷat-aṅḷi nenitt-ōḍi araṇe..pugara-parattu nāṭṭaḍi-ppaḍuttu maṅ-  
ṇavar tamalam vana-śārar tiriyum porra veṅ-juram-ēṇṇi korra vibhava-vān-tam-  
bam tisaitoṇṇum nirutti muttin śapamum mu-tTamiḷ-pPodiyanu matta-vana-  
kari paḍumayya-chChaiyamuṅ-Ganniyuṅ-gaikōṇḍaruḷi ten-nāṭṭ-alai.....  
.....ṇ-ellān-tani-viśumb-ēṇṇa māveṇṇiya tiṇa-karunilai-ttalaivarai-kKuṅ-  
galar kulaiya-kKōṭṭār-uṭṭpaḍa neṇṇitoṇṇum nilaiḷaḷ iṭṭaruḷi varu-punal-Ka-  
liṅga-maṇḍalaṅ-gaiyppaḍuttu-ttirāl-koḷ-āramun-tiru-ppuyatt-alaṅgalum pōla  
vīramun-tiyāgamum viḷaṅga-ppār-toḷa-chChivan-iḍatt-Umaiyeṇa-tTiraśintā-  
maṇi Puvana-muḷud-uḍaiyāḷ iruppa avanuḍan kai.....śai-vallabi  
Ēḷ-ulagam-uḍaiyāḷ vāḷi valatt-inid-iruppa ūḷiyum Puvana-muḷud-uḍaiyāḷuḍan  
mā..vīra-simhāsanattu viṇṇiruntaruḷiya Kov-Irājakēśaripanmar āna śakkira-  
vattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍn 27 āvadu Śōḷa-maṇḍalattu ten-  
kaṇa Nittavinōda-vaḷa-nāṭṭu Kamu..kūṇṇattu Nariyanūr Nariyanū..ḍaiyān Śū-  
riyan Śakkarapāṇiy-āna Vikkarama-Śōḷa-mūvēnta-veḷān Nigarili-Śō.....  
Rāmiśvaram-uḍaiya Mahādēvaṅku tiru-nuntāvilakku onṇukku śāvā mūvā-p-  
pērāḍ-āga viṭṭa paśu irubattunālum i-dēvar kōyilil Śūryya-dēvaṅku santi-  
vilakku mūṇṇukku..viri Piḍāriyarkku santi-viḷakk-onṇukkum Tukkaiyārkkku  
santi-viḷakk-onṇum āga santi-viḷakku aṅḷukkuṅ-jāvā mūvā-ppērāḍ-āga viṭṭa paśu  
aṅḷu vyāpāri Āṇṇumu.n Śīrālandēvan tiruv-Irāmīśvaram-uḍaiya.....ṇ-  
kkum śāvā mūvā-ppērāḍ-āga viṭṭa paśu irubattunālu iv-viḷakk-ēḷukku-k-

kuttuviḷakku uṭkaru utpaḍa Âyiravanâl nirai éḷu palam iv-viḷakkugaḷukku aiyimûnṟu ik-kôyil kâṇiy-uḍaiya Šiva-pPirâmaṇan Vasishṭhan Šivakoḷunta-baṭṭanum Vasishṭhan Pûmidêva-baṭṭanum Pâradvâši Šami-baṭṭanum im-mûvômum ip-pašu kaikkonḍu ſantirâditta-varai . . . ttuvôm idu pan-Mâhêšvara-rakshai

42 (g)

At the same place.

(Grantha and Tamil characters.)

.....maganâr Iḷaiya-Vâšudêvar prithivi-râjyattil Nigarili-Šôḷa-maṇḍalattu Âvaniyattu-ttirumaḍai-viḷâgattu-ttiruv-Irâmîšuram-uḍaiyâr kôyilil pañchângattil-eḷuttu-veṭṭinapaḍi Âvaniya-nâṭṭil ſantânânam illâda uḍaimai . . . . . ſantânânam-illâ uḍaimai tanmam âga ſentrâditta-va . . . . . kkaḍavôm . . itanmam . . . . . perumâl Iḷavañjiya-râyar . . . . .

42 (h)

At the same place.

(Grantha and Tamil characters.)

.....rum . . . . . űgal it-têvarku vênḍum nivandaṅgaḷukku iraiyiliy-âga variyilittamayâl ivv-ûrgalâl puravu-vaṟi-tiṇaikattu . k . . . . . ſeka . . . Viḷuparaiyan . eḷuda antarâyakatâ . . muppatt-êlaraiyinâl nellu nûṟru-mukkalanê-kuruṇi-nânâli Âvaniyant-u . . rigattu nilam Râjendra-kulî-viḷagam kulî irupadi . ṇbadin eṇbadinâl vêli pattê-mukkâninâl vêli onṟukku Arumôḷi-dê marakkâl nellu nârṇpadin-kalam âga nellu nânûṟroru-kalanêy-irutûṇi-kkuruṇi âga nellu âga nellu âyirattu . . . . . pattunâr-kalanê-aiṅ-guruṇi iru-nâḷikku nibantam-šeydapaḍi malaimêl tiruv-Irâmîšvaram-uḍaiya Mahâdêvarkku santi onṟukku-ttiruv-amudariši nânâḷiy-âga santi mûnṟukku-ttiruv-amudariši kuruṇi-nânâḷikku nâl munnûṟṟ-aṟubadinukku-ttiruv-amudariši nârṇpattaiṅ-gala-ttinâl iranḍ-aiñjukku nellu nûṟṟ-orupatt-irukalanê-tûṇi-ppadakku santi onṟukku kariy-amudu iranḍâga santi mûnṟukku kariyamudu aṟukku nâl onṟukku nellu iru-nâḷiy-âga nâl munnûṟṟ-aṟubadinukku nellu eḷukalanê-tûṇi-ppadakku santi onṟukku neyyamudu iru-ševîḍâga santi mûnṟukku neyyamudu âḷâkkê-iru-ševîḍâga nâl munnûṟṟ-aṟubadinukku neyyamudu aimbattunânâḷikku neyyamudu nâḷikku nellu-ppadakk-âga nellu mukkala . santi onṟukku-ttayiramudu uriyâga santi mûnṟukku-ttayiramudu nâḷi-uriy-âga nâl munnûṟṟ-aṟubadinukku-ttayiramudu aiṅ-galanê-aiṅ-guruṇi-nânâḷiyinâl tayiramudu nâḷikku nellu nâḷiyâga nellu aiṅ-galanê-aiṅ-guruṇi-nânâḷi santi onṟukku aḍaikkâyamudu iranḍâga santi mûnṟukku aḍaikkâyamudu aṟu âga nâl munnûṟṟ-aṟubadinukku aḍaikkâyamudu iranḍ-âyiratt-orunûṟṟ-aṟubadukku aḍaikkâyamudukku nellu nâḷiyâga nellu iru-kalanê-mukkurûṇi santi onṟukku ilaiyamudu nâlâga santi mûnṟukku

ilaiyamudu panniraṇḍāga nāl munnūrṟ-arubadinukku ilaiyamudu nālāyirattu-munnūrṟ-eṇbattaiṅjukku ilaiyamudu irubadukku nellu nālīyāga nellu irukalanē-mukkuṟuṇi . . nāli santi onṟukku-ttiru-vilakku iraṇḍāga santi mūṇṟukku-ttiru-vilakku āṟāga-ttiru-vilakku onṟukku eṇṇai oru ũevidāga nāl munnūrṟ-arubadinukku eṇṇai ambattunānālīkku eṇṇai nālīkku nellu-ppadakkāga nel onbadin-kalam āga it-tēvarkku ōr-āṭṭaikku nellu nūrṟu-nārpattoru-kalanēy-iruttūṇi-mukkuṟuṇi-nānāli . . . . . malai . . ttiruv-Irāṇiṣvaram-uḍaiya Mahādēvar-ku nāl onṟukku-ttiruv-amudariṣi mukkuṟuṇiyum artta-yāmattukku tiruv-amudariṣi iru-nālīyūm āga nāl munnūrṟ-arubadinukku-ttiruv-amudariṣi tonṇūrṟēḷu-kalanē-tūṇi-ppadakkīnāl iraṇḍ-aiṅjukku nellu irunūrṟu-nārpattu-mukka-lanē-iru-tūṇi-kkuṟuṇi nāl-onṟukku kariyamudu padināṟukku nellu nānālīy-āga nāl munnūrṟ-arubadinukku nellu-ppadinaiṅ-galam nāl onṟukku neyyamudu ulakk-ālākkē-oru-ũevidāga nāl munnūrṟ-arubadinukku neyyamudu nūrṟu-nārpattu-nānālīkku neyyamudu nālīkku nellu-ppadakkāga nellu irubattunāp-kalam nāl onṟukku-ttayira(ya)mudu nānālīyāga nāl munnūrṟ-arubadinukku-ttayiramudu padinaiṅ-gala . . . . . nārāga nāl munnūrṟ-arubadinukku aḍai-kkāyamudu aiyyāyiratt-eḷunūrṟ-arubadinukku nellu nālīkku aḍaikkāyamudu pattāga nellu aṟu-kalam nāl onṟukku ilaiyamudu muppattiraṇḍāga nāl munnūrṟ-arubadinukku ilaiyamudu padinōrāyiratt-aiṅnūrṟ-irubadu ilaiyamudu irubadukku nellu nālīyāga nellu aṟu-kalam nāl onṟukku santi-vilakku muppadam arttayāma-vilakku aṅjum āga vilakku muppattaiṅjukku vilakk-eṇṇai muḷākkē-ālākkāga nāl munnūrṟ-arubadinukku eṇṇai munnūrṟ-orupatt-aiṅnālīkku . . . . . kku nāl-onṟukku-ppiḍivilakku āru . . kku-ppiḍivilakku iraṇḍum āga-ppiḍivilakku eṭṭukku eṇṇai uriyāga nāl munnūrṟ-arubadinukku eṇṇai nūrṟ-eṇbadinālīkku nellu muppadin-kalam ũattu-ppari . . ṭṭam iraṇḍukku kāṣu iraṇḍun-tirumēṟkapa-ppuḍavai onṟukkun-tiru . ni .-ppuḍavai onṟukkuṅ-gāṣu onṟum āga kāṣu mūṇṟukku nellu aiṅ-galanē-mukkuṟuṇi āga it-tēvarkku ōr-āṭṭaikku nellu munnūrṟ-ttonṇūrṟēḷu-kalanē-tūṇi mattiyānattukku-chchattī-chchōru onṟukku ariṣi nālīyāga nā . . . . . kalanē-tūṇi-ppada-kkum ũrī . . li eḷuntaruḷum Aṟkaliṅga-dēvaṟku nāl onṟukku ariṣi ulakkāga nāl munnūrṟ-arubadinukku ariṣi iru-tūṇi-mukkuṟuṇi-irunālīyināl nellu iru-kalanē-tūṇi-oru-nāli ũrī-Bali eḷuntaruḷum ũantiraũēkara-dēvaṟku santi onṟukku tiruv-amudariṣi iru-nālīkkum neyyamudukkum taiyirkkum kaṟikkum aḍaikkā-yamudukkum santi-vilakku iraṇḍukkum āga inta dēvaṟku ōr-āṭṭaikku nellu irubatt . ru-kalanē-eḷu-kkuṟuṇi nānāli tiruvilā-eḷundaruḷum Umā-sahita-Irājan-tira . . . . . nānālīyūm santi onṟukku neyyamudu iru-ũovidukku tayiramudu urikkum santi onṟukku kariyamudu iraṇḍukkum aḍai . . irāḍu-kkum veṟṟilai nālum santi-vilakku iraṇḍum āga i-dēvaṟku ōr-āṭṭaikku nellu nālpatteṅ-kalanē-iru-tūṇi-kkuṟuṇi Gaṇapatiyāṟku santi onṟukku tiruv-amud-ariṣi iru-nālīyāga nāl onṟukku ariṣi aṟu-nāli nekkum tarkkum kaṟikkum aḍai-

kkây amudukkum santi-vilakku onrukku âga it-têvaku ôr-âttai-nâiikku nel  
 elubattunâr-kalanê-tûni-ppadakk-oru-nâli . . . . . u tayirukkum  
 karikkum ađaikkâyamudukkum santi-vilakkum âga it-têvarku ôr-âttaiikku nel  
 nûr-rubattu-mukkalanê-mukkuruni . Karumânikka-dêvarku santi onrukku  
 ariši nâ . . . . . nârpatten-kalanê-iru-tûni-kkuruni

**42 (i)**

At the same place.

(Grantha and Tamil characters.)

. . . . . tiruppađimârrukku i-kkollai nila . . . mbaḷḷikku-ppôm vaḷḷikku  
 tekkil tângal êri-kkaṭṭi tûmbum iđuvittu-kkolḷavum ivv-êri-kîḷ kâđi vilai-nila  
 . . . ta . . . ŝeydukolla ivv-ûr a . . . ŝu-kkôlâl koṇḍa kuḷi mûvâyiram i-kkuḷi  
 mûvâyirattukkum ivv-êri-kîḷ ivar pakkal . tu . . . ta . . . ṭṭapađi kuđi . . kâl  
 niṟai pon iru-kalañju pon iru-kalañjum ivar-pakkal ara-kkoṇḍu . . ñja . tti  
 ivv-êriyum ivv-êri-kîḷ nilan kuḷi mûvâyiramum nâr-pâl ellaiyum ŝilâ-lôkai-paṇṇi-  
 kkoṇḍu Vibhi . . ñiŝvaram-uđaiya Mahâdêvarkku tiruv-amudu tiru-ppađimâr-  
 rukku ŝandirâditta-vara ŝelvadâga ivar-pakkal pon

**42 (j)**

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

. . . . . gaḷôm ŝôla-maṇḍalattu . . . . . ḍaya Mahâdêvarku tiru  
 . . . . .

**44 (a)**

At the same temple, on the basement.

(Grantha and Tamil characters)

svasti ŝrî sârvabhuvana-chakravatti Pôŝala ŝrî-vîra-Irâmanâ-Dêvarkku yâṇḍu  
 34 âvadu Sarvadhâri-samvatsarattu Tai-mâda(mu)-mudal Âvamiyattil irukkum  
 viyâpâri Tiruñalaṅgilavar Valliyâlâvarena uđaiyar Aṇṇiŝvaram-uđaiya-nâya-  
 nârku ivar dêvadânam amudakkađaitta mēl . nâm ippôdu iṭṭa pon 5 i-ppon  
 aiñjukkum in-nâyanârku uchchi-chchandikku nâl onrukku nâli ariši amurdu-  
 ŝeyivikkakavôm chantirâditta-varai ŝellakkađavadu it-tamatai iṟakkinân  
 Geṅgai-kk . . ŝuvai koṇṇân pâvam-kovân

**44 (b)**

At the same place.

(Grantha and Tamil characters.)

svasti ŝrî ŝakarai-yâṇḍu âyirattu-orunûr-urupattonru ŝenru yiraṇḍâvad-  
 âna Saumiya-ŝanuvârcharattu Kanni-nâyarru êḷân-tiyadiyum apara-paksha-

ttu Saptamiyum Rôhaniyum Nâyaru-kkiḷamaiyu . . . . śrī-Kulôttuṅga-Śôla-Dêvarcku yāṇḍu panniraṇḍâvadu śrī-Vallâḷa-Dêvan pritivi-râchchiyañ-jeyyânirka Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu . . . . . śvaram-uḍaiya . . . varku Śirimalaiyâḷan Śâttaṅgaṇḍan Âvaniya-nâṭṭu . . . râlâvâr-âna . . . . yakkoṇḍa-Śôla . . .

## 45

At the Bharatêśvara temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âirattu-oru-nûrreḷu ũellâniṅṅa Višvâvasu-sammaṅsarrattu Aippaši-mâsattu Paurṅṅamiyum Brahaspati-vâramum peṅṅa Ašvatinakshattirattu nâl svasti śrīmanu-mahâ-maṇḍalêchcharan Taḷaikkâḍu Gaṅgavâḍi Nuḷambavâḍi Vanavaši Pânuṅgal Uchchaṅgi koṇḍa pušabala-Vîra-Gaṅga asahâya-šûra Śanivâra-siddhi Giridurka-malla šaladaṅka-Râma nissaṅka-pratâpa Poyšala vîra-Vallâḷa-Dêvar pridhivi-râjyam-panṅi arulâniṅka-pPoyšalavîra-Vallâḷa-Dêvar pradânan Jeyaṅgoṇḍa-Śôla-maṇḍalattu-pPuliyûr-koṭṭattu-pPuliyûr-kiḷava Nâyaka-ttêvan âna śrīmanu-mahâ-pradâna sarva-adikâri samasta-chetrapati vâvûttara niyôgâdipati mahâ-pasâyattan śrīkaraṇattu Vallâḷa-daṇḍanâyakkanuḍaiya(n) daṇḍanâyakkichchi Pemmiyakkanena Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmîšvaram-uḍaiya-nâyânârckku tiru-nandâviḷakku onṅukku nân ik-kôyilil kâṅiyuḍaiya Śiva-Brâmmaṅan Bhâradvâja-gôttirattu Śaivâchâriyan Malaiyâlâvân-bhaṭṭan vašamum Vašiṭṭa-gôttirattu Śaivâchâriyan Mahâdêva-bhaṭṭan vašamum kuḍutta . . pon onṅukku pâga-vatṭi polivadâga polišaiyâl ulludu koṇḍu šandirâḍita-varai iv-viḷakk-onṅum śrī-Mâhêšvara-rakshai Purṅidaṅ-goṇḍâr âna Nuḷambâdarâya-rakshai Vaḷaṅjiya-rakshai

## 46

At the same place.

(Grantha and Tamil characters.)

svasti śrī nâyanâr tiruv-Irâmîšvaram-uḍaiyârcku Kellaḷa . . . . . nâ . . . . . sarattu vaichcha šandi-viḷakkn onṅukku kuḍutta . . . . . n Śaivâchâriyan Pârattuvâja-gôttira . . . . . ṭṭan vašamum Vašiṭṭa-gôttirattu Śaivâchâriyan Mâdêva-baṭṭan vašamum kuḍutta pon oru . . ttê

## 47

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḅaḷ ũûlnta puṅariy-agaḷ ũûlnta puviyil Ponnêmiy-aḷavun-tannêmi nadappa viḷaṅgu-Šaya-magaḷaiy-ilâṅ-gô - pparuvattu vikkirama - ttolilâr-pudu

maṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāriayiranunai-kKontaḷavara-  
 śar tantaḷam-iriya vāḷ urai-kalittu-ttōḷ- vali-kāṭṭi-ppôṛpari-nadātti-kkirttiyai  
 niṛutti vaḍa-tiśai vāgai-śūḍi-ttenriśai-ttēn-maru-Kamalappū- magat-pōdumai-  
 yum Ponniyāḍai nan-Nilappāvaiyum tanimaiyūn-tavira-ppunidaṛṛirumaṇi-  
 makuṭa-muṛaimaiyir-chūḍi-ttannaḍiy-iraṇḍun-taḍamuḍiyāga-ttonnila-vēntar  
 śūḍa munnai Manuv-āru peruga-kKaliy-āru vaṛuppa-chcheṅḡōḷ tiśaitoruñ-jella  
 veṇ-kuḍaiy-iru-nila-viḷāgam eṅaṇun-tanadu tiru-niḷal veṇṇilā-ttigala oru-  
 tan-Mēruviṛ-puli vilaiyāḍa vārkaḍar-rivāntarattu-ppūvar tirai-vidu tanta ka-  
 dañ-jori-kaliṛu muṛai niṛpa vilāṅgiya Tennavan karun-talai parunt-alaittiḍa-  
 ttan ponnagarapurattidai-kkiḍappa in-nāḷ pirkula-ppirai . . . niṛpilaiy-  
 ennuñ-joll-edr-kōḍiṛr-alladu tan kai vill edir-kōḍā Vikkalan kall-agara Nañ-  
 gili tudāṅgi Maṇalūr naḍuvēnda Tuṅgapattiraiy-aḷavum veṅgaṇum paṭṭa veṅ-ga-  
 liṛum viṭṭa tan mānamuñ-gūṛina vīramuñ-giḍappa ēṛina malaigaḷu mudugu  
 neḷippa iḷinta nadigaḷuñ-juḷanṛ-udant-ōḍi viḷunta kadalun-talai-virittal-amara-  
 kkuḍa-tiśai-ttan-nāḷ-ugantu tānun-tānaiyum pan-nāḷ-iṭṭa pala-pala mudugum  
 bayatt-edr-māṇiya Śaya-pperun-tiruvum paḷiy-ugantu kuḍutta pugalaṅ-Jelvi-  
 yum vāḷā viṭṭa maḍantayar-iṭṭamu miḷādu kuḍu.ta veṅ-garū-niraiyūn-Gaṅga-  
 maṇḍalamuñ-Jiṅgaṇav-ennum pāṇiy-iraṇḍum oru viśai-kkaiykkōṇḍ-āramun-  
 tiru-ppuyatt-alaṅgalum pōla vīramun-tiyāgamum viḷāṅga-ppārmiśai mēvalar  
 vaṇaṅga viṛṛirunt(arunt)-aruḷiya Kōv-Irājakēśari-varmarāna uḍaiyār śrī-Kulōt-  
 tuṅga-Śōḷa-Dēvarku yāṇḍu 10 āvadu Nigarili-Śōḷa-maṇḍalattu Âvaniya-nāṭṭu  
 Âvaniy-attu-ttiruv-Irāmīśvaram-uḍaiya Mahādēvarkku Śōḷa-maṇḍalattu-kKalli-  
 yāṇa-purañ-goṇḍa Śōḷa-vaḷa-nāṭṭu-pPāmbuṇi-kkūṛrattu Niḍūr Niḍūr-kiḷavan  
 Ariñji-śadaiyanāna Śembiyan Tenkirai-nāṭṭu mūvēnta-vēḷān i-dēvarkku-ttiru-  
 nantā-viḷakku onṛukku śāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 ip-paśu irubattu-  
 nālum pati-pāda-mūla-ppaṭṭ-uḍai-ppaṅchāchārya-dēvakanmigaḷ vaśam viṭṭana  
 idu pan-Māhēśvara-rakshai yāṇḍu 10 i-dēvarkku ivv-ūr Virāṇukkar tiru-  
 nantāvilakku onrukku-chohāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 irubattunāluñ-  
 jandrādittavaṛa śelvadāga | idu pan-Māhēśvara-rakshai || aṛam-aṛavaṛku aṛam  
 alladu tuṇaiy-illai

48

At the same place.

(Grantha and Tamil characters)

svasti śrī sārvaḅhuvana-chchakkaravattigaḷ śrī-Poyśāḷa-vīra-Rāmanā-Dēvarku  
 iyāṇḍu 34 āvadu Sarvadhāri-saṁvatsarattu Tai-māsam mudal Âvaniyattil  
 irukkum viyāpāri Tiruñalaṅgiḷavan Villi-āḷvāre Kaṛkuṭṭai Veḷḷiri-kkuṭṭaikku  
 nān . . . . . iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai . . . . .

## 49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-kuvaḍ-anaīya-ttan-tōlum vāḷun-tuṇaiyana Ka-  
 lāvaśanai kaḍantu Vayirāgarattu-kkuṅjiraḷam pala-vāri aṅjali Śakkara-gotta-  
 ttu-tTārāvaraśanai-ttikku nigala-ttirai-koṇḍaruḷi arukkan-uyaittaraiśai iru-  
 kkuṅ-gamalam-anaīya Nīla-magaḷ-tannai munnīr kuḷippav-annāl tiru-Māl-ādi-  
 kēḷal āgi eḍuttad-iyāduṅ-jaliyāvagaiy-inid-eduttu-ttan-kuḍai-niḷaḷ-kīḷ inb-uṇ-  
 irutti-ttigiriyum puḷiyun-tiśai-toṇu naḍātti-ppugaḷun-tarumamum pu..toṇu  
 niṇṇitti vīramun-tiyāgamu-mānamum karuṇaiyum urimai-chchurram āga-ppi..  
 yāttalai nigala jayamun-tānum viṇṇiruntu kulamaṇi-makuṭa muṇaimaiyiṇ-chū-  
 ḍi-ttan kaḷal tarādivar śūḍa-chcheṅgōl Nāvalam-puvi śēr naḍāttiya Kōv-Irā-  
 jakēśari-vanmar āna uḍaiyār śrī-Rajētra-Śōḷa-Dēvaṇku yāṇḍu mūnṇāvadu  
 śrī-Rajētra-Śōḷa-Dēvar tiruvaruḷi..dēśam ellān-tiru-mēḷi kūdi vantu nirnta  
 Śōḷa-maṇḍalam eḷubatt-eṭṭu nāḍum Jayaṅḍa-Śōḷa-maṇḍalam nāṇṇatt-ēṇṇā-  
 yiram pūmiyum perumbaḍai valaṅgai mahā-sē..... tarkku nirnta śrī-Rajēn-  
 tra-Śōḷa-ppadinen-pumi-pperiya vishaiyāṅ-gaṇḍamadam Śōḷakala tiru-kkulan-  
 tōṇṇirru mudal paṣuvukkum erumaikkum iraiy-illai ip-padinen-pūmiyil illāḍav-  
 irai kaṭṭattu...ṇku adikārigaḷ..giya Śōḷa-mūvēnta-vē(ṇta)ḷār paṣuvukkum eru-  
 maikkum illāḍav-irai kāṇi ivv-irai iṇṇukkavēṇḍāvenṇum kāḍu puṇṇaiy viḷainta  
 niḷaṅgaḷuku aiṅṇil-onṇu mēl-vāram iḍuvadāgavum ēri-kīḷ nel viḷainta nilattu-  
 kku mūnṇil-onṇu...ṇu mēl-vāram iḍuvadāgavum vēḍar kummari viḷainta nilam  
 āyiratt-aiṅṇūṇu kuḷikk-oru puḍavai koḷvadāgavum ūr-kkīḷ iru..ku māgach-  
 chaṇam vaṇṇār.....nall-erudu naṇ-paṣu uḷḷiṭṭa anta.....ku.rāl iraṇḍu kāś-  
 iḍuvadāgavum śiṇu-śuṅgattukku Āśuvi-makkaḷ āśuvam-uṇṇum pērāl oru kāś-  
 iḍuvadāgavum.ṇaiyāvittāl oru kāś-iṇṇippadāgavum....ṇru.....ttukku ūr  
 mudali..aḍiyāl viḍum iru-peṇḍir viḍ-onṇum uḷamai-śaivadāgavum uvātti-viḍum  
 tiru-kkōyil-uḍaiyāṅ viḍum taḷaṇar-viḍum śiṇu-śuṅgattukku iṇṇutta viḍu tavira  
 nīkki ninṇa viḍugaḷukku viṭṭāl kāl kāśu koḷvadāgavum...kku..ri nilam-aḷa-  
 kkum pattu-ppanniru...koṇḍadu śāṇ-āga-ppadinen-śāṇ koṇḍadu kōl-āga-  
 kkoṇḍu nilam-aḷappadāgavum ippaḍikku-ppadineṭṭu vishaiyamum perumbaḍai  
 valaṅgai mahā..naiyum padaṅgaṇḍum agappaḍa kal-veṭṭi i-sāsanaṅ-jeydōm  
 padinen-pūmi-pperiya.....pperukki ūrum perumbaḍai mahā-sēnaiyum evv-  
 irai.ḷittu..ṇ irai.m iṇṇupānum Gaṅgai-karaiyil gō-Brahmaṇaraiyum narai-  
 yām kurālūṅ-go.....yaḷittān Brahmavattiyum paḍuvadāgavum periya  
 vishaiyattukkum perumbaḍai.....



49 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu l . . . . . Dēvar pritivi-rāchchiyañ-jeyyû . nṛka Nigari-  
 rili-Šôḷa-maṇḍalattu Aviniya-nāṭṭu Âviniyattu Âḷudaiyâr tiruv-Irâmišvaram-uḍai-  
 ya Mahādēvaṛku . . nâ . . . . . tiru-nundâviḷakku onṛukku Araṅgan  
 Tirukkâlatti-uḍaiyân maga . . . . . midê .yar Pānappillai-perumâl itṭa nokki-  
 mâḍai eṭṭum ik-kôyi.kkâniyuḍaiya Śiva-pPirâmaṇan . . . . . ṭṭanum Iruga-  
 ppaṭṭanum i . . pon eṅ-kalañjum nāṅgaḷ kaikoṇḍu mû . . . . . ppadi . . šandirâlita-  
 varai šeluttakkaḍavôm ânôm tiru-nundâviḷakku onṛu ivar . . . . . kka Nu . . . . . bâda-  
 râyan irakshai idu Vaḷaṅgiyar irakshai Vâraṇâšiyil kapilai-konṛan idu aḷippân

49 (c)

At the same place.

(Grantha and Tamil characters)

. . . . . Nilâ-ppâvaiyun-tani . . . . . ppuvani-naṛṇirumaṇi-makuṭamu .  
 . . . . .

50

On the south basement of the same temple.

. . . . . |  
 . . mad-Râja-Manôja-blûpa-mahishî Divâmbikâ višrutâ |  
 khyâtâ nûta-pativra . . . . . mânâjani ||  
 sâdhviti . . . . . manôhârini  
 san-mârggârgaḷa-bhêḍinî nirupamâ sat-pâtra-dânânvitâ |  
 sat-Kâdamba-mahânvayê samabhadra dēviha Divâmbikâ  
 kim dhâtri-makuṭâgra-maṇḍana-maṇiḷ kim Kâma-dê . . . . . ||  
 kṛivâ dēvâyatanaṁ Mahēšvarârppaṇam ananta-pâpa-vinâšâ |  
 ghaṇṭâ Divâmbikayâ Noḷamba-Nârâyaṇēšvarâ . . . . . ||  
 . . samadhigata-paṅcha-mahâ-šabda Pallavânvaya śrī-prithvî-vallabha Pallava-  
 kulatilaka Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyaṇ  
 Noḷamba-Nârâyaṇa . . . . . Dīvabbarasiyar nNoḷamba-Nârâyaṇēšvaramaṇi  
 māḍisi . . . . . pūjeyam koṇḍu Eḷanagaramaṇi sarbba-bâdhâ-parihâram âgi . . . . .  
 . . aḷipidava- kavileyuma Bâṇarâsiyuman aḷida-paṅcha-mahâ-pâṭakam ||

## 51

At the same place, on the south basement of the Śatrughna temple.

śrīmad-Dīlīpayyaṁ prithuvī-rājyaṁ geyyutt ire Āvanyada-sthānada pannaṛaḍu-  
kīru-dereyaṁ biṭṭar Mahādēvargge salāgeyan ettisi idan aḷidōm Vāranāsiyan  
aḷidōm

## 52

At the same place.

sthānad ūrggalge Noḷamba biṭṭam

## 53

At the Śatrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrru-nāṛpattēṭṭu-chchenṛa Pārttiva-  
śammaṛcharattu uḍaiyār tiruv-Irāmīśuram-uḍaiya-nāyanāṛku Jayaṅgoṇḍa-Šō-  
ḷa-Iḷavaṅṅiya-rāyanāna Kūttāḍun-dēvar agambaḍiyāril Tantirapālan Pēriyūḍai-  
yānena in-nāyanāṛku-ttīru-ppalliy-eḷichchikku nāḷ onṛukku nāḷiy-ariši amudu-  
paḍi šella-kkaḍavud āga aiṅjarai-ppon kuḍuttēn ip-ponnāl uḷḷa pališai koṇḍu  
šandirāditta-varai šelutta-kkaḍavōm ik-kōyilīr-kāṇiy-uḍaiya Śiva-pPirāmaṅan  
Vaṣiṭṭa-gōttirattu Mādēva-baṭṭar marugan Muttippillaiyum Dēvappillaiyum  
Pārattuvāja-gōttirattu-pPirān-baṭṭar pēran. . . . ṇḍippillaiyum Pirān-baṭṭarum  
koṇḍōm i-chchandukku iraṇḍu tiru-ṽilakk-ēṇṇuvud āga oru pon kuḍuttēn Tan-  
tirapālan tamaiyan Nīraṅiṅṅānena it-tanmattaiy-iṛakkinān Geṅgai-kkaraiyīṛ-  
kurār-pašuvai-kkonṛān Piramōtti-ppaḍuvān pan-Māhēšura-rakshai

## 54

At the same place.

(Grantha and Tamil characters.)

svasti śrī pugaḷ šūḷnta puṅari agaḷ šūnta puviyil Ponnēmiy-aḷavun-tannēmi  
naḍappa ṽiḷaṅgu-Jaya-magaḷai iḷaṅ-go-pparuvattu Šakkaragoṭṭattu vikkirama-  
ttoḷilāl pudu-maṅam-puṅarndu maduvaraiy-iṭṭam Vayirāgarattu vāriy-ayira-  
nūnai-kKontaḷavaraiyar tantaḷam iriya vāḷ uṛai-kaḷittu-ttōḷ-vaḷi-kāṭṭi-ppōṛ-  
pari. . . . . vaḍa-tišai vāgai-šūḍi-ttenṛiṣai-ttēmaru-Kamalappū-magaḷ podu-  
maiyum Ponnīyāḍaiyum tan-Nila-ppāvaiyum tanimaiyum tavira-ppunitaṛṛiru-  
maṅi-makuṭam urimaiyīṛ-chūḍi tanṅnadiy-iraṇḍum taḍamudiyāga-ttonnila-  
vēndar šūḍa munnai Manuv-āru peruga-kKaliy-āru vaṛuppa-chcheṅḡōḷ tišai-  
toruṅ-jella veṅ-kuḍaiy-iru-nila-vaḷa. . . . . ṇilā-ttigala oru tani-Mēruv-  
iṛ-puli ṽilaiyāḍa vārkaḍaṛṛivāntarattu pūpālar tiṛai-ṽiḍu tanda kadaṅ-jori-

kaliru murai-murai nirpa vilaugiya Tennavan karun-dalai parund-alaittidat-  
 ttan ponnagara-ppuratt-ani kidappa pinnal pirukula-ppirai pola nix-pilaiy-  
 ennuñ-joll-edir-kôdir-r-alladu tan kai-vill-edir-kôla velukulatt-araiyagal. . . . .  
 . . . . . m pattamum pariyum vitta tan manamum kûriya viramum kidappa  
 êriya malaigalum mudugu nelippa ilinda nadigalum sulan-udand-ôda vilinda  
 kadalgalum talai-virittal-amara-kkuda-tisai tan nâd-ugandu tanum tanaiyum  
 pannal itta-ppala pala mudugum bayand-edir-mâriya Jaya-pperunderuvum  
 paliy-ugandu kudutta pugalin Selviyum valarâ onkana-maḍandai. . . . . kari-  
 niraiyum Gaṅga-maḍalamum Œiṅgaṅav-ennum pânuy-irandum oru-viṣai-kkai-  
 kkoṇḍu iṇḍiya pugaloḍu Pânḍi-maḍalan-golla-ttiruvilatt-aḍaittu vellavaru-  
 pari-talaṅgalum poru-kari-ttalaṅgalum pola-ttantira-vâriyum uḍaittây vandu  
 vaḍa-kaḍal ten-kaḍal paḍarvadu pola tan peruñ-jênaiy-êvi. varaiyalarum  
 poruda pôr-kkalatt-añjiy-ô . . . . . ttu nâ. . . . . ttu marṅavar. . mai. . . tiri-  
 yum pochchai-veñ-juram-êrri korra Œaiya-ttambam tiṣaitoru nirutti muttin  
 Œalâpamum mut-Tamiḷ-pPodiyamu matta-vana-kari paḍummai. . chChe. . mui-  
 Ganniyum kaikkoṇḍ-aruli Têda-nâṭṭ-eḷḷai-kâṭṭi Kuḍamalai-nâṭṭ-ulla Œavêr-ellâm  
 tani-viṣumb-êra mâvêriya tan varupani-ttalaivarai e . . . . . r-utppaḍa nêri-  
 torum nilaigal-itṭ-aruli varu-punal-Kaliṅga-maḍalam kai-paḍuttu tirâl-koḷ-  
 âramum tiru-ppuyatt-alaṅgalum pola viramum tiyâgamum vilânga-ppâr toḷa-  
 chChivan-iḍattuyainda Tiyâga-vallavitarum Avani-muḷud-uḍaiyâl iruppa avan-  
 uḍan Gaṅgai viṅṅirundena maṅaiyar-taladam êl-iṣai-vallapi Êl-ulagam-uḍai-  
 yâl vâlîṣai malarnd-inid-iruppa ũli-ũli-toru . . . . . sanattu Avani-muḷud-uḍai-  
 yâlôḍum viṅṅirund-aruliya Kôv-Irâjakêṣarivanmar âna chakravattigal Œri-  
 Kulôttuṅga-Œôḷa-Dêvarḷu yâṇḍu 33 yâvadu Jayaṅḍoṇḍa-Œôḷa-maḍalattu  
 Ũrṅukkâṭṭu-kkoṭṭattu-tTiṅgâḍu-pâkkattu Tiṅgâḍu-pâga-kiḷân Araiyan Aṅ-  
 dâṅgiy-âna Râjêtra-Œôḷan âna Gâṅgêya-râjan Nigarili-Œôḷa-ma. . . . . Âvaniya-  
 nâṭṭu Âvaniyattu-ttiruv-Irâmîṣvaram-uḍaiya Mahâdêvarḷu tiru-nantâvilakku  
 onṅukku Œavâ mûva-pperâḍ-âga vitta paṣu uḍal irubattunâlum pati-pâda-mûla-  
 ppaṭṭ-uḍai pañchâchâriya dēvakammigal vaṣam vitṭana ivai Œant(ra)râditta-vaṅ-  
 Œelvad-âga pan-Mâhêṣvara-rakshai.

55

At the same place.

(Grantha and Tamil characters.)

svasti Œri Œakarai-yâṇḍu âyiratt-oru-nûrṅu-ttonnûrṅu-irandḍu Œenra Pramâdaut-  
 samvatsarattu Paṅguni-mâṣam mudal Brahmâdi-râjarâ Œelvâṇḍai-dēvar magalâr  
 âna svasti Jayaṅḍoṇḍa-Œôḷa Ilavañjiya-râyar âna Kûttâḍun-dēvar-mmaganâr  
 Ilaiya Vaṣudēvar nambirâṭṭiyâr Œettâl-vârena Âvaniyatt-uḍai . . llava-Râmîṣva-  
 ram-uḍaiyarkku amudu-paḍikkum archanâbôgam dēvakanmakanukkum Totṭi-

ganpaḷḷikku uḷḷa ettam-uḷpaḍa nañjai puñjai nâr-pâl-eḷḷaiyum viṭṭu tiruppani  
 ſeyvitta Œiva-Brâhmaṇan Bhâradvâja-gôttirattu-kKoṇḍibaṭan Vâsudêva-baṭa-  
 nukku-kkâni muludum dêvakanmamu udakam-panṇinên Œeṭṭâlṽarena pan-  
 Mâhêšvara-rakshai

**56 (a)**

At the same place.

(Grantha and Tamil characters.)

svasti ſrî Œakarai-yâṇḍu âyiratt-oru-nûṛru-nârpatteṭṭâna Pârttiva-šammarcha-  
 rattu svasti ſrî Nigarili-Œôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr  
 tiruv-Irâmîšuram-uḍaiyâr kôyilil âḍiy-aruḷugiṛa kûṭṭaṛku svasti ſrî Jayaṅgoṇ-  
 ḍa-Œôḷa ḷḷavañjiya-râyar âna Kûttâḍun-dêvar aḍiyân Œûṛriyâlṽar magan Tiru-  
 . . . . . ḍaiyânena ik-kûṭṭaṛku u . . . . . kku amudu-paḍi nâliy-ariſi ſandirâdi-  
 tta-varai ſella-kkaḍavadâga âṛu pon kuḍuttên ip-po . . . kkoṇḍôm Vaſitta-gô-  
 ttirattu . . . . . ṭan Mâdêva-baṭṭar marugan Mârimutti-ppiḷḷaiyum Dêva-ppiḷḷai-  
 yum Pârattuvâja-gôttirattu-pPirân-baṭṭar pêranmâril Koṇḍi-ppiḷḷaiyum Pirân-  
 baṭṭaruṅ-Gûttâḍum-piḷḷaiyum it-tanmattaiy-iṛakkinân Geṅgai-kkaraiyil kurâl-  
 paſuvai koṇṛân Piramôtti-ppaḍuvân pan-Mâhêšvara-rakshai

**56 (b)**

At the same place.

(Grantha and Tamil characters.)

. . dêva . . . . . ḍaiya . . . . . Âvaniyattu . . . . . ndatti . . . . . naṅgaḷu . . . . . pati-pâda-mûla-  
 ppatt-uḍai-ppaṅchâ . . . . . ya . . . . . n mēṛkil naḍu-veṭṭu-kkil-mûlai . . . . . pârkelai . .  
 ppaiy-kuṭṭaikkku ten-mēṛk-ellai . . . . . lpalli . . . . . ſuravichchunai . . . . . kku . . .  
 onṛu idan vaḍakku . . . . . laikku kilakku . . . . .

**57 (a)**

At the Gauri-dêvi temple, on the basement.

(Grantha and Tamil characters.)

svasti ſrî Œakarai-yâṇḍu âyiratt-iru-nûṛru-irubattettu-chchellâninṛa Parâbava-  
 ſammachcharattu Œittirai-mâſam padinâlân-tiyadi Tiṅgaṭ-kilamaiyum Utti-  
 râḍamum Trayôḍaiyum perṛa nâl svasti ſrî Jayaṅgoṇḍa-Œôḷa ḷḷavañji-râyar âna  
 Kûttâḍun-dêvar prithivi-râjyam-panṇiy-arulâninṛa Nigarili-Œôḷa-maṇḍalattu  
 Jayaṅgoṇḍa-Œôḷa-vaḷa-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmî-  
 ſvaram-uḍaiya-nâyanâr dêvadânam peri-êriyil ik-kôyil tiru-ppaṅnikku munniṅṛu  
 ſeyvitta Vîra-Œôḷavânuḅkaril Perṛa-piḷḷai magan Œimâṇḍaikkum Vayirâṇḍai  
 magan Œeṭṭiyannanukkum ivv-iruvaṛkum Maṇidâriyum Panṇimukka nâr-

kaṇḍaga-kkaḷani chandrāditta-varai śelvad-āga viṭṭōm ippaḍi anubavippadu idukk-ilāṅganam-paṇṇavan tan tāyku yiraṇḍu-ninaittavan idu tānattā-rakshai

57 (b)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti śrī ma.....machcharattu Âvaṇi-mâdam mudal...ru-  
nânaṅgilavan Valli-âlva.....śiri-êrikku mēl-nagaram...pon aiṅju ip-pon-  
nukku i.....koṇḍu nâḷ oṅṅukku oru nâ...nelli amuḍu...vum idu ilāṅga..  
.....n-Mâhêśvara-rakshai

58

At the same village, on the basement round the Ammana-guḍi.

svasti Śaka-varushambulu 1284 sanda Śubhakṛitu-samvatsarada Kârtika-śu  
11 Gu-dinadalu svasti śrīman-mahâ-maṇḍalêśvara ari-râya-vibhâḷa bhâsege  
tappuva râyara gaṇḍa śrī-vîra-Bukkaṇṇa-Voḍeyara śrī-vîra-Kumâra-Kampanṇa-  
Voḍeyara aṅamaneya śrīman-mahâ-pradhâna Sômappa-Voḍeyara nirûpadim̃ sva-  
stī śrīmat-sâmantâdhikâri Âvaniya Râmaya-dêvanavaru Âvaniya śrī-Râmanâtha-  
dêvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayaṃ grâma 2 kaṃ salu-  
vantu śrī-Kumâra...koṇḍu taḷa...pari yishṭhanu tiddikoṇḍu śrī-Râmanâtha-  
dêvarige.....yanu danḍeya.....koṭṭaru.....(usual final phrases) śrī-Râ-  
manâtha-dêvara.....

59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugrîva temple.  
svasti samadhigata-paṅcha-mahâ-śabda Pallavânvaya śrī-prithuvî-vallabha Pal-  
lava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kaṅjâsana saṅgrâma-doraygaṃ  
bîra-Trinêtra gaja-râja-malla palar-aṅje gaṇḍa śrīmat-Chaladaṅkakâṇa-Dêvana  
perggede-Basavayyan aṅkana bhaṭṭānu māḍisida mâna-stambham uttarôttaram  
...

60

At the same village, on copper plates of the Âvani-maṭha.

(Nâgarî characters.)

[b] śrī Vêṅkaṭêśâya namaḥ |  
yasya samparka-puṇyêna nârî-ratnam abhûch chhilâ |  
yad upâsyaṃ sumanasâṃ tad-vastu-dvandvam âśrayê ||  
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraśśataṃ |  
vighnaṃ nighnanti bhajatâṃ Vishvaksênaṃ tam âśrayê ||

jayati kshîra-jaladhêr jâtam savyêkshaṇam Harêḥ |  
 âlambanam chakôrâṇam amarâyushkaram mahaḥ ||  
 pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas  
 sañjajnê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |  
 tad-vamšê Bharatô babhûva nripatis tat-santatau Śantanus  
 tat-turyô Vijayô'bhimanyur udabhût tasmât Parîkshit tataḥ ||  
 Nandas tasyâshtamôbhût samajani navamas tasya râjñâś Chalikka-  
 kshmâpas tat-saptamaś Śrîpati-ruchir abhavad Râja-pûrvô narêndrah |  
 tasya śrî-Bijjalêndrô daśama iha nripô vîra-Hemmâli-Râyas  
 târtiyikô Murârau kṛita-natir udabhût tasya Mâyâpurîśaḥ ||  
 tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkana-  
 trastâmitra-gaṇas tatô'jani harau durgâni saptâhitât |  
 ahnaikêna sa Sômi-Dêva-nripatis tasmâch cha jajñê sutô  
 vîrô Râghava-Dêvarâḍ iti tataś śrî-Pinnamô'bhûn nripaḥ ||  
 Âravîṭi-nagarî-vîbhôr abhûd  
 asya Bukka-dharaṇîpatis sutaḥ |  
 yêna Sâluva-Nrisimha-râjyam apy  
 êdhamâna-mahasâ sthîrikṛitam ||  
 śrî-Râma-Râja-kshitipasya tasya  
 chintâmaṇêr arthi-kadambakânâm |  
 Lakshmîr ivâmbhôruha-lôchanasya  
 Lakkâmbikâmuśhya mahishy alâsît ||  
 tasyâdhikais samabhavat tanayas tapôbhiś  
 śrî-Raṅga-Râja-nripatis śaśi-vamśa-dîpaḥ |  
 âsan samullasati dhâmani yasya chitram  
 nêtrâṇi vairi-sudṛîśâm cha nir-añjanâni ||  
 satîm Tirumalâmbikâm charita-lîlayârundhatî-  
 prathâm api titikshayâ vasumatî-yasô-rundhatîm |  
 Himâmśur iva Rôhiṇîm hṛidaya-hâriṇîm sad-guṇair  
 amôdata sadharminîm ayam avâpya vîrâgraṇîḥ ||  
 rachita-naya-vichâram Râma-Râjam cha dhîram  
 vara-Tirumala-Râyam Vênkatâdri-kshitîśam |  
 ajanayata sa êtân ânupûrvyâ kumârân  
 iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ||  
 sakala-bhuvana-kaṇṭakân arâtîn  
 samiti nihatya sa Râma-Râja-vîrah | \*  
 vyarâjata śrî-vara-Vênkatâdri-  
 Râjaḥ kshitau Lakshmaṇa-châru-mûrtiḥ ||  
 trishu śrî-Raṅga-kshmâparivṛidha-kumârêśhv adhî-ramaṇam

\* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nṛipatiḥ |  
 mahaujâs sâmrâjyê [IIa] su-matir abhishiktô nirupamê  
 praśâsty urvîm sarvâm api tisṛishu mûrtishv iva Hariḥ ||  
 yaśasvinâm agrasarasya yasya  
 paṭṭâbhishêkê sati pârthivêndôḥ |  
 dânnâmbu-pûrair abhishichyamânâ  
 dēvi-padam bhûmir iyaṁ dadhâti ||  
 Sâmadayô Vidhi-mukhâd iva satya-vâchaḥ  
 sâmadya-upâya-nivahâ iva sâmyuginât |  
 Râmâdayô Daśarathâd iva râja-maulîḥ  
 tasmâd amēya-yaśasas tanayâ babhûvuḥ ||  
 râjâ tatô'bhûd Raghunâtha-nâmâ  
 śrî-Raṅga-Râyas śrita-pârijâtaḥ |  
 śrî-Râma-Râjaś śiśirâmśur urvyâḥ  
 vikhyâtimân Vênkaṭa-Dēva-Râyaḥ ||  
 śrî-Raṅga-Râyas saha-jêshu têshu  
 pâraṅgatô nîti-payah-payôdhêḥ |  
 ashtâsu dikshu prathitas sa lēbhê  
 paṭṭâbhishêkam Penugonḍa-râjyê ||  
 atha śrî-Vênkaṭapati-Dēva-Râyô nayôjvalah |  
 avanîm asishat kîrtyâ diśô daśa viśôbhayan ||  
 taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôḥ |  
 jâtas Tirumala-Râjaḥ khyâtas śrî-Raṅga-Râyôpi ||  
 tayôs śrî-Rânga-Râyasya tanayâ vinayâdhikâḥ |  
 ajâyanta dayâvantas śrutavantô yaśasvinaḥ ||  
 śrî-Raṅga-Râya-nṛipatês tanayêshu têshu  
 pâram girâm adhigataḥ kavi-puṅgavânâm |  
 ratnêshu Kaustubha ivâmbudhi-sambhavêshu  
 śrî-Râma-Râya-nṛipatis suchiram vyalâsît ||  
 pûrvaṁ viśruta-Râma-Râja-nṛipatês śrî-Râmabhadrâkrîtêḥ  
 kalyânôdaya-śâlinas tanubhavâḥ pañcha prapañchâvanê |  
 dakshâ nîti-pathânugâs samabhavan Kshîrâpagâ-kâminô  
 gîrvânâlâya-bhûruhâ iva bhudha-śrêṇishṭa-dânôtsukâḥ ||  
 vikhyâta-charyêshu nripêshu têshu  
 śrî-Raṅga-Râjaś śiśirâmśur urvyâḥ |  
 viśva-trayê viśruta-kîrtir âsît  
 saurêshu sâlêshv iva pârijâtaḥ ||  
 śrî-Raṅga-Râjasya tapô-viśêshais  
 santôshinaś Śêshagiriśvarasya |  
 kârunya-bhûmnâ kamanîya-śôbhau

putrāv abhūtām Puruhūta-bhōgau ॥  
 Peda-Vēnkaṭēndra-Pina-Vēnkaṭādhirāḍ-  
 iti-nāmakan prakṛiti-pālanōtsukau |  
 khara-dūshana-prahati-dakshināv ubhau  
 dadataḥ pramōdam iva Rāma-Lakshmanau ॥  
 śrī-śālī Peda-Vēnkaṭēndra-nṛipatir jyēsthō vayōbhis tayōs  
 śauryaudārya-gabhīratā-dhriti-kalā-pūrvaiś cha sarvair guṇaiḥ |  
 [ . . . . . ॥ ]

śrī-Raṅga-Rājēndra-kumārakē'smin  
 vīrōttamē Vēnkaṭa-Dēva-Rāyē |  
 paṭṭābhishiktē Penugoṇḍa-rājyē  
 tadābhishiktās su[dhi]jyōpi hēmnā ॥

khyātas tasya pitāmahānujatayā śrī-Vēnkaṭādri-kshamā-  
 pāla-śrī-lalanā-svayamvrita-patēr jātānukampāspadam |  
 āsīd uddhata-śatru-gandha-karaṭi-pradhvaṃsa-baddha-vratō  
 haryakshaḥ kavi-lōka-rakshana-kalā-pratyagra-Bhōjākṛitiḥ ॥  
 tasya śrī-Raṅgapati-kshōṇipatir ātmabhūr guṇābdhir atha |  
 yasyaudārya-mahimnā kalpa-taruḥ kvāpi Nandanē vasati ॥  
 rājñas tasya guṇādbhutasya sukṛitaiḥ prāchīna-janmārjitaiḥ  
 putrō'bhūt Puruhūta[II b]kalpa-mahimā Gōpāla-Rājāgrāṇiḥ |  
 sarvēshām vidushām samihita-phalaṃ datvā jagatyām svayam  
 yō vismārayati sma dāna-chaturān Bhōjādīmān pārthivān ॥  
 sō'yam priyā-sahacharas sukṛitī tapōbhir  
 ārādhayad Vēnkaṭa-śaila-nātham |  
 prītas tadānim agadīd abhishta-  
 datā sa dēvaḥ kripayā tam énam ॥  
 putras san dharānim avāpam adhunā śrī-Vēnkaṭābhikhyayā  
 vikhyātas China-Vēnkaṭēndra-nṛipatēr ugrais tapō-vaibhavaḥ |  
 pūrvam śrī-Vasudēva-bhū-Vala ripōḥ Kṛishṇābhidhō'ham yathā  
 Nandaḥ prāg iva tam sutam kalayatām śrī-Raṅga-Rāyābhidham ॥  
 śrī-Raṅga-Rāya-kshitināyakam tam  
 Śrīkānta-rūpam kshiti-rakshanāya |  
 avāpya tam tat-kula-vṛiddhi-hētōr  
 Gōpāla-Rājas samabhūt prahrishtaḥ ॥  
 sō'yam śrī-Raṅga-Rāya-kshitipatir avitum sa-j-janān dur-janānām  
 garva-dhvaṃsāya Kāmsāsura-mada-garima-dhvaṃsinō rūpa-dhārī |  
 prājyam sāmṛājya-simhāsanam adhivasati pratyaham bhakti-pūrvam  
 nānā-dēśāvaniśair vinutam anupamam prāpta-paṭṭābhishēkaḥ ॥  
 śrī-Raṅgēśvara-datta-rājya-mahimā śrī-Raṅga-Rāyāgrāṇiḥ  
 pādāmbhōja-vinamra-Bhōja-Magadha-kshmāpāpita . . . . . |



sarvēshām pṛithivībhujām adhi-śirô-vinyasta-pâdâmbujah  
pṛithvim pâlayatê nayêna mahatâ saptârṇavi-mékhalâm ||  
vârâsi-gâmbhīrya-viśēsha-dhurya-

Chaurâsi-durgaika-vibhâla-varyah |

parâshta-dig-râya-manah-prakâma-  
bhayaṅkaraś Śârṅgadharântaraṅgah ||

hata-ripur animēshânôkahô yâchakânâm  
hosa-birudara-gaṇḍô râya-râhutta-miṇḍah |

[ . . . . . || ]

sâra-vīra-ramayâ samullasan

Âravīti-pura-hâra-nâyakah |

kunḍaliśvara-mahâ-bhujah śrayan

maṇḍalika-dharaṇi-Varâhatâm ||

Âtrēya-gôtra-jânâm agrasarô bhûbhujâm udâra-yaśâh |

[ . . . . . || ]

sô'yam nīti-jitâdi-bhûpati-tatis Sutrâma-śâkhî sudhî-  
sârthânâm bluja-têjasâ sva-vaśayan Karnâṭa-simhâsanam |

â Sêtôr api châ-Himâdri vimatân samhṛitya śâsan mudâ

sarvôrvim prachakâsti sindhu-parikhâm śrī-Raṅga-Râyâgraṇiḥ ||

randhrartu-bâṇa-chandrâkhyâ gaṇitê Śaka-vatsarê |

vatsarê Pârthivâbhikhyê mâsê'smin Mârگاśirshakê ||

pakhê valakshê puṇyârê dvâdaśyam cha mahâ-tithau |

śrī-Vēnkaṭēša-pâdâbja-sannidhau śrēyasâm nidhau ||

para(ma)-hamṣa-parivrâjakâchâryânâm mahaujasâm |

śishyâ yê Viśvarûpâkhyâ-Bhâratī-svâminâm amī ||

śrīmad-Vitṭhala-nâmânô Bhâratī-svâminah priyâh |

tach-chhishya-Râmachandrâkhyâ-Bhâratī-svâminô'bhavan ||

aśēsha-vidushâm tēshâm maṭhâya mahad-ôjasâm |

śrīmat-Kôḷâla-dēśīya-grâmēshu gaṇitam janaiḥ ||

manôharam Dēvapalyâh prâchîm diśam upâśritam |

sva-nâmagaśya śailasya dakshinâm diśam âśritam ||

Chīnkâbbidhâna-grâmasya paśchmâśâm upâśritam |

Tammēpaly-âkhyâ-ghôshasya uttarâśâm upâśritam ||

Narasimha-iti khyâtam pratinâma-samanvitam |

Chinâṇikallu-nâmânam grâmam ârâma-śôbhitam ||

sarvamânyam chatu-simâ-sahitam cha samantataḥ |

nidhi-nikshēpa-pâshâṇa-siddha-sâdhya-jalânvitam ||

akshiny-âgâmi-saṃyuktam ṛishi-bhōgyam sa-bhûruham |

vâpī-kûpa-taṭakaiś cha kachchhârâmaiś cha saṃyutam ||

śishya-praśishya-sambhōjyam kramâd â-chan[IIIa]dra-târakam |

dânâdhamana-vikrîti-yôgyam vinimayôchitam ||  
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |  
 vîvidhair vibudhaiḥ śrauta-pathikair adhikair girâ |  
 śrî-Raṅga-Râya-bhûpâlô mânaniyô manasvinâm |  
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||  
 vîra-śrî-Raṅga-Râya-kshitiṭipati-varyasya kirti-dhuryasya |  
 śâsanam idam sudhî-jana-kuvalaya-chandrasya bhû-Mahêndrasya ||  
 vîra-Śrî-Raṅga-Râyôktyâ prâha pautras Sabhâpatêḥ |  
 Kâmakôṭi-sutô Râma-kaviḥ śâsana-vânmayam ||  
 vîra-Śrî-Raṅga-Râya-kshmâpa-nidêšena Sômanâtharyah |  
 śâsanam alikhat Kâmaya-śrî-Gaṇapayârya-pautra-manîḥ ||

(usual final verses)

\*śrî-Râma

## 61

On a rock behind the Âvani Matt.

(Grantha and Tamil characters.)

svasti śrî Ânanda-šammachcharattu Kârttigai-mâšam Jayaṅṅoṇḍa-Šôḷa Ḷavañ-  
 jiya-râyan âna tan-vâš-kâṭṭiya Vašudêvan šâmantaril Kulôttuṅga-Šôḷavanukkan  
 Udaiyaṅḍai maga Nuḷamba-dêvaṅku vaṅkaḱaṅan Šittî..mê..paṅḍitan magan  
 Dêvanena vêḷaṅkaḱaṅan uṅḍ-ôḍi-ppôm vâriyâṭkaḷ nâyan

## 62

At the same village, on a rock in front of the Nâgarakuṅṭe.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1550 aguneḍi Vibhava-  
 samvatsaram Mâgha-ba 30 lu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pra-  
 tâpa-śrî-vîra-Râma-Dêva-mahârâyâlû pṛithivî-sâmrajyam châyichuṅḍagânu cha-  
 turtha-gôtram Suguṭûri Tammayagâri pautrulu Yinmaḍi-Tammaya-gauni bhâr-  
 ya Bairakûri Chokkaṅṅa-gauḍa . . . . sakka tammulu Chikkarâya-Tammaya-  
 gauḍu . . . bhaṭṭa-komârûḍu Tirumala-sômayâju-bhaṭṭala komârûḍu Umâpati-  
 sômayâjulu âyana tammuḍu Kṛishṇa-sômayâjula châta Âvani-Râmêšvara-Kâsi-  
 Višvanâthuni sannidhini Agništômam ane yajñam châyinchi yîvaka . . . . Dê-  
 varâyasamudram Lakshmîpati-komâra Apâyapa . . . . .

## 63

At the same village, on a stone in front of the Îšvara temple near the Antaragaṅge.

Sarvajitu-nâma-samvatsaram Âšvîja-šuddha 12 lu śrîmat-Marigôpaṅgârîdi rôlu  
 vîra-kunṭa di . . . .

64

On another stone near the same Antaragaṅge.

śrī-Rāmā Mogali-Veṅkaṭagiri-Daḍḍi-Vegganna-komāruḍu Liggachāri akkagāriḍi  
dēvattānaṁ . . .

65

At the same village, on a rock to the west of the Ginditirtha.

svasti śrīmad-Āvanyada sthānamam nālvattu-varshaman āḷḍ ayvattu-dēgulam  
māḍi piriav-eraḍu-keṛeya kaṭṭi Śaka-varsham eṇṭu-nūṛ-embhatta-mūṛ ādand  
utkrānti geydu śrī-Tribhuvana-karttara-Dēvaṁ Kali-yuga-Rudraṅka Rudra-lōka-  
prāptan ādam

66

At the same place.

Śaka-varsham eṇṭu-nūṛ.enbatt-ayd ādandu Muddakana Nāśakā-Bhōgi agni-pra-  
vēṣa geydam

67

At the same place.

Mahēndra-bhaṭṭa māḍidam Kali-yuga-Rudraṅge kiṛiya-dēgulamam

68

At the same place.

â Kailâsa-girindra-kûṭa-nikaṭâd Gaurî-padâpy añchitât  
â Sêtô Râghavêṣa-pratanita-viṣadôttuṅga-kirtti-pramûrttêḥ |  
â prâtaḥ-parbbatêndrât savitur udayatô yâvad â paśchimâdrêḥ  
kô vâḍi śâstra-vit kô gamaka-guṇa-yutaḥ kô dhari . . . ||

69

At the same village, on a rock on the way to the hill.

Paridhâvi-samvatsarada Vaiśākha-śudha 10 llu śrīmatu Sugaṭūra Ayama-Gau-  
darû vulegada Silavanta Chikkanu hâkisida gadubu bija vokuḷake guḷi âru . . .

70

On the Āvani hill, over the south door of the Ēkānta-Rāmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Jayaṅḡḍa-Śōḷa ḷavañjiya-rāyan âna Kûttâḍun-dēvar dēviyâr Śan-  
gâṅḍai paṭṭa-tiruvâsilum tiruttê . . m inda . . ttiyaga . . niṛuttinâr sandirâditta-  
varai . . . . .

## 71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt...rukku svasti śrī Jayaṅḡaṇḍa-Śōḷa Iḷavaṅḡiya-râyan âna Kùttâḍun-dêvan agambaḍiyân Śūrriy-âṇḍân magan Pêriyudaiyân âna Tantira-pâlanena svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṛru-nârṣpatt-onbad-âna Sarvadâri-samvatsarattu Tai-mâsattu svasti śrī nâyanâr tiruv-Irâmîšvaram-uḍaiyârkkku tiru-ppalliy-eḷichchikku nâl onṟukku nâlîy-arišiy-amudupaḍi santrâditta-varai šellakaḍavad-âga Vâši(ši) shta-gôtrattu Mâdêva-baṭṭa.....

## 72

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṛr-aimbattu-nâlu šellâninṟa Kara-šam-marcharattu Nigarili-Śōḷa-maṇḍalattu Âvaniyattu .....ya-râyar âna Kùttâḍun-dêva.....Šiva-pPirâmaṇa Vašitṭa-gôttarattu Mâdêva-baṭṭan maruga.mârîl Dêvappiḷḷai vašamu.....

## 73

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûṛru...ṟpatt-onbadu šeṅṟa Sarvajit-samvatsarattu Tai-mâsattu svasti Jayaṅḡaṇḍa-Śōḷa Iḷavaṅḡiya-râyar âna Mârâlṽar magan Kùttâḍun-dêvar âna Iḷavaṅḡiya...yar nambirâṭṭiy-âna svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvani-nâṭṭu Vâšudêvar âna Nuḷambâdarâyar maga...r Šaiḡâlṽarena svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭ-Âvaniyattu malaimêlil śrī-Mûlattânam âna Âḷuḍaiyâr tiruv-Irâmêšvaram-uḍaiya-nâyanârkkku nitta-niyamam âna amudu-paḍi šâttu-ppaḍi tiru-vilakkum pala-paḍi-ni...ndatukku nân ponn-aṟa iṭṭu maṅṅ-aṟa-kkoṇḍu viṭṭa dēvadânam âvana Śōḷakkuṭṭaiyâna Šokkakaṭṭum Nuḷamba-mârâyan kuṭṭaiyum Âvaniya-nâṭṭu-mârâyan kuṭṭaiyum Kuṇapikkkuṭṭaiyum Tuḍariyir Šamakiraiyum ivaiyirril-ulla nilattâl in-nâyanâr.....

## 74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai...ṇḍu 1318 mēl šellâninṟa Dhātu-samvatsarattu Taiy-mâdam 5 ti śrī-vîra-Arihara-râyan kumâran Yimmaḍi-Bukka-râyan pṛithivî-râjyam-

paṇṇānira kālattu Jayaṅgoṇḍa-Šōla-vaḷa-nāṭṭu Āvaniyattu Mūlattānam-uḍai-  
yār kōyilil māḍāpattiyāñ-jeyvār Muttarāṇḍār Muttarum Vāšāṇḍai magan Pach-  
chai-nāyanum Muḷavāyil Šaṇmatā. .perunderuvil Vanikapurat. . .nātar āna  
vaišya-vāṇiya-nagarattāril vaḍavāṇiyan Periya-perumāḷ Kāmāṇḍai-šēṭṭiyār  
ivargaḷ tanam-āga nāḷtōrum oru tiru-pērkum onbadān-tirunāḷilē oru poludum  
paḍaiḷpad-āga vāṅgina pon irubattoṇrum koṇḍu chandrāditya-varai naḍatta-  
kkaḍavēm idu laṅgaṇāñ-jonnaṇvan Geṅgai-karaiyil kurāl-pašuvai-kkoṇṇān pāpa-  
ttulē pōvan idu pan-Māhēšvara-rakshai

75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Šālivāhana-šaka-varusha 1447 Vyaya-saṁvatsarada Māgha-ba 14 lu śrīmat-  
mahā-mahattinōḷagāda Hoḷalakereya-muntāda . . . . Kailāsa-Maruḷappayya-  
dēvaru. . . . .

76

On the same hill, on a rock to the north of the Dhanuskōṭi-tirtha.

. . . . . Vana-dēvatalu vachchi Sītā-bhagavatiki prasannamai nilichina  
tāvu Sugatūru-Chikka-Tammaya-Gauḍuvāri akkagāru Halasa-Rātama purōhita-  
Kṛishṇa-bhaṭṭa-Tirumala-sōmayāju-chāta dēvatula pādālu. . . . . dakshīṇa-Gayā-  
tilōdaka-piṇḍa-pradānam chēši Kāši-Gayā-Prayāga-andu chēsina phalaṁ Vā-  
miki-prōktan

77

At the same place.

(Grantha and Tamil characters)

ma . . pāyitta Viḷupparaiyanukku-ppinb-irēn Viruda-maṇḍana Mādēvanena  
Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vāsidēvan āna ḷavañjiya-rāyan šāmantaril Kulōttuṅga-Šōḷavaṇukkan  
Udaiyāṇḍaikku Paḷḷimukkaṇṇan magan Kāmanena vēḷaikkāṇān ena ivarḷu  
pinb-irundēn āgil Vallavaraiyan šattiyam

## 79 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vikṛiti-samvatsarattu Vaiyigāṣi-mādam mudal uḍaiyār tiruv-Irāmi-  
 ṣvaram-uḍaiyārkkum . . . . . ṭa . . ttukku . . Mâhêṣva . . . . . pa.ṭa . . ṣarāna . . . . la  
 tiru . . . . . vala . . . . . nena . . . . . . . . . . kkuṭṭaiyir nel . . . . .  
 . . . . . maḍattukku aṅju tiru-ppêr amudu-ṣevikira . . . . . livu  
 koṇḍu âṟu tiru-ppêrukku amudu-paḍaikavum nâlu paṇaṅ-goṇḍu mûṅṟu .yi.  
 poḷi . koṇḍu iru . . . . . ku . . . . . . . . . . .yi . . . . . tta . . . . . dai . . . . .  
 . . nâ . . . . . gai . . . . . kkaraiyil kurâr-ppaṣuvai-kkon . . pâpaṅ-golṽvâr Mâhêṣvara-  
 rakshai it-tanmattukku ila . . . . . . . . . . .

## 79 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śāvummi . . ṣamarṣarattu Âvaṇi-mādam mudalil . . Ilavaṅjiya-rāyar  
 Vâṣudêvar ṣâmattaril Kulôttuṅga-Ŝôla-aṇukkan Udaiyaṇḍai magan Nuḷamba-  
 dêvarkku uṇḍ-ôḍi-ppôm vâriyāk . . nâyan Uṟaikârumugane vêlaikâranena

## 80

At Mēlâgâṇi (Âvani hobli), on a stone lying near Venkataramaṇa-Gauḍa's straw-heap.  
 svasti śrīmat-Śrī-rājya-Vijaya-sambatsaram nâlvatt-erāḍaneyandu Śrīpurusha-  
 mahârâjâdhirāja paramêṣvara-bhaṭâra pruthivi-râjyaṁ geye avarâ magandir Du-  
 ggamâr-Ereappô Kuvaḷâla-nâḍu-mûnûruṁ Gaṅg-aṟu-sâsiramum âle avarâ  
 mahâ-dêvi Kaṅchiabbe Âgaliy âle Maduregiḷâ Vellasammaṅge koṭṭôdu kaṇḍu-  
 gad-ayguḷa-kaḷaniyũ channa-kaḷaniv ele-tôṭṭa paṭṭu samaṅ-pâlin-mêle eṅ-kaṅ-  
 ḍugaṁ apûrvva-parihâram âge koṭṭôdu idake paḍeyam aggishtageyũ aṟava . .  
 . . yũ idan aḷidon Bâraṇâ . . . . . varam sâsira-kavile . . . . . . . . . . .

## 81

At the same village, on broken stones lying in front of the Gôpâlasvâmi temple.  
 Śrīpu . . rāja paramê . . . . sâsiramuma Narêndrarasar aṟavattum âle . . rângali  
 gode . . . . Jannayyaṅge sâsi . . . . .

## 82

On a stone at the same place.

śubham astu Raüdiri-samvatsarada Jêshṭha-ba 7 Gu-lu śrīmat-Narasanna-Nâ-  
 yakarige dharmmav âgabêk endu Muḷuvâyali Śênarâmarâ makkaḷu Râmapa-  
 Bayireyagaḷu . . . yanû Kṛiṣṇârpaṇav âgi koṭevu

84

At the same village, on a stone near the well.

svasti Šaka-bhûpâlâkrânta-saṁvatsara-šataṅga 896 neya Bhâva-saṁvatsaram  
pravarttisê Âshâḍha-mâsa . . . svasti samadhigata-pañcha-mahâ-šabda Pallavân-  
vaya śrî-prithivi-vallabham Pallava-kula-tilakam Pallavâdityam śriman-Noḷam-  
bâdhirâjam Chôrayya Noḷambar-tande mûvarum Sûryya-Miniyûroḷ ilḍu Mâra-  
siṅgha-Permmaḍiy atîtan âdan embudam kêḷdu svasti samasta-nêma-saṅgashṭa-  
nôpêtam Pompala-kula-tilakam Kâḍuvaṭṭi-vaṁšôdbhavam Kâñchî-purâdhîsam  
raṇa-mukha-piḍugam Nânḍiya Javam Nanna . . . . .

85

On a virakal at the same place.

svasti śrî Aṇuva ša . . . . . ya Lôkan embudu eḷpattaidu-pandiyam kondattu  
idu verasi yi-nâyaka Dhaḷagan embudu Pirisandi maga yippattaru-pandiyam  
kondan

86

At Kilâgâni (same hobli), on a stone in front of the Chauḍêšvari temple.

(The top portion gone) ndu-maṇḍalavam pu . . mâr-ânta-ripu-baladoḷ tâgi . . řidu  
sarggasthan âdam Chiḷiyam Chô . . . . . râjya-šriyoḷ nindu Jannayyana kelava-  
mam . . . . . mâditya ba . . . . . kramâdityam gôtra . . . . . ḷda dêvara Vâṇigê padirkuḷa  
. . . koḍaṅge goṭṭam Jannayyana . . űchi Haryya-Biraṇṇage vuḷuga . . kallam  
niṛisidam svasti bha . . . . .

87

On a rock to the north of the same village.

Šârvari-saṁvatsarada Vaišâkha-šu 10 lu śrîmat-Guru-Tammaṇṇanu Âgâṇiya  
Bayirava-gaûḍage koṭa nettara-godaḷiya . . . . . šâsana-kramav ent endare  
nimma râyara . . . . . baṇḍeya pâla . . . kottaḷada muṛa kuḷada mûranû . . . . .  
yanu ninna ga . . . . . gâṇiya . . . niriši kaḷa . . . . . mêluḷaru mâlara Muḷuvâgilu  
Haḷagêri . . . . . Kilâgâṇiyanu Balâḍiya nînu . . . . . aruba . . . . . ra va . . . yala-maḍi  
Nañjuṇḍa-Nâkaru sari vondu hâ . . . laḷa . . . . . grâma . . . Chinnaya hâlagade  
mânyake . . . nabô . . . vara makkaḷu tama . . . haḷa . . . . . staru mâra . . .  
da pâpake hôgaluḷavaru

**88**

At the same village, on a stone in Guṭṭapalli Timmē-Gauḍa's field.

śubham astu chandra-śūriyal uḷa-pariyantralu Dēśāyiyavaru baradu koṭṭa mānya

**89**

At Saṅgaṇḍahalli (same hobli), on a stone to the east of the Hālikunte-halla.

Hēvaḷambi-saṁvatsarada Śrāvāṇa-śuddha 2 lu śrīmat-Timma-Rāyanu Tipaṭūru-śīmē nirṇayakkāgi.....

**90**

At the same village, on a rock near the Ajjavirappa temple.

svasti Virōdhi-saṁvatsarada Phālguṇa-ba 5 lu śrī-mahā-Arasana-gōtra . . .  
Venkaṭappa-Nāyakaru . . . vāgi . . . ā-paṭṭaṇa . . . . .

**91**

At Balla (same hobli), on a virakal near the Īśvara temple.

svasti Śaka-varisha vombaynūra irppatt-ombattaneya varishaṁ pravarttise  
Tribhuvanakarttara-bhaṭārar Āvanyada sthānaman āḷuttire Masekali . . .  
ppa-dēvara . . . jigana magam Noḷamba-gāmuṇḍa Ballada-ūr-aḷivinoḷ kâdi sattu  
svarggasthan âdam

**92**

On a second virakal at the same place.

svasti sakala-jagat-trayābhivandita-surâsurâdhīṣa-Paramēśvara-pratihârikṛita-  
Mahâvali-kulōdbhava-śrī-Bâṇa-Vidyâdharāṅge Vijaya-sambatsaram eradane-  
yad âge Raṇamukhaduṭṭanâ magan Karapuran bandu Balladâ tuṟu-goḷe ūrâ  
toruvallam Uvaḷan tuṟuv-aḷti idire naḍad eṟidu biḷdân avāṅge Mâsarakuṭṭi-  
yaru Attāṇiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum âge koṭṭâr idân ali-  
vōnu ikkâdōnu pañcha-mahâ-pâtakan akkuṁ

**93**

On a third virakal at the same place.

svasti śrī Dilīpayya pṛithuvī-rāyaṇ geyye Tribhuvanakarttara sthānaman āḷutt  
ire Ballada Mammeya tuṟugoḷoḷ Basalvera maga . . kayya kâdi sattoḷ âtaṅge



bhatârar mmechchi koṭṭa koḍaṅge padir-kkoḷa-kaḷani Mâmakâchiya keḷage pa-  
dir-kkoḷa-pâlu idan aḷidom Vâraṇâsiyum kavileyuman alida

94

On a fourth virakal at the same place.

svasti śrî Dilîpayya pṛithivî-râjyaṅ geye Tribhuvanakarttara-panḍitar tapa-  
râjyaṅ geye Bannûr-châvariya maga Pâla Ballada tuṅgoḷo kâdi tuṅuvan ikkisi  
svarggiy âda.....

95

On a fifth virakal at the same place.

Ballad-ûr-alivinoḷe Mudda-Ṣeṭṭiyara maga...Malama...kâdi sattu svargga-  
sthan âda.....aygula-koḍige koṭṭar idan aḷida Bâṇarâsiya kavileyan aḷida

96

At Virûpâkshapura (same hobli),

on the basement of second tower of the Virûpâksha temple.

śubham astu | svasti śrî jayâbhyudaya-Ṣaka-varusha 1353 neya Sâdhârana-  
samvatsarada Phâlguna-śu 10 lu yî-Prasanna-Virûpâksha-dêvarige dēvâlāya-  
prâkâra-gôpuragaḷu śikharada chinnada hodake Manmukha-pushkaraṇi-aṅga-  
raṅga-bhôga-vaibhava-agrahâragaḷu maṅṭapagaḷu bhikshâ-maṭha-muntâda  
sakala-dharmmaṅgaḷu Vijeya-Râya-mahârâyara kumâraru gaja-bêṅṭekâra Dêva-  
Râya-mahârâyara dharmmadinda Vishṇuvardhana-gôtrada Heggade-dêvagaḷu  
Vommâyammagaḷa makkaḷu Lakhaṇṇa-daṇṇâyakaru Madaṇṇagaḷu yî-Prasanna-  
Virûpâksha-dêvarige mâḍida ševê śubham astu ||

97

On the stones of the tower of the main entrance of the same temple.

śubham astu svasti śrî vijayâbhyudaya-Ṣâlivâhana-śaka-varusha sâ 1449 neya  
Sarvajitu-samvatsarada Kârtika-śu 12 lû śrîman-mahârâjâdhirâja râja-para-  
mêšvara śrî-vîra-pratâpa-Virûpâksha-Dêva-Râya-mahârâyaru pṛithivî-râjyaṅ gai-  
uttam yiralu Râyadurgada Tipparasara makkaḷu Bhôgarasaru tamma âli-  
danthâ-svâmi Tipparasa-Voḍeyarige dharmav âgabêk endu Muḷuvâya-châva-  
ḍige saluva Kundâni-šime-voḷagaṇa Mukundasâgara-Kaḷavekallige pratinâ mav  
âda Tippasamudrav emba grâmanu Utthâna 12 dvâdaśi-puṅya-kâladalû śrî-  
Prasanna-Virûpâksha-dêvarige yibbaḷa-akki-nai(another stone)vêdyaû eraḍu-  
nandâdîpakû dhâreyaṅ eraḍu koṭevâgi yî-Kaḷavekalige pratinâ mavâda Tippa-

samudrada-grāmake saluva chatus-śimê-voḷagaṇa nidhi-nikhêpa-jala-pâshâṇa-  
akshîni-âgâmi-muntâda sakala-suvarṇâdâya-sakala-chatur-âyavanû yî-Prasanna-  
Virûpâksha-dêvarige Râyadurgada Tipparasara makkaḷu Bhôgarasarû mâḍida  
.....

## 98

On a rock in the compound wall of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1624 aguneṭi Svabhâ-  
nu-saṁvatsaram Âni-nela 16 tēdilô vēda-mârga-pratisbṭhâpanâchâryyul ayni  
âdi-Tiruvâlaṅgâḍu -pratiayya paḍamaṭi-Virûpâkshapuraṁ dharama-Śivâchâr-  
yul ayni Yimmaḍi-âchâryulavâri nâyabuvarti Sahâya-śâstrulavâri Tiruvâlaṅ-  
gâḍu tûrpu abhinava-dharma-Śivâchâryulavâri nâyabu Vîra-Râjapa-śâstri  
vrâsi yichchina patrika paḍamaṭanunṭi Vêlûri-Bhava-Bhêri-vartukulu mî-śi-  
shyul ani mîru vachchi vunṭiri mēmu tûrpuṇnūchi mâ-śishyul ani vachchi vunṭimi  
ganaka mana ubhayatralachâta Gulâm-Alli-Khân-Sâhēbalavâru karttabulu puch-  
chukoni naluguru sâdhyaḷ ani kûḍi ubhayatrula kartapâlu . . . . koni mana  
âchâri-mukhamuna nâḍulu vini â-vartamânam Nagaramvârini pilipiṇchi âchâ-  
rivârîchâta kartapâlu puchchukoni vâri mukha-vachanam vini pûrvâpûrva-  
vichâriṇchi telaṣi mîru pûrvikalu ani niṣchayiṇchi . . . . Nagaramvâru mâ-śi-  
shyulu śidham mēmu paga.. Śiva-dâna-patramvalla kottalam aitimi anduna  
Yimmaḍi-kula . . . . .timi mēmu . . . . . yichchina pra . . . . . naku mîru  
pûrvikalu siddham ayinanduna tērugade ayinavi pûrvâpûrvaṁ mîdi mîku pa-  
nik eyni.. mundara . . . . .Nâyaka . . . . .Vêlûripai vidēsam sahasra-gôtram . . . . .  
Subbâ-śâstrulu mana Nagaramvâru mâ-śishyul ani muṭṭalēdu itlani vrâsi ichchi-  
na tērugada-patrikâ . . . . .sâkshalu Simhâdi-Nâraṇa Bô . . . . .jaggambala Anṇa-  
yya || Antâjivaṇṭeya Vâsudēva-Pantalu

## 100

At Kambihattî (same hobli), on the rock called Mâyde-baṇḍe.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu âyirattu-iru-nûṛṛu . rubattu-mûnṛu ţellâniṇṛa śrî-  
Poyśâḷa-vîra-Râmanâ-Dêvarṅku yâṇḍu muppattu-âṛu ţellâniṇṛa Vikirita-saṁ-  
vasarattu Kaṅkaṭaka-nâyârṛu pûrva-pakshattu Budan-kiḷamaiyum Uttiramum . . .  
tutthiyu peṛṛa nâl uḍaiyâr tiruv-Irâmîśvaram-uḍaiya-nâyanâr dēvarṅku Tamatt-  
iḍaiyil-irukku Nâgapaṭṭanam-uḍaiyan Śâyana Dēvanâgakûttanena uḍaiyar  
tiruv-Irâmîśva . . . . . gaḷ pakkal ivv-ûril Kâvirikuṭṭaikku adaitta naṅjai  
puṅjai nâl-pâl-ellaiyum ponn-aṛa kuḍuttu maṅṅ-aṛa koṇḍu ivv-ûri uḍaiyar  
Kumbî . . ram-uḍaiya-nâyanârṅku dēvadânam-âga chandrâditya-varai ţellakkaḍa-

vadā-ga viṭṭēn Dēvanāgakūttanena it-tamattai vilakkinān Geṅgai-kkaraiyil kurāl-paṣuvai konṛān pukka narakam puguvān it-tanma Māhēśvara-rakshai śubham astu

101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

śubham astu śrīman irājādirāśan irāja-paramēśvaran gaja-vēṭṭai-kaṇḍa śrī vīra-Dēva..ra-mahārāyar pridhuvī-rājyam-paṇṇi arulāniṅṇa Śagābdam 1362. mēl śellāniṅṇa Iravuttiri-varusham Âvani-māsam 10 tiyadi Âvaniyattil uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanārkkū-chchellum Âvaniya-nāṭṭu Tammatt-iḍaiyil nilattil Puḷil-ēriyil eduvāyil taṇṇir iraittu viḷaiyum nilam śatu-śirmai uḷḷadum uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanārkkū tiruvotta-śamattil amudukku mahā-pradāna Mādāna-dañṇāyakkar.....paṭṭaṇam i..jayam āgaiyil Dēva-Rāyar mahārāya..mam-āga-kkuḍukkaiyil idu śantrāditya-varaiyum naḍatta.....

102

At the same village, on a rock called Kindriguṭṭe.

svasti samadhigata-pañch-mahā-śabda Pallavānvaya śrī-prithuvī-vallabha Pallava-kula-tilaka Nolambādhirājam prithuvī-rājyam geyutt ilḍu Puttūra Koṅgu-ṇi-sāmiyage Belamballiyoḷ rāja-māna mū-gaṇḍugaiṅ (stops here)

104

At Dēvarāyasandra (same hobli), on a rock in the big grove to the south-east.

śubham astu svasti śrī vijayābhyudaya-Śaka-varsha 1407 neya Viśvāvasu-samivatsarada Śrāvaṇa-ba 2 Â-lū śrīmatu Vishṇuvardhana-gōtrada Âśvalāyana-sūtrada Umbaṇa-Voḍeyara makaḷu Liṅgaṇagaḷu Kāśyapa-gōtrada Âpastamba-sūtrada Âubaḷanāthagala makaḷu Siṅga-Perumāḷege koṭa dharmā-śāsana namage...baḷiyāgi naḍadubaha Dēvarāyasamudrada...mmeya mā....(boundaries specified) chatu-sîmē-voḷagaṇa..holada...koḷannū tōḍisi nandāvananū..(right side)...ya Virūpāksha-Rāya-mahārāyaru prithivī-rājyam geyutaṁ yiralu Narasiṁha-Rāja-Voḍeyara pālaneyalu namma Ummaṇṇa-Voḍeyarige....

105 (a)

At Yeldūr (Yeldūr hobli), on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Pūmiyum Tiruvun-tāmē puṇara vi.kiramattā...ṇ-kuḍai-kkī..la-magaḷ nilava Malar-magaḷ puṇarntu šeṅgô....chchi-kkaruṅ-Gali-kaḍintu....

mai...ntirai..manta..narivan.....chcho.....motta vīramun-  
 tiyāgamum āramena-ppunaintu vijaiyav-abhishēgam-panni vīra-simbāsanattu  
 Puvani-muḷud-uḍaiyālōḍum vīṟṟirunt-arūliya Kōv-Irājakēšari-parmar āna uḍai-  
 yār śrī-Rājēntira-Šōḷa-Dēvaṟku yāṇḍu 4 vadu Nigari-Šōḷa-maṇḍalattu-pPuda-  
 nāṭṭu Ammaṅgaiyālvār tiru-maḍaippalli-ppuṟam āna Iratīyūr Vīrarākshasa-  
 Brahma-mārāyar ulliṭṭa nagarattōm ivv-ūr Īśāniśvaram-uḍaiya...hādēvaṟku  
 Ammaṅgaiyālvār tirumēni kalliyāṇa-tirumēniy-āgav-enṟu vaitta šekku onṟināl  
 ..šadam ulaḱk-enṟaiy-āga vaitta tiru-nuntāvilakkāl enṟai tonṟuṟru-nāliyum  
 Gaṇavatiyāṟku santi-viḷakk-onṟināl enṟai aṟu-nāyum āga enṟai tonṟuṟṟ-aṟu-  
 nāliyum i.ta.....šurar sammadittu in-nagarattil munbu ninṟōmē.....  
 .....dittavarai Arumolīdēva-nāliyāl tonṟuṟṟ-aṟu-nāliyum iṭṭu.t...m  
 Iratīyūr šaṅga.....mukkiyarōm Šīrāḷa.Tiruvaraṅgadēvan āna Nuḷamba-  
 mādēvi-kkōne..nāḍālvān vaippitta dhanmam

## 105 (b)

At the same place.

(Grantha and Tamil characters.)

Pugaḷ-mādu viḷaṅga Jaya-mādu virumba Nīla-magaḷ nilava Malar-magaḷ puṇa-  
 ra urimaiyīṟ-chiranta maṇi-muḍi-šūḍi-ttik-anaittun-taṅ-jakkara-nadāṭṭi vīra-  
 simbāsanattu ..ni-muḷud-uḍaiyālōḍum vīṟṟirunt-arūlina Kōv-Irājakēšarivan-  
 mar āna uḍaiyār...Kulōttuṅga-Šōḷa-Dēvaṟ..yāṇḍu 4 vadu Piḷḷaiyār Ammaṅgai-  
 yālvār tiru-maḍaippalli-ppuṟam āna Nigarili-Šōḷa-maṇḍalattu Pudaḷ-nāṭṭu  
 Iratīyūr kāṇiy-uḍaiya Brāhmaṇan Irugan Šāmbi-dēvan āna Rāja-Vichchādīra-  
 Brahma-mārāyanena ivv-ūr Piḍāri Šamuṇ..švarikku.ru-santi...v-aṟiṣi iru-  
 nāḷikku kaṟiya.....

## 105 (c)

At the same place.

(Grantha and Tamil characters.)

..Pāṇḍiyan-talaiyuñ-Jēralan-Šālaiyumm-Ilaṅgaiyum.raṭṭapāḍiyum koṇḍa Kō-  
 Rājakēšarivanmar āna uḍaiyār...Rājāḍhirāja-Dēvaṟku yāṇḍu muppattu-mūn..  
 vadu dēvaṟ śrī-Rājāḍhirāja.....r tirumaḍai..ḷi-puṟam.....y-āna  
 Nigarili-Šōḷa-maṇḍalattu-pPudaḷ-nāṭṭu Ira...na.....Brāhmaṇa.....  
 .....Brahma-mārāyanena ivv-ūr.šā..dēva...m-uḍaiya Mādēvaṟku..vich-  
 cha...yāṟku.....m Jayaṅgoṇḍa-Šōḷa-maṇḍalattu.....ṇiyāna..  
 ttūril.....kku-kkāṇiy-āga nagara.....anubavippān āga vaichchu-kkuḍutta  
 nilattukku...pāṟk-ellai...tukku mēṟkkum ten-pāṟkellai..Šāṅkara.....  
 ...yān nilattukku vaḍakku.....kku...kku-kkiḷakkum.....kku..  
 ...kkum inta ēri-kkiḷ-ppalla...kkum teṟkkum i.....kku naḍuvu viṭṭa

nilam kuḷi padinen-ṣāṇ-kôlâl kkuḷi . . . āyirattu-munnuru kuḷi . . . koṇḍu . . .  
 . . . . . pa . . . . . ku . nilattukku . . . . . m nellu . . . . . kkum . . . . . ḷi nellu ku-  
 ruṇiyu . . . . . ḷiyum . . . . . ne . lu . . . . . nāḷiyum . . . . . nāḷ onṟukku nellu mu-  
 kkuṟuṇi nānāḷiyum koṇḍu . . . . . santi . . . . . kkaḍavâr āgavum in-nilam pa . . . . . ṣen-  
 riḍu ṣeṇra . . . . . nellu . . . . . ivv-ūr . . . . . ṟkku . . . . . gavum ip-pariṣu kâṇiy-āga  
 nila-nivantam ṣeydum iva . . . . . kalpiḍiyum mukkaiyum mutti . kkaṇiyum ma-  
 naiyum manai-paḍa . paiyum tārāi-ṣeydu kuḍuttên . . . . . n kuḍa . . . . . ṇavatikku  
 Ṣāmunḍan Irugaiyan nā . . . . . Virarākshasa-Brahma-mārāyannena . . . . . yyamudun-  
 tayiramudukku . . . . . ri-kil vaitta nilam padinen-ṣāṇ-kôlâl munnûṟṟukku .  
 vaḍa-pârkkellaikku . . . . . nilattil ka . ṣappatṭiyarkku . . . . . van Viḷa . . . . . kan Kêttanukku  
 viṭṭa kuḷi nûṟṟ-irubaḍu dēva-gêhattukku p . . . . . nta ṣiṟu-kâlukku teṟkum kil pār-  
 ellai Kollaga Viḷakkan kaḷanikku mēṟkum ten-pârkkellai va . . . . . bôḍ-aḍainta . . .  
 llukku vaḍakkum mēl . . . . . peru-varambôḍ-aḍainta nāvalukku kilakkum . . . . .  
 . . . . .

106 (a)

At the same place.

(Grantha and Tamil characters)

svasti śrī Vira-Pāṇḍiyan talaiyuñ-Jeralan-Ṣālaiyum Ilaṅgaiyum Iratṭapāḍin-  
 goṇḍa Kô-Rājakêṣari-vanmar āna uḍaiyâr śrī-Rājādhirāja-Dēvaṟku yaṇḍu mu-  
 ppattu-mûṇṟāvaḍu uḍaiyâr śrī-Rājādhirāja-Dēvaṟku dēvar tiru-maḍaippaḷli-  
 ppuṟam Nuḷambapāḍiy-āna Nigarili-Ṣôḷa-maṇḍalattu Pudal-nāṭṭu Iratīyûr . . . . . vē  
 . . . . . ṇḍiliya-gôttirattu Ṣāmunḍan Irugaiyann-āna Virarākshasa-Brahma-mārāyan-  
 ena ivv-ūr Iṣāniṣvaram-uḍai Mahādēvaṟku tiruv-amirdu tiru . . . . . chcha . . . . .  
 . . . . . vaitta pariṣ-āvaḍu . . . . . nāna . . . . . pperiy-ēri-kkil . . . . . dēva . . . . . kil-pâr-  
 ellai Tāḷaimaḍuv-utpaḍa . . . . . kum te . . . . . k-ellai Muchukunta-Ṣôḷa-viḷāgattukku-  
 ppānta vākkālūkku vaḍakkum mēli . pārkkellai tumbu ninṟu . . . . . ṟku nōkki . . . . . nta  
 Sarva . . . . . pperuvāykkālu . . . . . vaḍa-pârkkellai Sarvadē . . . . . periy-ēri . . . . . teṟkum in-nâr-pāl-  
 ellaiyuḷḷum agappatṭa kuḷi eṇṇûṟṟum Muchukunta-Ṣôḷa-viḷāgattukku kil-pâr-  
 ellai teṟku nōkki-ppāynta vāykkālūkku mēṟkum ten-pârkkellai Ṣēvaga-ppaṟṟukku  
 . . . . . ḷi Peruṅgollan . . . . . ttukku vaḍakku mēl-pârkkellai aiyamānaṅgaḷukku kilakkum  
 vaḍa-pârkkellai Tāḷaimaḍuv-utpaḍa teṟkum in-nâr-pāl-ellaiyuḷḷum agappatṭa kuḷi  
 aṟu-nûṟṟum Tiṅga . . . . . ḍaiyan . ḍaiyan nilattukku kil-pârkkellai Ṣēvaga-paṟṟ-āna . . .  
 ma . . . . . kkuṇḍiligaḷukku . . . . . pārkkellai Ṣēvaga-ppaṟṟukku vaḍakkum mēl-pârkkellai  
 . . . . . ninṟu teṟku nōkki-ppānta . . . . . kkālūkku kilakkum vaḍa-pârkkellai Tāḷai-  
 maḍuv-utpaḍavum Sarvadēva-pperiy-ērikku . . . . . kum in-nâr-pāl-ellaiyuḷḷum aga-  
 ppatṭa kuḷi eṇṇûṟṟ-aimbaḍu . . . . . Brahma-mārāyan . . . . . tti . . . . . ntara-dēva-viḷā-  
 gattukku-kkil-pârkkellai Vāla . . . . . ttāṟṟugaḷukku mēṟkum ten-pârkkellai . . . . .  
 ṣāriyāna Rājādhirāja-pperu . . . . . nilattukku vaḍakkum mēṟ-pârkkellai Sarvadēva . . .  
 . . . . . vākkālūkku kilakkum vaḍa-pârkkellai Iṣāniṣvaram-uḍaiyâr tiru . . . . . nduvānattu

kku.....laiyullum agappatta kuḷi.....nūr..mbadu.....maḍu-  
 uṭpaḍa-ppadinen-śāṅ-kôlâl ku..iraṇḍ-âyiratt-aiññû.....raṇḍ-âyiratt-aiññûru-  
 kuḷiyuñ-gonḍu...śvaram-uḍaiya Mahâdêvaṛku nivanta.....ś-âvadu śi..kâlai-  
 santi.....tu santi.....tiruv-amudariśi.....santi  
 .....t tiruv-amurdu.....kâ.lai tiruv-amudariśi.....ḷiyum  
 kaṛiya..du onṛum.....nâliyum.....nâliyum vaḍaiy-amirdu nâḷḷi-  
 onṛukku.....verṛilaiy-amirdu irubattunâḷḷukku nellu.....Brâhmaṇa-  
 ....kku.....nellu nâḷi...yâṛkku.....kku nâḷi.....śrî-Bali eḷunt-  
 aruḷumpoḷudu piḍiviḷakku onṛukku nellu..ḷiyum âga nâḷ (y)onṛinukku uḍaiyâr  
 baṇḍârattukku...van marakkâlâl nellu ain-guṛuṇiyum ichcho.....kuḷi  
 padinen-śāṅ-kôlâl iraṇḍ-âyiratt-aiññûru-kuḷiyuñ-gonḍu.....varkku  
 nivantañ-jeluttakadavargaḷ Jayaṅgonḍa-Śôḷa-maṇḍalattu Ku..vattan koya-  
 ..tTillattûr-nâṭṭu Nenmaliy-âna..śaturvedi-maṅgalattu Śiva-Brâhmaṇan Bhâ-  
 radvâja Muppattiruvan Śantira...baṭṭanum Śiva-Brâhmaṇan Bhâradvâji...  
 ..num śrî..ni...gaḷ...nila-nivantam-âga.....yattârku...dêvaṛ kâṇiy-  
 âga.....dêva.....ttu..taṇanâ.....kkum ivv-iruvaṛkum..nivantañ-jeydu  
 kuḍuttên Śâmuṇḍan Irugaiyann-âna Virarâkshasa-Brahma.....

## 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Pumiya-Tiruvu..mê.....ttâ.....vira.n-tiyâgamum âram-  
 ena.....abhi...ṇṇi vira.....ḷoḍum viṛṛirunt-aruḷiya Kôv-Irâja-  
 kêśari....r âna uḍaiyâr śrî-Râjētra-Śôḷa-Dêvaṛku..ṇḍu 4 vadu Nigarili-Śôḷa-  
 maṇḍalattu...Ammaṅgaiyâlṽâr tiru-maḍaiappalli-puṛam âna Iratiyûr Îśâna-  
 iśvaram-uḍaiya Mahâdêvaṛkku..yâr Ammaṅgaiyâlṽâr arta.yâmañ-ja...kku  
 nitta-nimandam âga vaitt-aruḷina Śêvagan-pêṛrâl ivv-ûrâr baṇḍârattukku Aru-  
 molî-dêvan marakkâ..vu niṛaitt-aḷavu aḷakkakaḍa...m..ṛappadin.nâliyuni-  
 go.....śvaram-uḍaiyâr...ṇiyum kaṛiyamu iraṇḍukku...ya-  
 vamudu iru-śevid-araikku nellu nâliyum tayiramudu u..kku nellu...m aḍai-  
 kkây amudu veruṅgâya..kkum verṛilai nâḷukkum nellu muḷakkum âga atta-  
 śâmam sandi onṛukku nellu-kkuṛuṇi-irunâḷi-muḷakkum â..llu ôrr-âṭṭaikku  
 nârppadin-kalanê-êḷu-kuruṇi-nânâliy-âga ivv-ûr viḷaiyilum viḷaiyâd-oliyilum  
 âṭṭ-âṇḍutôṛum Śêvagan-pêṛrâl...llu.....dêvaṛku Iratiyûr tiruv-am-  
 urdu tiruchchennaḍaikkum...tiru-nontâviḷakk-onṛukkum.....

## 107

At Viraguḍi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrî Tiru-magaḷ maruviya ſeṅgôlavan..munnôn ſēnai pinnaduv-âga mu-  
 nn-edir..ṇṇu Irattapâdi êḷarai-ilakkamuñ-gonḍu Kollâpurattu jaya-stamba-

nâtti edir-amar-perâdu eṇḍišai nigalūm paraiyadu kaṅaṅga Âhavamallan..  
 daṅ-chēnaiy-ellām pârâdu nigala-ppašum-piṅam-âkki Pêrâ...karai-kKoppattu  
 Â...mallan puṛakkitt-ôḍa...yuṅ-gudiraiyum oṭ.....ṅgalūm agappaḍa-  
 ppi...kkoṇḍ-aruli vîra-šîṅ.....vîṛṛirunta...Kô-pP.....na uḍaiyâr  
 .....ṅdu 6 vâdu mudal.....la Mâlavarâja.....  
 ..Iratiyûr ûr..... irañḍ-âyirapatti paṅappârai ûr-kaṅakka.....ppon...  
 ...laṅj-arai ponnâl kâšu irubadâṅum nall-erudu ... ṅḍinâl kâšu muppadu  
 neyy-eṅ.....rai-ppadi-nâliyum šeppeṛu .....dêva ..... nellu ..va..  
 mum kâṭṭ-ârambam aṅjil onṛu švâmi-bhōgam kôḷvadâgavum i .....lla..  
 naḍuvvâr.....yiraiy-êṛri yâ..nu.....van kuṛa-pâšu koṅṛân pâvattiṛ-  
 paḍuvvâr ivai kaṅattân Šembiyan Šôla-muvênta-vêlân eḷuttu

### 108

On a stone at the same place.

svasti śrî Iṛiva-Noḷambam pṛithivî-râjyam geyyutt ire Srîmaṅgali-Siṅgaparâkra-  
 mana magam Tiruveṅgaḍayyan Erediyûra peḷdurugolol ânt iṛidu sattan Šaka-  
 varisham 871 svasti Pṛithivî-Gâmuṅḍa-svâmiya magam Gâmuṅḍa-svâmiya ta-  
 mmam Vâmayya-dêvaṅge koṭṭa koḍaṅge kaṅḍugaṅ kaḷani kaṅḍugaṅ pâlu idan  
 aḷidoṅ paṅcha-mahâ-pâtakan akku besaṅgeydoṅ Koyatûra Bijayitâchâriya ma-  
 gam Vikramâdityam.....

### 109

At the same village, on a stone near the stone pillar in front of the Kôḍandarâma-dêva.  
 Vyaya-samvatsaram Âshâḍha-ba 5 dinam Raghunâthuḍu...dêvâlayamu Muni-  
 Bhôyagâru Yaladûri-samsthânam Ana-Bhôyulaku kondarukunnu sabâyamugâ  
 yichchinadi mâḍalu nânûra.....inâmugâ yichchinadi

### 110

On a stone in the veranda in front of the door of the same temple.

Ânanda-samvatsarada nija-Jêshṭa-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-  
 nâtha-svâmi-manṭapa naḍavara bagyenânâ-su-dharma-bhaktarugaḷu sadâ koḍu-  
 vanthâ sâmantâdigalū yesaru....

### 111

At the same village, on the way in front.

(Grantha and Tamil characters.)

.....yâṅḍu..20 kal kada...! šâpê..kku ra.mân maṅḍi.....kaṭṭu  
 .....maṅḍi.kuḍutta tôppu.....pin taduttâl.....veliyidu Vikkira-

mārkarāyan . . . . . hē . . . . . mānadu . . . . . lgaḷ . . . . . yināmati kuḍutta  
 . . m tām kuḍutta-ppaḍam kâṭṭinâr maṇḍiyil yinâm ku . . r . . . . . mēl kaṇḍapaḍi  
 id-ellâm yinam kuḍukkaḷpaṭṭadu . . . ḍavuḷ tannadu . . . magaḷ kuḍukkaḷpaṭṭa-  
 dâyi yirukkiradu

**112**

At the same village, on a stone near Yarappa-Setti's grove.

Sidhârthi-smvatsarada Jêshṭha-ṣu 10 lu śrīman-mahâ-nâyakâchâriya râ . . . . .  
 yya . . . . . Hâva-Nâyakarige koṭṭa śâsana-kramav ent endare nammage nâyaka-  
 tanakke saluva . . . . . bhûmiyanû . . . . . ge puṇyav âgabêk endu koṭevû . . . . .  
 . . . . .

**113 (a)**

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

svasti śrī Chakara-yâṇḍu 1.30 ţellâ . nṛa Prabhava-samvatsarattu Śittirai-  
 mâsam Nigarili - Śōḷa-maṇḍalattu Punâṭṭu - maṇḍalika . . ki . . . . . Paḷli-  
 dēva-maṇḍalikal magan . . ra śakki . . . ṇḍalika ma . . . magan . . Paḷli-dēva-maṇḍa-  
 likar âna Vara-gu . . pperumâl . . . . . ttadu śrī-Mallikârchuna-dēvaṛku Iratiyû .  
 . . . . . samudram . . . . . m kurâ-paṣuvai-kkonṛân pâvattil  
 pôvân . . . . . ḍa . . . . . rra . . tta . . la maḍattuk . . . baṭṭan eḷuttu

**113 (b)**

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da . . ttai mâṛṛinavan Gamgai-karayiṇ-kurâr-paṣu paṭṭudu paḍakkadavân

**114**

At Uttanur, on a stone in the inâm field of Varadarâja-svâmi.

Kilaka - samvatsarada Mâgha - bahuḷa 14 lu śrīmatu Chikka-Râya Tammappa-  
 Gavudaru Śivarâtri-puṇya-kâladali Hiriyā-Gavudarige puṇyav âgali yendu  
 Varadarâja-dēvarige koṭṭa (usual imprecatory phrases)

**115**

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svasti śrīmatu jayâbhyudaya-Śaka-varsha ? 1557 lu Yuva-samvatsara-Phâlguṇa-  
 ṣu 5 lu śrīmatu Hode-nâḍa Uttanûra Maḍavâlada Kâvabba-dēviyara sthânika



nâyaka . . . Pallavodaraî-nâyanâru â-ûra samasta-gauḍa-prajegaḷu nalla . . . ge  
 . . . . . Sûriyapage barasikoṭa śâsana . . . yanâru-dèvaru Muḍigûra . . . . . 10 ka  
 . . . . . yida śâsana Yidageriya keṛeya keḷage (grant specified) ishṭanu mânjavâgi  
 yî-ûru prajegaḷu . . . . . anubhavisûdu yendu baradu koṭṭa . . . . .

117

At the same village, on a rock in the field of Maḍivâla.

svasti śri Śaka-varuṣhaṅgaḷu 1602 Raṁdri-samvatsarada Śrâvâṇa-śuddha 15 lu  
 râjaśri-Śambhōji-chakravarti Kôlâḷa-kârukûnaṅge mâḍuva nirûpa Kâtyâyana-  
 sûtrada Pârthiva-sa-gôtra Yajuś-śâkhâdhyâyi Gôvinda-bhaṭṭara kumâra Channi-  
 bhaṭṭara putra Vênkatêṣa-śâstrige Vuttunûru Maḍavâla . . . . . hola nidhyâdy-  
 ashṭa-bhōgaṅgaḷa anubhavisikoṇḍu yihadu embadâgi koṭṭa bhû-dâna-dharma-  
 śâsana

119

At the same place.

(Grantha and Tamil characters.)

. . . . Tiru ma ni vilâ . . . . kuvad-anaiya-ttan-tô . . . . . tunaiy-ena-kKeḷilâ-  
 vañjanai kaḍantu Vayirâgarattu-kkuñjara-kkuḷâm pala vâri . . . n̄jalil Śakkara-  
 goṭṭattu-tTârâv-araiṣanai-ttikku nigalâ-ttirai-koṇḍ-arulî arukkan-udaiya-ttiṣai  
 . . . yirukkuñ-gamanaiya Nila-magaḷ tannai munnî ku . mavan . . . Mâl  
 âdi-kêḷal âgi eḍutta . . yâduñ-jaliyâvagaiy-inid-eḍuttu tan-kuḍai . . . nb-urav-  
 irutti tigriryum puliyun-tiṣaitoṟu naḍâtti . . . ḷun-taruma . . m puvitoṟum  
 niṟutti vîramun-tiyâgamu . . namuñ-garuṇaiyum urimai-chchurra . . ga . .  
 riyâttala niga . . jayamun-tânum vîṟṟîru . . . mañi-makuṭa muṟaimayir-  
 chûdi-ttan kaḷal . . râdi . . sūḍa ſeṅgôl . . . . . toṟum naḍâttiya Kôv-Irâja-  
 kêṣarivanmar âna udaiyâr śri-Rajêntra-Śôḷa-Dèvarku yâṇḍu mûnṛâvadu  
 śri-Râjêntra-Śôḷa-Dèvar tiruv-arulînâl dêsam ellân-tirumêḷi kûdi vantu . .  
 nta Śôḷa-maṇḍalam eḷubattettu-nâḍum Jayaṅgonḍa-Śôḷa-maṇḍalam nâṟpat-  
 teṇṇâyiram pûmiyum pe . . . . . ḍai mahâ . . . . . nta śri-Râjêntra-Śôḷa-ppadinen-  
 pûmi-pperiya vishaiyamum perumbaḍai-mahâ-sênaiy . . . . . ṟru mudal  
 . . varku . . . . . lâda irai kaṭṭa . . . . . adikâriḷaḷ Aḷagiya-Śôḷa-  
 mûvênta-vêḷâr paṣuvukkum erumaikkum illâv-irai . ivv-irai irukka-vêṇḍâv-  
 enṟum kâḍu punṣey viḷaintanattukku mêl-vâram aiñjil onṟum êri-kil nel  
 vilaintana mûnṟittonṟum mêl-vâram vâṣiy-inṟi-kkoḷvadâgavum vēḍar ſeyda  
 kummari âyiratt-aiñ . . . . . kuḷikku o . . puḍavaiy-iḍuvadâgavum . . rak-kaḷaṅju  
 kumari ka . . . . . ppari . . nall-erudu . . . . . ntarâyâṅgaḷukku êrâl oru kâṣu  
 iḍuvadâgavum . . . . . ttukku Âṣuvi . . kkaḷ Âṣuvi-munnâ . . . . . nattukku  
 vâramudali . . . . . ga viḍum uḷavu-ſêvagar viḍum iru-peṇ . . . . . nṟum tiru-

kkôyi. . . . . vidum uvâtti-vidum. . . . . vâr vidum tavira nîkki ninra vid-onrukku vitta  
 . . . . . kâl kâšu kolvadâgavum nilam kai. . . . . la. . . . . raṇḍu-viral-koṇḍadu šaṇ-  
 âga padinen-šaṇ-koṇḍadu kôl-âga-kkoṇḍu nilam amaivadâgavum ippaḍikku-  
 ppadinen-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ. . . . . naiyuṅ-gaṇḍamadam  
 . . . . . kal-veṭṭi sâsanañ-jeydôm padinen-bhûmi-pperiya vishaiyamum perumbaḍai-  
 mahâ. . . . . vânum iva. . . . . hmaṇaraiyum niraiyuṅ-gurâlum Vâ-  
 raṇavâsiyum alittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumba-  
 ḍai-mahâ-sênaikkum vaṛka-ppagaivar âvar-âgavuminta silâ-lêkai-ppa. . . . . niṛuttinâr  
 šâšvanmé. . . . . ntumatapalam peṛuvar âgavum ippaḍi silâ-lêkai-šeydôm padinen-  
 bhûmi-periya vishaiya. . . . . perumbaḍai-mahâ-sênaiyum aṛam-aṛavaṛk-aṛam-alladu  
 tuṇaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shasṭim varsha-  
 sahasrâṇi viṣṭâyân châyatê krimi sâmanyôyam dhamma-sêtu nripanâm kâlê  
 kâlê pâla. . . . . savvân êtân bhâ. . . . . naḥ pâtthi. . . . .

## 120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

. . . . . Uttanûr âna Râjêndra-Šôḷa-chchaturvêdi-maṅgalattu-kKarumâ-  
 nânikkâlvar kôyilir tiruv-ârâdanam-panṇum nambimâriṛ-Kâšyapa-gôtrattu  
 Karumânikkâlvarêna iv-Âḷvârukkum. . . . . perumâḷ nambiyâril. . . . . ntiruva. . . . . uganta  
 mânikka. . . . . târ pakkal eṅgaḷ vaša. . . . . kki. . . . . űgina. . . . . ppaṇam pattukkum Karu-  
 mânikka. . . . . lu mu. . . . . ppa. . . . . ti. . . . . nila payiṛ. . . . . ru  
 santi-vilakku êṛrakkaḍavên âgavum šanti-ttiruvila. . . . . kku ša. . . . . tta-varai eṅgaḷ  
 pitâkkaḷ-ullitṭa. . . . . lla. . . . . sammadittu. . . . . ttile eḷuttum veṭṭi. . . . . nôm

## 121 (a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-šakkaravattigaḷ šri-Pôšala-vîra-Râmanâda-Dêvarkku yâṇḍu 1. . . . . Tâ  
 . . . . . samvatsarattu. . . . .

## 121 (b)

At the same place.

(Grantha and Tamil characters.)

. . . . . Nigarili-Šôḷa-maṅdalattum Vikkirama-Šôḷa-maṅdalattum yâṇḍu 14. . . . .

122

At the same village, on a stone near the southern steps of the  
Varadarâjasvâmi temple.

svasti Śaka-varisha 890 eṇṭu-nūra-tombhattaneya Śukla-sainvatsaram prayar-  
ttise Chaitra-suddha-pañchani-Sôma-vâram śrîmat-Nanni-Noḷambam . . . tṭa-  
gatti prithvi-râjyaṅ-geyyuttire Sakapâdig eḷava Pogalınalle-Nambé magam  
Noḷamba-setti Uttanûra mahâjanam-pannirbbarggam nûru-gadyânam ponna  
koṭṭa nichchav ayvar-atitigal parivadiy-unbar âvar bbarada divasa ūralu ay-  
vara-sa-Brâhmanar unḍa-phalam chandra-sûryar-uḷlavara naḍevudu . . . rbha  
Paramêšvarige nitya-nivêdya . . nandâ-dîvi . . yu . . nâlvattu-gadyâṇa . . bhûmiya  
koṇḍa koṭṭam Mahâdêvana nitya-sthiti-nivêdyakan padinaydu-gadyâṇa Bada-  
nûrandu Badanûra mahâjana chanda . . nuvara . . nya . . . . . kâḷihada . .  
Machavalli . tâvo . . r prîtiyinda bhûmiyam . . harita . m â-chandra . . irvvara dâsa

123

At the same temple, to the west of the prakâra.

(Grantha and Tamil characters.)

svasti śrî . . ru . . . ! . pôla-pperu-Nila-chchelviyun-tanakkêy-urimai-puṇḍamai  
manakkola Kântalûr-chChâlai kalam-aṇutt-aruli Veṅgai-nâḍuṅ-Gaṅga-pâḍiyum  
Nuḷamba-pâḍiyum Taḍigai-valiyum Kollamum Kaliṅgamum Kuḍamalai-nâḍuṅ  
âḷ-kadal kaḍant-âṅg-aruni . . ūjiramun-gonḍa tiṇḍiral-venri-ttaṇḍâr-koṇḍa tann-  
eḷil vaḷaruli vaḷi ūḷiy-ellâ yâṇḍuṅ toḷutagai viḷaṅgum yâṇḍê Śeḷiṅarai-ttêsu-  
koṇḍa śrî-Kôv-Irâjarâjarâjakêšari-panmakk-iyâṇḍu pattonbadâvadu Gamgâ-  
šâyarat . . Pudal-nâttir . . bârâ . . ḷil Arumolidêva-šaduvêdi-maṅgalam iḷaṅ . . .  
. . . kaḷa . . . . .

124

At the same village, on a pillar of the Âñjanêya temple.

Mahâbali Bâṇarasara karaṇiga Vaḷuṅgavammana kambam

125

At Yedarûr (same hobli), behind the Sômešvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu 1133 tribhuvana-chchakkaravattigal śrî-Kulôttuṅga-  
Šôḷa-Dêvaṅku yâṇḍu 32 Pramâdôti-samvachcharattu Âni-mâsattu muṅ-pakkattu  
Sôma-vârattu svasti śrî Râjênta-Šôḷa-pPudanâṭṭu maṇḍalikal âna Śakki-dêvar  
maganâr Puḷḷa-dêvar maganâr Śakki-dêvar maganâr Puḷḷa-dêvar âna Puda-

nâttu maṇḍalikaṅ Nigarili-Šōḷa-maṇḍalattu Puda-nâṭṭai suka-râjya(ya)m-panṇiy-  
 aruḷāniṅka (y)ip-Puda-nâṭṭil Vidirûṅṅir-Pûṅgāni . . lan Atirâtameṭṭi Koṅṅirai . . na  
 Gaṅgai-gâmuṇḍan magan âna Mâra-gâmuṇḍan magan Šōḷa-gâmuṇḍan magan  
 Šedilmâraḷvân magan Pamma-gâmuṇḍan magan Šeṭṭi-gâmuṇḍan magan  
 Ayira-kkâmuṇḍan magan Kašava-gâmuṇḍan magan Nâma-gâmuṇḍan Vayira-  
 gâmuṇḍan ivargaḷukku iv-Vidirûṅ šempâdikkubavar vašatilê i . . n kâṇiy-âḷa . . va  
 . kaiyinâlê ivargaḷukku Pulla-dêvan âna Puda-nâṭṭu maṇḍalikaṅna kâṇiy-âga-  
 chchantrâdita-varai šelvadâga kuḍuttên idukk-oru aḷivu-šeydavar Geṅgai-  
 kkaraiyir-kurâr-pašuvai-kkonra Brahmavattiyilê puguvar

## 126

At the same village, on a stone on the bund of Chikkakere.

svasti Šaka-nṛipa-kâlâtita-saṁvatsara-sataṅgaḷ eṅṅa-nûṅ-embhatta-mûṅṅeya  
 aṁvatsaram pravarttise Iṅṅiva-Noḷamba pṛituvî-râjyaṅ-geye svasti sakaḷa-  
 jagat-trayâbhivandita surâsurâdhîša Mahâbali-kulôdbhava Paṅuma-pura-para-  
 mēšvaram payšâchika-pataha . . . Nandagi[ri]-nâtaṁ kṛiṣṇa-dhvaṅ-va-ṅṅiṣhabha-  
 lâṅchanam śrîmat-Sambayyam Bidirûṅ aḷutt iḷḷu keṅge bittukaṭṭam biṭṭa  
 i-dharmmavan alido Vâraṅasiyan aḷidom

## 128

At the same village, on a pial of the pillar in the Veṅkaṭaramaṅa temple.

Svabhânu-saṁvatsarada Mârgasira-bahuḷa 5 Gu-dinadalu śrîmat-Yadarûra-Ya-  
 rapa-Nâyakaru śrî-Veṅkaṭaramaṅa-svâṁige koṭṭa bhûmi kha 1 . . . naḍevudu idan  
 aḷidava . . . . .

## 129

At Koḷattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south.

Pramâdi-saṁvatsaram Âsvîja-ba 12 lu śrîmatu mahârâja-śrî-Dēša paṅḍe-Kṛiṣṇa-  
 ppavâru Koḷattûru Orugaḷaya-komârudu Nâgarâjappaku yichchina nettara-  
 godigê krama . . . . .

## 130

At the same village, on the north wall of the Sômēšvara temple.

(Grantha and Tamil characters.)

. . bham astu svasti śrîman-mahâ-maṇḍalēšvara harirâya-vibhâḍa . . rirâya-vibhâ-  
 ḍa pûrva-dakṣiṅa-pašchima-samudrâdhipati śrî-vîra-pratâpa . . . . . kumâran  
 Dêva-Râya-mahârâyan pṛituvî-râjyam-panṇiy-aruḷa . . . Šakâbdam âyirat . . . . .

..... pa ..mũnṅukku mē.chellāniṅka Si... rthi-varushattu ..tra-māsamum  
pūrva-pakshattu Aṣṭamiyum.....mum Makha-nakshatramum  
.....na Muḷavāyi.....

### 131

At Vāṇiganahalli (same hobli), on a rock below the Muḷlukuṅṅe tank.

svasti śrī Śaka-varusha 1329 neya Sarvajitu-saṁvatsarada Jēshta-ba 10 Gu śri-  
matu Gautama-gôtrada Mahadēvagaḷa maga Maṅgarasage Uttanūra Maḍavaḷa-  
da Gauri-dēviya sthānika kûraikoḷa adapugaḷu nagarattarū Maṅgarasage koṭṭa  
keṛeya kaṭṭu-koḍagiya mānyada gaddeya śāsana Gauri-dēvige Hode-nāda Vāṇi-  
yarahalliya simeyalū keṛe-kaṭṭida-sammandha Hirī-Maṅgasamudrava kaṭṭida-  
sammandha â-keṛeyalū voḷageṛeyalū âdanthâ gaddeyali hattakke eraḍu kaṭṭu-  
koḍagi hattakke yaraḍara-lekkha ayidaṛalū vondu-bhāga-gadde sarvamānyav  
âgi â-chandrārka-sthāyiy âgi Maṅgarasana makkaḷu-makkaḷugaḷige tapade  
saluvudu (usual imprecatory phrases)

### 132

On the same rock.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha 1417 Ânanda-saṁvatsara-  
da Kārttika-ba 12 lu śrīmad-Amṛitātma-prabhugaḷa śrī-maṭhada Giriyeḷyagaḷige  
śrī-Sômādarasara Lakshmīvallabha-dēvagaḷu koṭṭa bhū-dāna prāku Maṅgarasa  
.ninna mēge dayavāgi banda Vāṇiyannahalliya keṛeya keḷagaṇa kaṭṭu-koḍagiya  
gaddeyanū dhāren eraḍu koṭṭevāgi yī-yikhaṇḍuga-gaddeyanū niū nimma putra-  
pautra-parampareyāgi â-chandrārka-sthāyiy âgi sukhadiṁ anubhavisūdu endu  
koṭṭa bhū-dāna-śāsana śrīr astu

### 135

At the same village, on a stone near the Īśvara temple.

Kilaka-saṁvatsarada Âshāḍha-ba 5 lu śrīmatu Uttanūra Gānavanigānipalli  
.. Mummaḍi-Tammē-Gaūṇḍaru samarpisida Kempāpura yidake tapidare  
mātri-drôha

### 139

At Nallār (same hobli), on a stone in the kaṭṭugodigē wet land to the south.

Vyaya-saṁvatsara-Âsvija-šu 12 lu śrīmad-rājādhirāja rāja-paramēśvara vira-  
pratāpa śrī-vira-śrī-Raṅga-Rāya-Dēva-mahārāyar-ayavāru nāḍu-kartaraina  
Chinna....ru Nalūra China-Jaya-gauniki.....

**144**

At the same village, on a stone in the Government wet land.

Bahudhânya-saṁ-Phâlgū-ṣu 6 lu śrīmatu Tammappa-Gaunigâru Eḷache-gauniki yichchina kaṭṭu-koḍige-mânya-mâḍi kha 4 koḷaga kha .. (back) sarvamânyamugâ â-chandrârka-varavakû galava.....

**147**

At Kottanûr (same hobli), on a broken stone to the east of Buṭṭyappa's field.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varsha 1391neya Virôdhi-saṁvatsarada Âshâḍha-ṣu 12 lu śrīman-mahârâjâdhirâja râja-paramêṣvara ari-râya-vibhâḍa bhâshege tapuva râyara gaṇḍa gaja-bêṭegâra Virûpâksha-Râya-mahârâya prithivî-râjyam-geyiüttiralu śrīman-mahâ-mam.....

**149**

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree.

Payingâla-saṁvatsarada Chayitra-śuddha 5 lu śrīmatu Sadâśiva-Râyala-aiyavâri nirûpaṁ ..... Gurumûrtti-Viṭṭhala-Râja-aiyavâru Tirumalapallê-Appalâchârya-aiyavâriki Kottapalli-grâmaṁ dhârâ-pôsi yichchitimi (usual imprecatory phrases)

**153**

At Koṇḍipalli (same hobli), on the Bôti-baṇḍe.

śubham astu śrī-Śaka-varusha 1442 neya Vikrama-saṁvatsarada Phâlgūna-ba 10 yalu śrī-Koṅga-janara-dinneya baṇḍeya mēgaṇa Sômeya-dēvaru....Areya..... varu modalâgi Hâdiyada Sômaya-dēvaru guṇḍige Annadâna-Voḍeyara nirûpa viḍidu ba..koṭṭa patranu â-hola-Sômaya-dēvaranu punaḥ-pratisthê mâḍi dēvarige Upukunṭeya chatu-sîmeyanu kalanu naḍasikoṭṭu dēvara pûje-punaskâra-mâdahudake Kauśika-gôtrada Chandrapayara maga Dadugana.....stânika ...dēvarige.....oḍayarige sarvamânyavâgi koṭṭeü (usual imprecatory phrases)

**154**

At the same village, on a stone behind Doḍḍakere.

Vijaya-saṁvatsara-Kârtika-bahuḷa 11 lu śrīmad-râjâdhirâja-râja-râja-śrī-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Paṇḍita Śaka-varusha ...dâna-dharma...diganahalli vraya koṇḍu.....vatige koṭṭa kaṭṭu-kodagi

156

At Šēshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Piṅgaḷa-saṁvatsara-Kârtika-ba 11 lu śrīmatu Sugutūra Chika-Râya Tammaya-Gavuni-ayavâru Mâdēvara Madapaya China-Basavapuram̄ yi-purâniki kaligina svâmyamun î-dēvara-ayavâru sūrya-chandra .lu kaliginavaruku yi-šrēya-munu anubhaviñchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina šâsanaṁ (usual imprecatory phrases)

157\*

At Mudiyanûr (same hobli), on copper plates in possession of Veṅkatarâma-šâstri.

[I b] om̄ namaḥ Šivâya |

Nandyâkhya-sailôtkaṭa-kûṭa-piṭhō

Mandâkinî-vârinidhir ddharēṣaḥ |

Dēvendra-brindâraka-vandanîya-

pâdâravindō jayati praṇamyaḥ ||

svasty astu bhû-Bhûdharâdhîsatanayâlingya - vaksha-sthaḷa-Šivasyâmṛita - bhû-chandra - dhâriṇō dayâyâ bhuvaḥ sakala-bhuvana - prasâdhanîbhûta - yaśasō bhâsuratara - taraṅga-taraḷa-jaḷa-jaladhi-sthita-bhujāṅga-šayana-šâyinaḥ Kama-lanâbhasya vikrama - trayârambha - lôbha - pra . . . rita - kara - charaṇa - sarôja-lânchhanâlôkanaika - hêtubhûta - dâna - vibhavyasya Mahâbali - nâmadhēya - dâna - vândrasya vaṁśa-samṛiddhi-kâraṇôlbaṇaḥ kṛita - . . . raṇa - labdha-sukṛitôpa-niyata - dvija - vara-ghushyamâna-puṇyâha - ghôsha - nirddhûta - duriṭari - balavad-ibha . . Ņga - dalaha - vijṛimbhamâna - turaṅga - naṭa - nirudhiladhikurvan - vakra-sainya-samasta-narēndra-lôka-vandyamâna-pratâpaḥ prâbhûtâvâtha-vivaksha

kshôṇidharēndrâyata-bâhu-daṇḍaiṣ

chaṇḍēša-nirjji[II a]ṭa-karâḷa-khaḷgaḥ |

kēyûra-hâra-dyuti-râjitāṅgaḥ

kirîṭa-haripîṭha-labdha-sa-Nandivarmmâ dhṛita-râja-dharmmaḥ ||

tataḥ tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôṭphulla - paṅkê[ru]ha-sannibhâsyaḥ |

praṇâma - kṛita - kshaṇîya - mauḷi - mâlâ - nighṛisṭa - prabhâ-maṇḍala-

pâdapîṭhaḥ ||

nâmnâ Vijayâditya-Dēvō nija-bhuja-bala-vilupta-durvvâra-vividha-vairi-vibhavaḥ sajala - jaladhara - thâna - gambhîra - gaḷa - kṛita - gharjanâbhipûrita - dig-antarâḷa-nâga - khaḍgaṣ chaṭula-raṇaraṇâyamâna - nipatita - praharaṇa - janita - vraṇa-ga-ṇâbharana-vapushâ virâjamânaḥ kṛitavân âdhiyyam âsit tasya tâdṛiṣaḥ śrīmad-Bâna-vaṁśa-kamalâkara-prabôdha-nalina - karasya sûnôs tribhuvana-madhya-

\* This inscription abounds in mistakes.

varttinâm prâṇinâm parama-kârūnya-kathayâ bôdhi- satvôpamânasya vîratayâ  
 [II b] Hara-hita-Vîrabhadra-sannibhasya râjâdhâratayâ Mahêśvarôpamânasya  
 muktâ-phala-sêvitâyâm vârirâsi-sadriśasya Mêru-pratinidhy - êkâchalaisvaryyât  
 Kârttikêyanukârīṇaḥ pratidinam Umâ-nirûpita-pramôda-hêtôḥ || api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajah kṛiddha-simhasya śaktyâ  
 bâhu-prôdghâta-khadga-dhruta-pavana-brīhachchaṇḍa-ghâtēna yasya |  
 śrōṇi-bhârâlasatvaś chalita-gati-manôhâri-[]nâm vadhûnâm  
 yasmin lagnâni chêtâmśy amala-kuvalayâkshīṇi naivâpayânti ||

tasya tâdriśasya viśvambharâ - valayâbharāṇa - dirgha-bâhôr aharahar abhi-  
 varddhamâna-śakti-trayasya Ândhra-maṇḍalê dvâdaśa-sahasra-grâma-sampâ-  
 dita-saptârdha-laksha - vishayâdhipatêr aparimita - châturâśrama - vyavasthâ-  
 charāṇa - kârāṇa-śrī - Vadhûvallabha - Malladêva - Nandivarmmana Âvanya-purê  
 sthitvâ êka-shashty-uttara-dvaya - śatê Śakâbdah pravarddhamâ[III a]pâtmanaḥ  
 trayôvimśati - varttamânê Viḷambi-samvatsarê Kârttikâ-śukla-pakshê trayô-  
 daśyâm Sôma-vârê Aśvinyâm nakshatrêti Bharadvâja-gôtra-sâmânya-charāṇa-śrī-  
 Rudrabhaṭṭa-śarmmaṇâ Kauśika-gôtra - Trilôchanabhaṭṭa-śarmmaṇâ Kauṇḍa-  
 lya-gôtra - sâmânya-charāṇa - Trivikramabhaṭṭa-śarmmaṇâ Kâśyapa-gôtra-sâmâ-  
 nya-charāṇa-Nârâyanabhaṭṭa-śarmmaṇâ cha saha nânâ-gôtrêbhyaḥ pañcha-vimśati-  
 viprêbhyaḥ tat-pâda-prakshâḷanam kṛitvâ Hodali-vishayê Muḍiyanûr-nnâma-  
 grâmam udaka-dhârâ-pûrvvam mayâ dattam asya grâmasya śimôchyatê (details  
 of boundaries)

bhûmim yaḥ pratigrihṇâti yaś cha bhûmim prayachchhati |  
 ubhau tau puṇya-karmmaṇau niyata-svargga-gâminau ||  
 bhûmi-dânât tu yat puṇyam na bhûtam na bhavishyati |  
 yasaiva haraṇât pâpam na bhûtam na bhavishyati ||

(usual final verses)

Brahma-svam praṇayâd bhuktam dahaty â-saptamam kulam |  
 tad êva chauryya-rûpēna dahaty â-chandra-târakam |  
 vikramēna tu bhôktrīṇam daśa pûrvvân daśâparân ||  
 lôha-chûrṇâśma-chûrṇaṇ cha vishaṇ cha jarayēn naraḥ |  
 Vadhûvallabha-Mallasya vachanēnaiva śâsanam |  
 tvaśtâ Nandivarmmachâryyô dânyâsya likhâmy aham |  
 yâvat sôma-sahasrâmsû tâvat tishṭati śâśvatam |  
 Chûda-grâmam pradâsyâmi Vadhûvallabha-bhûpatih ||  
 ittham kṛitam sarvva-pradhânam Vaivasvata-dandâdhipēna ||  
 vyâdhan Mullegam |



158

On copper plates of the same village.

[I b] śri-Gaṇādhīpatayē namaḥ |  
 avyād avyāhataiśvarya-kāraṇo Vāraṇānanaḥ |  
 varadas tīvra-timira-mihirō Hara-nandanaḥ ||  
 śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyasim |  
 gāḍham āliṅgitā yēna mēdinī mōdatē sadā ||  
 asti Kaustubha-māṇikya-kāmadhēnu-sahōdaraḥ |  
 Rāmānujaḥ kaḷā-nāthaḥ kshīra-sāgara-sambhavaḥ ||  
 udabhūḍ anvayē tasya Yadur nāma mahīpatiḥ |  
 pālītā yat-kulīnēna Vāsudēvēna mēdinī ||  
 tat-kulē Bukka-nāmā yaḥ kīrti-śaurya-vichakshaṇaḥ |  
 Magāmbikābhavad rājñī Lakshmīr iva Harēr yathā ||  
 abhūt tasya kulē śrīmān abhaṅgura-guṇōdayaḥ |  
 apāsta-duritāsaṅgas Saṅgamō nāma bhūpatiḥ ||  
 Mālāmbikābhavad rājñī tasya rājñāś śuchi-smitā |  
 Damayantī Naḷaśyēva Indrasyēva yathā Śāchī ||  
 āsan Hariharaḥ Kampō Bukka-Rāya-mahīpatiḥ |  
 Mārapō Muddapaś chēti kumārās tasya bhūpatēḥ ||  
 pañchānām madhyagas tēshām praśāstē Bukka-bhūpatiḥ |  
 prachāṇḍa-vikramō madhyē Pāṇḍavānām ivārjunah ||  
 bhāṅgāḥ Kaḷiṅgāmīta-śaurya-vṛittēr  
 Vaṅgā vibhinnāṅga-vighūrṇa-nētrāḥ |  
 Āndhrāś cha randhrāṇi viśanti yaśya  
 bāhūgra-khaḍgēṇa viśīryamāṇāḥ ||  
 Turushkāś śushka-vadanāḥ Pāṇḍya-bhūpāḥ palāyitāḥ |  
 sva-bhujārjita-vīryēṇa tasmin rājyam praśāsatī ||  
 Bukka-Rāyō'bhavachchhrīmān bujārjita-parākramaḥ |  
 mēdinī cha prajā yēna sva-putrā iva rakshitāḥ ||  
 rājādhirājas tē[II a]jasvī yō rāja-paramēśvaraḥ |  
 bhāshā-laṅghita-bhūpāla-bhujāṅgama-vihaṅgamaḥ ||  
 rāja-rāja-bhujāṅgō yaḥ para-rāya-bhayaṅkaraḥ |  
 Hindu-rāya-Suratrāṇa ity ētair upaśōbhitaḥ ||  
 Vidyābhīdhāna-nagarī vijayōnnati-śālinī |  
 Vidyāraṇya-kṛitā tasyām ratna-simhāsānē sthitaḥ ||  
 yasmin shōḍaśa-dānānām dharāyām pariśōbhitaḥ |  
 dānāmbu dhārayā tasya vardhatē dharmā-pādapaḥ ||  
 alaṅkṛita-Śakasyābdē ra[sartu]-nayanēndubhiḥ |  
 Tāraṇābdē Chaitra-māsē navamyām śukla-pakshakē ||

Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûtrâya Bhâradvâjânnavâyinê ||  
 Yâjushânâm varênyâya sakalâgama-vêdinê |  
 ashṭâdaśa-purânânâm abhijñâtârtha-vêdinê ||  
 ashṭa-bhâshâ-kavitva-śrî-Śrî-Vânî-jita-sampadê |  
 Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||  
 Guttidurgâbhidhê râjyê Kôḍûrâkhyâ-mahitalê |  
 Penamâgaṇi-vikhyâtam sarva-sasyôpaśôbhitaṁ ||  
 Kôḍûru-Nâgamallâkhyâ-dinnâbhyâm api paścimaṁ |  
 grâmôttamâd Valûnkûrôḥ prâchyâm diśi samanvitaṁ ||  
 Ūrachintala-nâmnâś cha grâmâd dakshîṇa-samsthitaṁ |  
 Vaṅganûr-Koḍatâlâbhyâm uttarâśâm upâśritaṁ ||  
 Pinâkinî-taṭê Pañchakaladinnâhvayaṁ purâ |  
 Bukkarâyapurâkhyâta-pratinâmnâ cha śôbhitaṁ ||  
 nidhi-nikshêpa-samyuktaṁ jala-pâshâṇa-samyutaṁ |  
 akshîṇy-âgâmi-sahitaṁ siddha-sâdhya-samanvitaṁ ||  
 ashṭa-bhôgam idam sarva-svâmyam â-chandra-târaḥ |  
 sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ||  
 śrîmân Nâchana-Sômâkhyâ-mahâkavi-varôpy atha |  
 râjânâmnâ āśishach chaiva chira-jîvî bhavaty iti ||  
 svayam anvakarôd vṛttim daśôttara-śataṁ kavîḥ |  
 shaḍ-vimśad atra bhâgâś śyur yajamânâhvayâś tataḥ ||

(here follow names of vṛttidârs and details of boundaries)

idam akhîḷa-râja-śêkhara-madhukara-jhênkâra-gita-mâhâtmyam |  
 śrîmad-Bukka-Râjêndra-nṛipatêś śâsanam achalaika-pârijâtasya |  
 Âtrêyânâm Yâjushaḥ Kôṭidêvâ-  
 râdhyaçhâryasyângajô Mâdhamûrtiḥ |  
 chakrê samyak sarva-śâstra-pravîṇaḥ |  
 ślôkân êtân Mallanârâdhya-varyaḥ |  
 tvashṭraitach-chhâsanam svâmi-śâsanêna vinirmitam |  
 śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ||

(usual final verses)

(in Kannaḍa) śrî- Virûpâksha

## 159

At the same village, at the entrance of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrî sâmanyôyan dharmma-sêtuḥ nṛipânâm kâlê kâlê pâlanîyô bhavatbhi  
 sarvân êtân bhâmina pātthivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

160

At the same temple, on the north basement.

(Grantha and Tamil characters.)

.....dan mēl...ningra Vahudhānya.. Kāttigai ..... svasti śrīmat-pratāpa-  
chchakravatti Pōśaḷa-śrī-vīra-Vallāḷa-Dēvar pṛithivī-rājyaṃ-panṇāninra kālattu  
dēvar pradhāniḡaḷ śrīmanu-mahā-pradhānan Dādi. .llappa-daṇṇāyakkar kumāra  
rāja-gaja-simha pāpandya-rāja-kumakāmi sadhā-gaṇḍa Sōmanātha-dēvar divya-  
śrī-pāda-padmārādaka .....na ša..haniyārena Nigarili-Šōḷa-maṇḍalattu-  
pPudi-nāṭṭu Muḍiyanūr-nāmā Kūttāḍu-daiva-chchaturvēdi-maṅgalattu uḍai-  
yar Sōmīšvaram-uḍaiyar nāyanārkkku.....

161

At Tāvarekere (Duggasandra hobli), on a first virakal in Tammaṇṇa's field.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṃ geyyuttire Māgarayyaṃ paṇṇi  
peṇḍiran uḍey ulchalum eḷtina tuṟuḡoḷoḷum aḷmi sattan besageydom Koyatūra  
Vikramādityan bahu-guṇa-tējan

162

At the same place, on a second virakal.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṃ geyyuttire Maṇḍikalla Kambala-  
Dānavarmme kaḍasaṃ perbhuli koṇḍ oḍe ā-puliyam kolven endu pratijñe kaḍidu  
jāmadind oḷage kondam puliyum nāyum oḍa sattan besageydom Koyatūra  
Kāsigam Vikramādityam bahu-guṇa-tējan

163

At the same place, on a third virakal.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṃ geyyuttire Nelmalliyūra Chāmay-  
yam pati-hitan paṇṇi peṇḍiran uḍey ulchalum eḷtina tuṟuḡolalum aḷmi sattan  
besageydom Vikramādityan

165

At the same village, near the southern outlet of Dodḍakere.

(Grantha and Tamil characters.)

svasti śrī tiṅga..nattu-ttoṅgal veṅkuḍai-kkīḷ Nila-magaḷ nilava Malar-magaṭ-  
puṇarndu-chcheṅḡōl-ōchchi-kkaruṅ-Gali-kaḍindu mannu-pall-ūḷiyuḷ Tennavar

mûvaruḷ Mânâbharāṇan pon-muḍiy-ânâ-pparu-maṇi-ppašun-dalai poru-kalatt-  
arindu vira...lanai â.....Gaṅgâdaranum vaṇḍ-amar-kaliṇṇoḍu ma-  
ḍiya tiṇḍiral-virudar Vikkiyum Višaiyâditanu.....

## 166

At Bâṇasamudra (same hobli), on the outer wall to the south  
of the Chaudêšvari temple.

.....mahârâyaru pruthvî-râjyavam âḷuvalli Šaka-varsha sâ 1323 neya  
Pramâdi-saṁvatsarada Kârttika-šuda 12 Guruvâra-punya-kâladaḷu Boramaṇ-  
ṇaḷu Muḷuvâya ..... sthaḷadalli šrîman-mahâ-pradhâna Vîrappayagaḷa . . m  
makkaḷu Râjašêkhara-Dê . . gaḷu Muḷuvâya- . . nâḍavoḷage naḍava.vumbaḷige  
saluva Bâḷasamudrada . . . â-sthaḷakke salluva chatus-sîmevoḷage . . . . dâriya  
haḷḷa saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-haḷava . . . .  
samudra . . . keṇyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anu-  
bhavisuva vṛittimantara vivara (here come details of vṛittidârs)

## 167

At the same village, in Sunṇaiguri Tammaṇṇa's wet land in the south-west.

(Grantha and Tamil characters.)

svasti šrî ūr-uḍaiya . mudaliyârkkun-tiru . . ttuvân pu . . mâga . . . . . vi . .  
šêkara-namachchivâya-dêvarkkum viṭṭa nilam

## 169

At the same village, on a stone on the tank bund to the west.

šubham astu šrî vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷ 1439 neya Îšvara-  
saṁvatsarada Kârttika-ba . . . 13 lu šrîman-mahâ-nâyaka . . . . Châbuya-Nâyaka  
.....(back) vanu âgumâdikonḍu î-keṇege varuša-varushake tagu-  
magige kallu-maṇṇannu kaṭṭisikonḍu bahudu

## 170

At Kûtâṇḍapalli (same hobli),  
on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

šubham astu Šakâbdam âyirattu-munûṛru-nâ . patteṭṭi . mêl šel . . . . ṛa Parâba-  
varuŝatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu . . vâyil Šômîšuramm-uḍaiyar  
stâ . . . . . vatti Šiva . . . . . na . . . . . tâ . . . . . dēvar Nalûril . . . . . na-peru-  
mâḷuku . . ti . . . . . niyum pattu kuḷaga . . . . .

171 (a)

At the same village, on the north wall of the Īśvara temple in ruins.

(Grantha and Tamil characters.)

svasti śrī sārvaḥma-chaḥkiravattigaḷ śrī-Pōśala-vīra-Rāmanātha-Dē. . . . .  
 uḍaiyār Peṅgīśvaram-uḍaiya-nāyanār tiru-maḍaivilāgattu.yā. . . . .ya  
 nāyanārukku pāda-toyam āḷil patt-āḷukku ōr-āḷ vaichchu-kkuḍuttē. . . . .

171 (b)

At the same place.

(Grantha and Tamil characters.)

Aḍaiḍḍan-āḷavanda-pīḷaiyena uḍaiyār Peṅgīśvaram-uḍaiya-nāyanārukku eṇ  
 kuṭṭaiyilē a. . . ppaḍi kaṇḍaga-nilam viḷakka. . . ppaṭṭa. . . viṭṭēn

172

At Rājagunḍlahāḷi (same hobli),

on a boulder to the south of the Veṅkaṭaramaṇa-svāmi temple.

śubham astu keṛeya kaṭṭu-koḍagiya sādhanada prati svasti śrī vijayābhyudaya-  
 Śālivāhana-śaka-varusha 1419 neya Naḷa-samvatsarada Vayiśākha-ba 10 lu  
 śrīmatu Allapagaḷa makkaḷu Nārasimha-dēvagaliḅe Nārasimha-dēvara sthāni-  
 karu Koṇḍapa Timmaṇagaḷa makkaḷu Dēvapagaḷu koṭṭa kaṭṭu-goḍagiya sādha-  
 nada kramav ent endare namma Kadiri-Lakshmī-Nārasimha-dēvara amṛita-  
 paḍi-nayivēdyake saluva Hode-nāḍoḷagaṇa Nārasimhapuravāḍa Guṇḍalahāḷiya-  
 grāmavanu nānu Nārasimha-dēvara nirūpadinda nambigaḷu Apachi-Anantappa-  
 gaḷige kāṇiyāchiyāgi koṭadu dēvara amṛitapaḍi-nayivēdyakataḷegeu paṛuva-  
 tithigaḷa kaṭaḷegū dēvara viśēsha-nayivēdyakeū gandhada krayakkeū paṅcha-  
 paṛuvadalu māḍuva sēvey iū-muntāda-parichāarakara jita yiu-muntāda-sēve-  
 gaḷige māḍūḍake nambigaḷu yitaṇḍadavarigū nela-thara-kāṇiyāchiyāgi koṭa  
 Guṇḍalanahāḷiya-grāmadalu hiriya-keṛege paḍuval āda Māvinahāḷavanu nimma  
 kaiyalū dhanavanū yiki Karukoli-kanne-keṛeyanu kaṭisuva sammandha nīvu  
 ā-haḷadalū keṛeyanū kaṭisi keṛege maṇṇanu bahāḷavāgi hāki kalu kaṭeyanū  
 kaṭi kalu-tūmbanū yiki ā-tūbigē yiṭige rasavarga sunṇa saha yiki tūbanū  
 jatanavāgi māḍi ā-keṛeyanū pūrayisi ā-keṛeya keḷage achukaṭina gadeyanū  
 tidi ā-keṛeya keḷage huṭidanthā achukaṭina gadeyanū beḷada-bhāga nāḷku-  
 bhāga mānyavāgi anubhavisikombiri ā-nāḷku bhāgaū tumbida baḷika nāū  
 nimage koḍuva dasavanda ā-keṛeya keḷage puṭidanthā gadege voḷa-dasavanda-  
 vāgi hatake mūṛara voḷa-dasavandada maryāḍeyalū kaṭu-goḍageyanū tiṛichi  
 ā-kaṭu-goḍageya gadege uttama-madhyama-kanistavāgi tri-stānadalu śilā-  
 stāpanavanu māḍisi-koḍuveū yi-keṛeya kaṭu-goḍage-mānyavāgi koṭṭa holanu

yîga vyavasâyava mâdi râgiya bituva holadolage nimage kaṭu-godagê-mânyavâgi koṭa holanu kha  $\frac{1}{2}$  tarisu holadalû mânyav âgi koṭa holanu kha  $\frac{1}{2}$  ubhayaṁ kha 1 khaṇḍuga-holavanû kaṭu-godageya mânyavâgi šilâ-sthâpanavannu mâdisi koḍuveû nimma bhâga-mânyada nâlku-bhâgada voḷage â-nîû nîû kaṭisi kerege ûna-mânav âdare â-keṛeyanû nîvê kaṭisikonḍu nimma bhâga-mânyada gadeyanû nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaû tumbida balika â-keṛege lêsu hoḷeyav âdare â-keṛeya keḷana gadeya mêle nimma dasavandada gade sahavâgi virâdisi gadeya mêle roka-bhattavanû variyanikki etti keṛeyanu kaṭisuveû nimma kaṭu-godageya gade-holake namma sthânadinda banda tirunâla-kâṇike haḷadu hostu grâma-vecha biṭi birâḍa sollage âudû yilla elli elli matû munde nîra tidi haridu yasṭu gade huṭidarû tidida tidida sthaḷadalû nâlku beḷada bhâga-mânyavanû anubhavisî adakû yî-maryâdê-dasavandavanû tirichikonḍu mikkâda gaḷḷeyanû endendigu nimma sâgubaḷiyâgi naḍasibaheû sâgida gadege nere-maryâdeyalli vâra-gutageyanu yikabahiri yî-keṛeyalû sâgida gadege sthânada bêḍige birâḍa bîjavari biṭi solage yidâûdaku nimage sammandhav illa nîû kaṭista kere dhriya-jalavâdare aḍike-teṅgumodalâda sthâvaragaḷanû nimma kaṭu-godageyalû sthâvaragaḷanû yiki nîvê anubhavisikombiri yî-dasavandake hatake mûrara voḷa-dasavandada gadege kere tumbade yidare koḍage nîru-saridiyalû gadeyanû anubhavisaluḷavaru nimma dasavandada gade-holavanû mâḍuva vokaluḷage maneyanû kaṭuvadake sthaḷavanu tîrisikodalulavaru â-vokala kayalû mane-dere biṭi bêgâra kâṇike kaḍâya ênanû nâû koḷa-salladu yî-kaṭu-godageya gade-holavû nimage â-chandrârka-stâyiyâgi nimma putra-pautra-paramparâbhivriḍḍiyâgi dâñadhikrayaṅgaḷige yôgyav ahantâgi salaluḷadu endu voḍambaṭṭu koṭa kaṭu-godageya sâdhana yint apudake sâkshigaḷu (names of witnesses) yint ivar-ubhayânumatadiṁ sâdhanava baradâta Puṭarasara maga Dêvarasanu su-hastada vopa śrî-Nârasimha-kâṇiyâchikâra nambigala voppagaḷu Apachiya baraha \*Chunachappana baraha sâkshigaḷa vopagaḷu voḍeya vopa †Raghumaghagaram \*lôka †sâkshinâ Dêva-Râyagaḷa sâkshi Timmayana sâkshi śrî-Kadirî-Nârasimha maṅgala mahâ śrî śrî śrî

## 173

On the north side of the same boulder.

šubham astu kereya gadeya sâgubaḷeya vôleya prati Rudhirôdgâri-saṁvatsarada Jêshṭha-ba 12 Bu-lu śrîmatu Muḷuvâgila Kadirî-Nârasimha-dêvara sthânikaru Viṭhayagaḷu Anantappagaḷa aḷiyandiru Kuppayagaḷû Râmasamudrada Kadari-Nârasimha-dêvagaḷige koṭa sâgubaḷiya vôleya kramav ent endare namma Nârasimha-dêvara amṛita-paḍige saluva Guṇḍlahaḷiya-grâmadalu nîû hostâgi

\* In Tamil characters.

† In Nâgari characters.

kaṭṭisita keṛeya keḷage nimma dasavandada gadeya kaḷade nimma dēvasthānada gadeyanū nimma sāgubaliyāgi sāgista vivara neṛe-mariyāde Chika-Aubhaḷa-sōmayājigala keṛeya gadeya guttage-vārige āṛu-khaṇḍuga-kodage ēḷu-khaṇḍugadalū naḍeyalāgi nīṭu kaṭṭista keṛeya keḷagana gadeya aḷateya kōlina vāsige nāṭu hecha kaṭṭidu khaṇḍuga sahakāra-bhāga 1 ke kha 1 ke guttage kha 7 kod[ag]eya bhāga 1 ke gade kha 1 kke guttagekha 8 aksharadalū kārige ēḷu-khaṇḍuga kodage 8 khaṇḍugada maryādeyalū kaḍu-guttageyāgi salisalulavaru keṛege nīru sālade sāvihōdare gadege sarī-vāraṇanū ikkalulavaru keṛeyali nīru sālaididare gūde yeṛeyal ādare neṛe-maryādeyalū guttageyanū yīḷiḷi-kōḍalulavaru kabu-gade 1 ke guttage roka 1½ alla arasina 1 ke gutage 1½ haṇa-vaḍa yī-maryādeyalū dēvasthānada baṇḍārake amṛitapaḍige roka-bhattavanū māṛ-aḷate bahahāge aḷadu kōḍalulavaru yī-maryādeyalū sāgisi rūpa-māḍikoṇḍu yihudū endu koṭa sāgubaliya vōle \*Viṭhayana baraha Kachchayana baraha \*śrī-Kadiri-Nārasimha maṅgala mahā śrī śrī śrī

174

At the same village, on a rock near Holagēri to the east.

śubham astu Chitrabhānu-samvatsarada Śrāvaṇa-ba 8 lu śrīmatu Muḷuvāgila Kadiri-Nārasimha-dēvarū Chiratakunṭe śrī-Sāmājiya maga Rāghava-bha.... bhū-dāna-patrada kramav ent endade Narasimha-dēvara amṛitapaḍige saluva Narasimhapura-grāma Kuṛujili-grāmada naḍuvaṇa Śiva.. sammandada Sāmi.. chatraga āhāra-svāsthieyaṁ Nārasimha-Kuṛujili . . . . . Śrīyasarige . . . . . pura-niyōga-sambala-vechhagaḷige nimma kaiyyalli vūra mundana hola-grāma khaṇḍuga 1 hola-gade kha ½ vubhayaṁ hola-gadde . . vana āgamāḍikoṇḍu āchandrārka-sthāyiyāgi putra-pautra-pārampariyavāgi. . . . . hadu yendu koṭṭa dharmasāsanaṁ (usual final phrases) śrī-Nārasimha

175

At Agara (same hobli), on a stone in the Gānigara-tōpu near Mādigara-pālya to the north-east.

svasti śrī śubham astu śrī-mahā-maṇḍalēśvara ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-dakshīṇa-paścīma-samudrādhipati Hindū-rāya-Suratāḷa vīra-rājādhirāja paramēśvara śrī-Harihara-Rāya-kumāra śrī-vīra-Dēva-Rāya-Voḍeyaru pṛithivī-rājyaṁ geyva kāla Vijayanagariyali sthira-paṭṭābhishēkavāgi yiha-kāla Śakābda-(varusha) 1000 munnūra-mūvattara mēle naḍava Sarvvadhāri-samvatsarada Śrāvaṇa-ba 1 Maṅgalavāradallu śrī-vīra-Vijaya-Rāyaru Muḷavāgilali pṛithivī-rājyaṁ geyiva kālādalli śrīman-mahānāyaka-Bayira Kaṭhāri-Sāḷuva Sambe-Nāyakara Tirumale-Nāyakaru Murāri-Nāyakara maga Tammaya-Nāyakaru jaṇa yēkastarāgi namage saluva Ho (back) da-naḍu voḷagana . . .

\* In Tamil characters.

li Agarada keṛe chikka-keṛe haḷadalli kaṭṭi Maṭṭikasamudra.....samudra  
 ..ba vīru.....chatu.....nālku-kalimaṇe.....Bhâradvâja-gôtra Ya-  
 ju .... dhika .... maga Siṅga-Perumâḷu .... koṭṭa dharmâ-śâsanada kra-  
 mav ent endode .... Agarada keṛe-ola-keṛeya Horanakereya kaṭṭe koḍa....  
 mûdiya .....yî-dâna .....yî-śâsana baradâta .....

## 176

At Maṇḍikallu (same hobli), on a stone near the Gôpâlasvâmi temple.

.....śu 1 lu śrîman .....mêšvara Sûdakapali ..... Bachiya-Dêva-mahâ-  
 ara..... Nâgeya-Nâyakarige ama .....ṭa Maṇḍikala Sâsaveya... Pâpeya-  
 Nâyakaru .....

## 177

At the same village, on a stone in Patel's house in the fort.

śubham astu.....Śâlivâhana-śaka-varuṣhaṅgaḷu 1542 nê Raudri-sam....  
 ..rallu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa.....Dêva-Râya  
 ... sampannarâda Dêvâ ..... gauḍa Śrîraṅgap...-Dêva-gauḍage.....  
 Hampayanavarige...gauḍaru tamma amṛita-gauḍage puṇyavâgabêku yendu  
 .....nâgi samarpisida grâmagalû Maṇḍikallu idara Kurupahallîya.....  
 Harapanahallîya-grâma 4 Duggasamudra.....

## 178

At Kurudumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍ-âyiratt-oru-nûṛru 82 ſeṅṅa mûvâm âṇḍ-âna Raudiri-ša-  
 maṛchcharattu tiru-Kâttigaiyin naṛ-kkâlattu Jayaṅgonḍa-Šôḷa Iḷavañjiya-râyarâ  
 Kûttâḍun-dêvar maganâr Vâsudêvar nambirâṭṭiyar ..... Šeṭṭâlâvarena  
 Puda-nâṭṭu-kKurudimalaiy-âna Kûttâḍun-dêva-nallûril śrî-Vâsudêva-pperu-  
 mâlukkû ſandrâḍitya-varai ſelvad-âga vaitta tiru-nandâviḷakk-onṛukku Irati-  
 yûril periy-êri-kil viṭṭa nilam aṛu-kaṇḍagamum Œelva-Gôpâlaṅku Šittirai-paḍi  
 amudukku niṛṅam nâliy-ariši tiru-ppônagattukkum ivv-êri-kil viṭṭa nilam aiṅ-  
 gaṇḍagamum âga vichobu viḷukkâḍu nilam padinêḷu-kaṇḍagamum nirkkaḷa  
 viḷukâ...nâdê iru-pû vilaiavad-âgavum tiruv-ârâḍanam-panṇum nambimâril  
 Kâšyapa-gôtra Nârâyana-baṭṭanum Kaušika-gôtratu-kKarumâ..kka-baṭṭanum  
 kaikoṇḍu chandrâḍitya-varai ſeluttakkaḍavargaḷ âga vittēn Šeṭṭâlâvarena i-  
 dharmam iṛakkanavan Gaṅgai-karaiyil kurâl-pašuvai koṅṅân pâpattalê viḷuvân



179

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti . . . Iravattira-šanmaṛcharattu Iḷavañjiya-rāyan śamattan daṇṇākkān  
Vāśānukku Anantanena vē..kāran vi.ṭōm.pō..nāyan

180

At the same village, in front of the Nagarēśvara temple.

Durmukhi-saṁvatsaram Chayitra-śūda 7 lu śrīmatu-Kuridimala Gaṇapaya  
Āvani-Gaṇapaya Chinnayya ī-janaṁ mugurunnu yēkastulai Baṅgāru Mudaya  
kaṭiñchina guḍi līnga-pratiśṭhe chēyiñchi ī-Nagarēśvara-dēvuniki svāsti mu-  
. . . archanā-vṛittitō goduṅgu-māni-chēnu kham ½ yī-dēvaḷānuku archanānakugā  
mēmu nīku krayānuku yichināram ā-svāsti mēmu (stops here)

181 (a)

At the same village, on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1233 idan mēl šellāninra Kaliyuga-saṁvatsaram 4412 idan  
mēl Virōdhikrit-saṁvatsarattu Makara-nāyaṛru pūrva-pakshattu Daśamiyum  
Budhan-kiḷamaiyum Rōhiṇiyum āna nāḷ Tonḍai-maṇḍalattu-tTiruvallattu-kkāṇi-  
uḍaiya Gautama-gōtrattu Paramēśvara-bhaṭṭan-dēvan Nigarili-Šōḷa-maṇḍa-  
lattu Puda-nāṭṭu-kKurudimalaiyil uḍaiyār Peṅgiśvaram-uḍaiya-nāyanārku mu-  
daliyār Iḷavañjiyar āna Kūttāḍun-dēvan..kku.....periya ēriyil udaka-  
pūrvam āga-ttanda nilam a..ppaḍi eṭṭu-kkaṇḍagamum dēvaḍānam āga chan-  
drāditya-varai šelvad-āga-kkuḍuttēn inda dharmattukku śrī-Māhēśvarar  
rakshai

181 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍali.....laiyil uḍai.....

182

In front of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kurudimalaiy-āna Kūttāḍun-dēva-nallūril mō..yeḷundarina maḍa-  
ttukku yivv-ūril eṇṇai-vāṇiyar palarum ti.....malaiyaru.....n šekku on-  
rukku ārai-chchologai eṇṇai.....

## 184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1195 n mēl šellāninṛa Śrīmukha-saṁvatsarattu Vaigāṣi-  
mādam mudal svasti śrī Jayamkoṇḍa-Śōḷa Ḥavañjiya-rāyan Vāsudēvan Vāsu-  
dēvan svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu-kKurudimalaiy-āna  
Kūttāḍun-dēva-nallūril uḍaiyār Kūttādiśvaram-uḍaiya-nāyanārkkku-ppūjaikkum  
pala-paṇi-nimandaṅgalukkum uḍal āga in-nāṭṭil Tāmaraippallikku aḍaitta  
nanṣey punṣey nār-pārkkellaiyil dēvadānan tiruvidaiyāṭṭam baṭṭa-virutti nīkki  
ivv-ūr chandrāditya-varai sarvamānyam-āga dēvadānam-āga-kkuḍuttēn śrī  
Māhēśvara-rakshai sva-dattām para-dattām vā yō harēta vasundharām shasṭir-  
varsha-sahasrāṇi viśṭhāyām jayatē krimih śivam astu

## 185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti śrī Śiruppiḷḷai Śāmāśāṇḍāṇ Pramāmōda-varushattu nammudaiya. .mbi-  
rāṭṭiyār kōyilil māḍāpattiyamum avarkkku. .ṇamum kuḍuttōm Tambirāṭṭi-ēriyilē  
mu-kkaṇḍaga-kkaḷaniyum tirut. .kaṇ. .gamum mu-kkaṇḍaga-kkollaiyum viṭṭōm  
ippaḍi kaikkōṇḍ-anubavippadu

## 186

On the south basement of the outer wall of the Īśvara temple to the  
north of the same temple.

(Grantha and Tamil characters.)

svasti śrīḥ Śakarai-yāṇḍu āyiratt-oru-nūrru-tonnūrru-eṭṭām āṇḍ-āna Dhātu-  
varushattu Makara-ravi irubattumūnṛān-tiyadi Nāyarṛu-kiḷamaiyum pūrva-  
pakshattu Ēkādaśiyum Mṛigaśirshamum āna irrai-nāl Jayāṅḍa-Śōḷa Ḥavañji-  
rāyar mudaligalil Ponnappiḷḷai magan Tanimai-nikkinārena ammān Vayi-  
rāṇḍai pratishṭhitta nāyanār Peṅgīśvaram-uḍaiyārkkku śīru-kālai-sandhi amudu-  
śeyd-aruluvad-āga Kalppalimaḍuvil en-kkuṭṭaiyil kaḷaniyilē mu-kkaṇḍaga-kaḷani  
dēvadānam āga śantrāditta-varai śelvad-āga viṭṭēn Tanimai-nikkinānena i-dhar-  
mmam śrī-Māhēśvara-rakshai

## 187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1192 šellā. . . . .lvāṇḍai-dēvar maganār Jayāṅ-  
ḍa-Śōḷa Ḥavañji-rāyarāna Ḥaiya-Vāsudē. . . nambirāṭṭiyār Śeṭṭālvarena uḍai-

yâr.....nâchchi.... .nikkum amudupaḡikkum tiru-mañḡattukkum  
 tiru-ppallittâmatukkum tiru-viḡakkukkum kariyamudukkum Vishuvâyana-  
 samkramaḡaḡukkum a.... .tâṣe.....nayaḡ kulagamum Vishuvaya-  
 na-samkramaḡaḡukku varushattukku nellu eṡṡu-kkaḡdamu...rayaḡ kâpi-  
 uḡaiya Śiva-Brâhmanaril Kauṣika-gôtrattil.....ttukkum Kaṣyapa-gôtrattil  
 Na.....piḡḡaikkum i-mmûvarukkum achchanâvṡitti nilam nâḡ-kaḡḡaḡattu-  
 ppattu-kkuḡagam dēvakanni .kku..ñja-piḡḡaḡaḡu nila-mu-kkaḡḡaḡagam ţeḡḡa  
 ....porpa....ka....ḡai.....ḡagam tiru-mañḡattukkum tiru..  
 ttukkum nilam iru-kaḡḡattu-kkuḡagam ţandi-viḡakku-ppattukku nilam....  
 ḡagam.....

### 188

At the same village, on the basement of the gateway to the

Kâṣi Viṣvêṣvara temple.

(Grantha and Tamil characters.)

svasti ţri Śakâbdam 1288 mēl ţellâniḡa Parâbhava-varushattu Âni-mâdam  
 20 ti..Kurudimalai .yil uḡaiyâr-kKûttâḡiṣvaram-uḡaiya-nâyanâr kôyilil tiru  
 .....

### 189

On the west basement of the same temple.

(Grantha and Tamil characters.)

svasti ţri Śakâbdam 1220 n mēl ţellâniḡa Viḡambi-varushattu Âni-mâsa-mu-  
 dal Kurudimalaiy-âna Kûttâḡun-dēva-nallûril uḡaiyâr Kûttâḡiṣvaram-uḡaiya  
 nâyanârku svasti ţri Jayamḡouḡa-Ŵôḡa Iḡavanḡiya-râyan Vâsudēvan Kûttâḡun-  
 dēvan ivv-ûrku mēḡkil Ŵôḡa-kuttâḡukku aḡaitta nanṣey puuṣey nâḡ-pâḡkellaiyil  
 mun-nâḡil dēvadânam tiruviḡaiyâṡṡam Ŵômanâta-devar nila mu-kkaḡḡaḡamu-  
 nikki in-nâyanârku ivv-ûril viḡai-nilan-gollai kaḡani tôṡṡam ellân-jandrâḡitya-  
 varai dēvadânam sarvamânyam-âga-kkuḡuttēn

### 190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti ţri Śakâbdam 1283 mēl ţellâniḡa Pila-varushattu Kâttigai-mâsam 8 ti  
 Puda-nâṡṡu nâṡṡu-nâyagañ-jeyivâr Ŵilandikan Ŵennaḡan Ŵokkaḡan..ţiyar Tiru-  
 Mâr-pêḡuḡaiyar magan Aḡaiyâr Vēḡaḡavâṣârîkku ţâsanam-paḡḡi-kkuḡutta  
 paḡi nâyakar nâchchiyârâi eḡiy-arulappaḡḡina viḡattu tiruppaḡi kûviyil ţeppu-  
 paḡi mûnḡatonḡu daṣakiyai nâlattonḡu kaḡichchu kuḡu. ttukku nâyanârku  
 ţellu dēvadânattilē kaḡḡaḡa-kaḡaniyum pattu-kuḡaḡa-kollaiyum naḡḡattakaḡa-

vōmm-âgavum Kurudimalai šellumbôdu Pâraikutṭaiyum vaḍa-purattil pattu-  
kkuḷaga-kollaiyum šandrâdittya-varai šellakaḍavadu šubham astu ôm

## 191

At the same village, on the north basement of the Vighnêšvara temple.

(Grantha and Tamil characters)

svasti šrî Šakâbdam 1295 mēl šellâniṅṅa Pramâdi-varshattu Vaigâši-mâdam  
2 ku nagaravaṅṅku naḍattakkaḍavadu ivanukku naḍattum šimai ivan aḍai..  
. . . . li-Šôḷa-maṅḍalattu - pPuda - nâṭṭu - kKurudimalaiyil Atirêkavirappiḷaiyâr-  
Appuppillaiyârkuṁ Dêva-maṅḍalattil aiṅ-guḷaga-kaḷani aiṅ-guḷaga-tô . . . . .  
kôyilil ttânattâr Dekshiṅâmûtti Vinâyakar Šivâ-mudaliyâr Kûttâḍundellaiyum  
Appukku-chcheluttakkaḍavôm dêvar. . maikku-kkaṅḍaga-ni. . . . . var Appa-  
chchîyar êva. . nuṅai nâyanâr Malaipperumân magan Irugarukku-chchâ. . m  
aiṅ - guḷaga - kollaiyum naḍattakkaḍavôm tTiruvâlattatṭi . . . . . nam-paṅṅi-  
kkuḍutta paḍi murppaṭṭa aḍaiṅpa murppaṭṭa Dêvarammai. . nirṅum pala murai  
mudal-oḍukku ivarukku. . . . .

## 192

At the same village, on the

Brindâvana-kaṭṭe in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters)

svasti šrî Naḷa-šamvachcharattu Šeyanṅoṅḍa-Šôḷa Iḷavaṅṅi-râya. . I manidaril  
daṅṅakkar âna Vâšananukku Pâppaḍuvil irukkum Vâsudêvappaḍai. . n magan  
Šômananena Vâriyâ. . . . nena uṅḍ-ôḍi-ppôm . vâriyâkka. . . .

## 193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṅḍu âyiratt-oru-nûṅṅu-aṅṅâvadu šeṅṅa Višvâvasu-šam-  
vachecharattu Âvaṅṅi-mâda-tTiṅṅaḷ-kilamai. . I Šakki-dêva. . . . . ivan pâṭṭa. . . . .  
. . . . . dēva. . . . . ṅḍalikan pPuda-nâṭṭai suka-vinôda. . . . . mum pritivi-râjyam-šeda-  
riḷa ivan Šakki-dêvan âna Tautira-pâla. . . . . ivariḷai. . . . . n-âna Tautira-  
pâlan. . va. . . . . dêvar maṅḍalikan tiru. . . . . ta. . . . . ksharamu. . . . . še. . .  
. . . . . nâga. . . . . malaiyi. . . . . ṅḷku sarvamâ. . . . . ya. . . . . kku. . . . . tt-aruḷa  
. . . . . dan malaiyir a. . . . . n kaṅḍu mēl ko. . . . . laiṅṅum. . . . . la Ira. . .  
r-êriyum Kadakkuḷamum kiḷ-koḍa. . nuḷanu. . . . . kaṭṭugi. . . . . mbu yiraṅḍu  
pudukkuvittu ivv-ûraṅṅi-šeydēn Šôma. . . . . Tautira-pâlanena

195

At the same village, on a black stone to the south of Arakere wet land.

šri-Raṅgasāmi-šilā-tisinavuḍu Vaiṣṇava-Timmappa-kamaruḍu Ikurapa Kempa-  
puraṁ-Pāpaṅga-chāta vēyiñchina-šilāksharālu Nārāyaṅa

196

At the same village, on a rock below Tāḷekuṅṭe.

Viśvāvasu-nāma-saṁvatsarada Parābhava-nāma-saṁvatsaraṁ Kārtika-śuddha  
3 lu śrīmatu-Kuridimāla-Gaṇapaya Chinnaya Liṅgapa jana-muguru yēkastulai  
Arasaye-gavuni-Kṛiṣṇa-gaunki Tāḷakuṅṭē-charuvu-kindanu kaṭu-koḍagi-naḍi  
mūḍu-stalāla modati-kaṭanu (grant specified) ā-chandrārkaṅṅānu anubhaviñchēdi

197

At the same village, on a rock near Mādigara-kuṅṭe.

yī-dāriyanū Sōvarasara dharmade Bīrarasa māḍistanu

198

At Kurubarahalli (same hobli), on a stone lying on the bund of the tank.

svasti śrī-Dilīpayya prithivī-rājyaṁ geyye Tiruvayyana magam Chandrasēkaram  
Maṅḍigalla-kerege bittukaṭṭu biṭṭam (usual final phrases)

199

At Kannasandra (same hobli), on a rock near Chaḍiga's field.

Krōdhana-saṁvatsarada Vaisākha-ba 12 lu Yiṭṭayyanu Kaṇayyage biṭṭa karaṅga-  
mānya-hola kha 1

200

At the same village, on a rock near Tōṭi's field to the south.

Rākshasa-nāma-saṁvatsarada Pushya-śuddha 6 lu śrīmatu śrī-Kēśava-Rāyage  
Dēśa-kulakarāṇi-Veṅkaṭa-Rāyaru barakoṭṭa-kāgada . . . 14 Raṅgaṅga Bimaya-  
navara Bayachāṅga jana . . . ma-samudra koṭa-mānya hola kha 1 ¼ gadde kha ¼

201

At Bairakūr (Bairakūr hobli), on a stone in the enclosure of the Āñjanēya temple  
attached to the Kōdaṅḍa-Rāmasvāmi temple.

svasti śrī jayābhyudaya-Šālivāhana-śaka-varuṣhaṅgaḷu ? 1454 neya Nandana-  
saṁvatsarada Bhādrapada-ba 1 lu śrīman-mahārājūḍhirāja paramēśvara śrī-  
vīra-pratāpa śrī-vīra-Sadāśiva Rāya-Dēva-mahārāyarū prithivī-rājyaṁ geyiṭṭam

iralu akhilâṇḍakôṭi-brahmâṇḍa-nâyakarâda . paṭṭada śrîmad-anâdiśvararâda  
 Bairakûra Raghunâtha-Hanumanta-dêvarige śrîman-mahâ-nâyakâchâryarâda  
 Yara-Timma-Nâyakara kumâra Mutyâla . . ji-Nâyakara pautra . . . . adhikâri  
 Nâga . . . . Timmapa-gaṇḍara kârya . . . . Yekâmbra . . . . Śântapa . . . .  
 . . pa-gaṇḍara kârya-kartar âda Chukapa-Šeṭi Tambiyapanû saha Eḷavañji . . .  
 yakarigû Tammapa-gaudarigû . . . . . gaṇḍarigû puṇyav âgabêk endu sahi-  
 ran̄yôḍaka-dâna-dhârâ-pûrvakav âgi dhâreyan eṇadu koṭṭa-dharma-sâdhana . .  
 . . . (usual final verses)

## 202

On the wall to the left of the door of the same temple.

svasti śrî Pârthiva-saṁvatsara-Jêshṭha-ba 10 lu śrîman-mahâ-maṇḍalêśvara . .  
 râja-Râma-Râjayya-Dêva-mahârâjulayavâri kârya-karttulai . . . gâru Bayirakû-  
 ri Raghunâyi-kula-švâmiki . . . . . Nârâyaṇagâri janulu nalugiriki kaṭaḍa . .  
 . . . dēva . . . . . va chêtalô . . . . . chaṇuvu-kinda . . . . .

## 203

At the same village, on a stone lying to the south.

. . svasti śrî Madire-gonḍa -Ko-Pparagêśarivarmanmaṅge varisham irppatt-om-  
 bhattarôḷ Baydakûra Râvi-nâḍa Mâryamma mamma Gaṇipa Râma tuṇuvan  
 ikkisi al̄ki sattan avaṅge kal-nâṭu Permmâḍiya Sâmantappan koṭṭa kaḷani  
 okkanḍugam̄ kereya keḷage . . . ndâding uyyala . . . pôpâ (usual final phrases)

## 204

At Šikûr (same hobli), on a stone built into the Bâruga tree jagali.

(Grantha and Tamil characters.)

svastti širi Vi . . varushattu . . kkiyil Piḷḷaiyâr kôyil . . mêšuraril aṇubattu-  
 mûvar še . . en piḷḷaigaḷum i-ttiruppaṇi . . yakkadaṇvargaḷ

## 205

On a stone on the hill of the same village.

svasti śrîmat-Râma-Râjayyagâri baṇṭarôtu Sâdhârâṇa-saṁvatsaramlô Chaudê-  
 švari-ammavâriki tana bhakutiniñchi chēyichchina maṇṭapam̄ sūri-chandulu-  
 âdigâ vuṇḍēdi (imprecatory phrases)

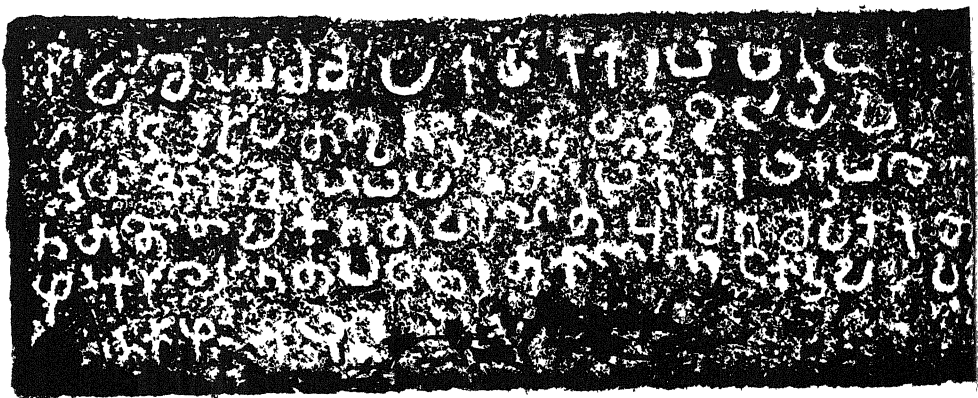
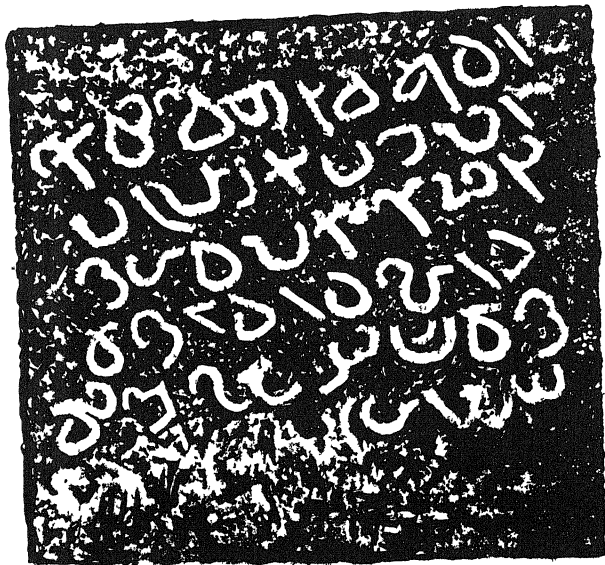
## 207

At Hebbani (same hobli), on broken stones built into racheche-kaṭṭe.

svasti śrî Dôsi-arasarâ be . . Kalaja-ga . . yaṅg erâva he . . . . . vi-Râman- . .  
 ḷe-gora . . . . . âḷ Menḍi-arasa bîra-satya . . . . . ge . . napo . . . . . ḷga tale .  
 . . koṭṭa . . . . . kâla . . . . . koṭṭa . . . . . ṭṭodu pe . . . . . puḍu . . . . . goḷa . . . . .  
 . . . . .



BAIRAKÛR VATTELUTTU STONE (MB-211)



BANGAVÂDI ANCIENT TAMIL STONE (MB-227)



208

At the same village, on a pillar near Dodḍasidda's house.

svasti śrī Navakhaṇḍa-maṇḍalamuṁ daṇḍaṭṭi-koṇḍa Rājarājam Mammaḍi-Chôlana paṭṭaṅgaṭṭida padināṇeya saṁvatsaram āge śrīmat-paḍey-aṅkakāra Noḷambādhirājam Perbbenṇayam tā . . . sûrekāra-Kādiyaṇṇaṅge koṭṭode hiriya-keṛe oḍanu . . . Maṇḍeya-gāmuṇḍana magam Prithivī-Rāva-Ṣeṭṭi oḍavam kaṭṭisidode mechchi Noḷambana besadole Perbbenṇeya pûrvva-siddāya pattu-gadyāṇa ponnum iṛpāru-bhattavum Tiruvantage Kādiyaṇṇam koṭṭam oḍḍargge mû-gaṇḍugam gaḷḍe-koḍaṅge salvudu ellā kâlakkam int i-pravāhava tappa-salla idan aḷidoṁ kavileyumam Bānarāsiyuman aḷidoṁ maṅgaḷam keṛege bittukaṭṭa naḍevudu idan aḷidoṁ pañcha-mahâ-pâtakan akkuṁ

209

At the same village on a pillar near the Umâ-mahēśvari temple.

śrī Rājarāja Mu[mma]ḍi-Chôla pṛitivī-rājam geye Perbbenṇeya Maṇḍayya-gamuṇḍana maga Prithi[vi]-Rāma-seṭṭi tanna gāmuṇḍugeyvo-kāladolu . ri . nama . ḷivu māḍisi munnina dēva-bhōgada piriya-gaḷḍeya keḷagaṇa . . . ya biṭṭa . . . . .

210

At the same village, on the bali-piṭha in the prākāra of the Channakēśava temple.

(Grantha and Tamil characters.)

Pūḷûr Piramāṇḍai-piḷḷai tanmam

211

At the same village, on the virakal lying near the Gôpālakṛiṣṇa temple.

(Vaṭṭeluttu characters.)

Kô-Viṣaiya -iḥchuvāra - parumaṅki panniraṇḍāvadu Kārôniri Vānarāsar-ppôrchChirai-û . . riya Vānarāsar . . ya paṭṭâr A . yâ

212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti śrī mahâ-maṇḍaliśvaran Kuvaḷāla-pura-paramēśvaran Gaṅga-kulô . bavan Kāvêri-vallavan . . ndigiri-nâdan maṇḍalikan Dêvêndiran śattiya-vāśaka . . . tân-gakan ſaṅgirâma . . ran ubaya-tala-metta me . . dar gaṇḍan Uttama-Ŝôḷa-kKaṅgan âna Œella-Gaṅga . . . n Œipatiyil Ti . . puvana-vidāṅga-Kshêtrapāla-piḷḷaiyârku

Kummai . . l . . . l dēvadāna ni . . kki nanšai punšai nâr-pâl-ellaiyum kîl nôkkina  
 kiṇarum mēl nôkkina maramum utpaḍa-kkaikkonḍu ivv-û . . . tirai-vānga  
 ko . . . kki . . taṇḍ-irai tari-irai taṭṭâr-ppâtṭam . . . . . peṛa . . . . var ip-  
 . . . . nâyanârkkku tiru-mêṛ-pûchchu-chchandanattukkum pa . . kaṛppûra . .  
 ttukkum kuḍuttôm Šitirabānu-varushattu-chChittirai-mâda-mudal šandirâdita  
 . . rai kaikkonḍu Mâhêšvara-kaṅkâni-baṭan šātu . . tu idai mâṛṛinavan Gaṅgai-  
 kkarai kuṛâ-pašuvai konṛân pâvattilê viḷuvân iv-ûrai aḷi . vu-šeydavanai . . . .  
 . . . . .

## 213

At Byâṭanṛ (same hobli), on a stone in Gidda-Muniyappa's field.

Raudri-saṁvatsarada Mârgašira-šu 13 yalu śrīmatu-Rāmayya-nâyakana appane  
 . . . . . Tiruveṅgaḷa-dēvarige koṭṭa mânyada hola . . . . .

## 215

At the same village, on a rock at the village entrance.

Timmaṇa-gauḍarige Nâyakaru koṭṭa staḷa-mânya-ho kha 1 gadde kha 1

## 216

On a pillar to the north of the

Gôpâlasvâmi temple at the entrance of the same village.

(Grantha and Tamil characters.)

. . . . . koṇaiyum veñ-jilai-vîrar Pañjappaḷiyum pâšadai-ppaḷana-  
 Mâšuni-dêšamum ayvar-il . . . . . m niṛai śrī-Vijaiyamum tuṛai-nîr-  
 pPannaiyum . . n-malaiyûr-aiyiṛṛon-Malaiyûru . . . . .

## 217

At the same village, on Channâpurada baṇḍe.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷu 1669 neya Prabhava-  
 nâma-saṁvatsara Âšvîja-šudha 5 Bhânuvâradalu Bayirakûru Tammappa-gauḍa-  
 navara kumâra Liṅgaṇa-gauḍanavarige gavuḍa-mânyakke yî-Channâpura-  
 grâmadalli mânya-hola-kha 8 gadde kha 7½ putra-pautra - pârampariyavunnu  
 anubhavisikonḍu yihudu (imprecatory phrases)

218

At Naṅgali (same hobli), on the basement of the Gôpâlakrishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvalâla-pura-paramêšvaran Gaṅga-kulôrbavan Kâvêri-vallavan Uttama-  
Šôla-Gaṅgaṛ magan Veṭṭummâra-Bâṇanena Tenpuli-nâṭṭil Viṛṛirunda-perumâḷ  
kôil dēvadānam viṭṭēn

219

At the same place.

(Grantha and Tamil characters.)

..... ṇa-vâraṇa-krama-vidhâv-âlâna-sâla-drumaḥ śa ..... dhakamâ  
..... dhavaḷašchatrēndu-bimba-grahê Râhu-bâhurasam su-sâhasa-nidhi-  
ddhattân-dharâ-maṇḍalam

220

At the same village, near the Īšvara temple.

..... Muḷuvâgilu... smâjaduḷ bai... lara.. Nâgammarasarum Kundamarasa-  
rum embar... didu.. da. satta... pebbâṇara..... koṭṭa...

221

At the same village, on a rock called Marave-baṇḍe at the outlet of the tank.

(Grantha and Tamil characters.)

Atirêka-mânava.. yâka nata.. m svasti śrî kâlîkal. . ḍari. . . . . kēyiruka. kku...  
l-erinda vâḷum iru. kavadaï. kkâra kēḷir irutôḷ. . Ņga... ntira... ūi... ru toḷuñ-  
Gaṅgaruḍai... nai a. ppâyum... . . . . . ḍaiya ti. . ru peṛra... . . . . . y-  
aṅṅiy-ôḍi-ppala.. pâ ..... vargaḷ.. ppaḍa-pperi... . . . . . ḷinda.. taṅṅil . pâpa  
... ri. . . . . va... n-tiraḷ puyan.. na naḍaiyagaḷa... . . . . . pâ .....  
vaṅṅil... . . . . ḍ ar veṛinda... . . . . Gaṅga... . . . . .

222

At the same village, on a rock called Chatṭu-baṇḍe.

Târaṇa-samvatsarada Pushya- ba. . śrîman-mahâ-maṇḍalêšvara Râmappa-Râja  
Âraḍi-Tammayya Yarade-Veṅgaṭêšvara Naṅgali-... . tîsinandu kôṭa-mânyam  
.....

223

At the same village, on a boulder to the west of the Chaudêšvari temple.

Parâbhava-samvatsarada Kârtika-šu... . śrîmatu... . . . . Râjayanu... . . . . dēvarige  
mânyavâgi... . . . . biṭṭadu... . . . .

**224**

At the same village, on a first stone in Nattada-hola to the north-west.

śubham astu svasti śrī Rākshasa-saṁvatsarada Phālguṇa-śu 1 Malla-gavudara  
makalu Chāva-gavudaru Kṛishṇamaṅgalada Padumayage mānyavāgi koṭṭa hola  
kha 1.....

**225**

On a second stone.

Naṅgaliya Kayilāsam-uḍeyāra Sōmeya-dēvara Maḍavaḷada kere sunka-suvarnā-  
dāya (usual imprecatory phrases)

**226**

On a rock to the south of the same village.

śrī-Rāmā Manmatha-saṁvatsarada Chaitra..5 llu śrīmatu Naṅgali-Kempaya..  
..Mudda-Veṅkaṭayya Negavara-Rāmāyā . . . Timma-Rāju. Toṇḍapalli. . . . yī-  
mahājana . . . kere . . . kaṭṭu-koḍagiyāgi . . . Naṅgali-grāmada . . . Manmatha-  
saṁvatsara - Durmati-saṁ - Hēvaḷambi - saṁvatsaragaḷa kāla . . . â - chandrārka-  
sthāyiyāgi. . anubhavisī. . . . .

**227**

At Baṅgavāḍi (same hobli), on a virakal at the Sōmēśvara temple.

(Grantha and Tamil characters.)

Kô - Viśaiya - Naraśiṅga - vikkiramaaparuma . . yāṇḍu irubattu-nālkāvadu Daḍi-  
yaṅga . . Vāṇarāśarum Mayindira-mikkiramarum eṇanda tonṇu Kanda-Vāṇati-  
araśar śēvakari Śē . ḷigar eṇinda paṭṭār adu Kannāḍagaruṇ-gāṅga idaṅk-aḷi . . ṇ  
..... r pāda . . . . .

**228**

On another virakal.

svasti śrī sakala-jagat-trayābhivandita-surāsurādhiśa - Paramēśvara - pratihārī-  
krita - Mahāvali - kulōdbhava - śrī - Mahāvali - Bāṇarasar Permmānaḍigaḷ Bāṇa-  
rasarā mahā-rājarān oḍagoṇḍu Noḷamba-Rāchamalla Mayindādiya Daḍiganā  
mēge pandam iḷḍu Māndāvuda kāḷegaduḷ page Kaliyāru-magan Beja[yi]ttan  
gaṇḍa-prakaran kaibisida-kāḷega aṇiyuḷ kudureyuḷ tāgi palaran iṇḍu sattoḍe  
mechchi Kaṅgavāḍiyān kal-nāṭu koṭṭadu idaṁ salipana padaṅgaḷ enena talaiya  
mēgaṁ idan aḷivom Bāranāśiyan aḷidon pañcha-mahā-pātaka Vaḍala Rāmara  
challa Kuvaḷagi Vāttanūra Nāgemitrān

229

At Manigatta-Gollarahalli (same hobli), on a virakal in Vaddara Subba's field.

svasti ? nēka Šaka-nṛipa-kālātita-šambatsaraṅgaḷ eṇṇu-nāṅa - mūvatta-onḍaneya  
varisham pravarttisuttire Bejeyitta-Bānarāsar pṛithvi-rāṅvaṁ geyyattire  
Dakkāytayyaṁ ūraṁ āluttam ire Maṅighaṭṭiya māṅikā Meṇḍināṇḍuḷa-gāmuḷ-  
ḷara magam̄ Kasavayya āḷḍōna besadoḷ maṅuvakkada Muḷkāḍuḷ kādi inparam  
kondu tānuṁ saggīyādan ivanṅe koṭṭa kaḷani geṅyaloḷagāge kaṇḷaḷa idam̄ . . . ali-  
pōn aśvamēdha-phala aḷivō Bāraṅāsīyan aḷida-pātakan akka

230

On another virakal at the same place.

. . . . śrī Mābhali-Bānarasa pṛithu . . . māḷku . . . rākōsi āḷrandu toruḷoḷḷō  
. . . rbhivōḷ śattar

231

On a rock at the same village.

svasti śrī jayābhyudaya-Šālivāhana-šaka-varusha 14 . . neya Vikāri-samvatsa-  
rada Māgha-ba 14 lu śrīmatu Rāma-Rāyarige puṅyav āgabēk endu Virāṅṅa-  
Voḍeyaru Sômēśvara-dēvarige yī-Mahā . . pura-grāmavanū sarvamānyavāgi  
koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Doḍakere.

svasti Šrīmukha-samvatsara-Jēshṭha-šu 7 lu . . . . Kōni-jīyara maga Subba-  
jīyaru Maṅiga-jīya . . . . kiya mārū . . . kārana maga . . . . .

233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-samvatsara-Āshāḍha-šu 12 lu Pedda-charuvu Chinna-charuvu  
reṅḍu-cheruvulu tegipōyi karābi kāga Veggāḷi-gavuḍu kaṭiṅchi ākāra-parasa-  
gānu kaṭuḷoḷiḷi nirṅṅayiṅchina maḍiki chāturbhāga . . viḍipiṅchi . . . . . gavuni-  
vāri . . . . .

234

At the same village, in the voraḷu-baṅḍe field to the north.

śrīmatu Muḷavāgila Jamēvāludāraru rājēśrī-Gōpāla-Tirumala . . ga kārakōnaru  
mādi . . . . .

## 235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-saṁvatsaram pravarttisuttire..  
Puli-nāḍa.....[east side] ya muni.....mahâ.....Iḡoṇḍan-ayana-  
varu Mallikârjjuna-dêva...[north side]..ru tōṇṭa.....švaram-oḍeya-mahâ-  
dêvargge nandâdivigey-ondakam biṭṭa Puli-nāḍa Hagara kâluveya..(west side)  
....ru kamma Hiriyakereya keḷagaṇa nelakke sîme (here follow boundaries and  
usual final phrases) idam Perggaḍe Nâraṇaya

## 236 (a)

At the same village, at the Chaudêšvari temple.

(Grantha and Tamil characters.)

...maḍi Bhîmana.n šakkaram

## 236 (b)

At the same place.

(Grantha and Tamil characters)

Šôlan.....nai pari..

## 237

At Guḍipalli (same hobli), on the basement of the Īšvara temple.

šubham astu svasti śrî vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasa-  
saṁvatsarada Phâlguna-šudha 3 Sô-dalu śrîmatu Pratâpa-Dêvarâyapuravâda  
Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu  
Bâvappa[ge] koṭṭa kereya kaṭṭu-godageya šâsanada kramav ent endare namma  
Guḍipalliya Hiriyakereya voḷagaṇa kôḍiya haḷada kaḷala guḍeya.....

## 238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-  
thiva-saṁvatsarada Pushya-šu 13 lu śrîmatu Muḷuvâgila râjyake saluva Hore-  
nâḍoḷagaṇa Pratâpa-Dêvarâyapuravâda Guḍipalliya sarvamânyada agrahâ-  
rada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-  
dya-dîpârâdhanegge koṭa hola gaddeya dharma-šâsanada kramav ent endare

229

At Manigaṭṭa-Gollarahalli (same hobli), on a virakal in Vaḍḍara Subba's field.

svasti ? nēka Šaka-nṛipa-kālātita-šambatsaraṅgaḷ eṇṭu-nūṛa-muvatta-ondaneya  
varisham pravarttisuttire Bejeyitta-Bāṇarāsar pṛithivi-rājyaṃ geyyuttire  
Dakkāytayyaṃ ūraṃ āluttaṃ ire Manighaṭṭiya māṇikā Meṇḍimuduḷu-gāmuṇḍa-  
ḍara magam Kasavayya āldōna besadol maṇuvakkada Mulkādinoḷ kādi inṇaram  
kondu tānuṃ saggiyādan ivanṅe koṭṭa kaḷani geyyalolaḡāge kaṇḷiga idaṃ . . ali-  
pōn aśvamēdha-phala aḷivō Bāraṇāsīyan aḷida-pātakan akku

230

On another virakal at the same place.

.... śrī Mābhali-Bāṇarasa pṛithu...māku....rākkōsi āḷvandu toruḡoḷḷō  
...rbhivōḷ śattar

231

On a rock at the same village.

svasti śrī jayābhuyudaya-Šālivāhana-Šaka-varusha 14 . . neya Vikāri-samvatsa-  
rada Māgha-ba 14 lu śrīmatu Rāma-Rāyarige puṇyav āgabēk endu Viraṇṇa-  
Voḍeyaru Sōmēśvara-dēvarige yī-Mahā . . pura-grāmavanū sarvamānyavāgi  
koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Dodakere.

svasti Śrīmukha-samvatsara-Jēshṭha-šu 7 lu....Kōni-jīyara maga Subba-  
jīyaru Maṇiga-jīya.....kiya mārū...kārana maga.....

233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-samvatsara-Āshāḍha-šu 12 lu Pedda-charuvu Chinna-charuvu  
reṇḍu-cheruvulu tegipōyi karābi kāga Veggāḷi-gavuḍu kaṭiṇchi ākāra-parasa-  
gānu kaṭuḡoḍigi nirṇṇayiṇchina maḍiki chāturbhāga . . viḍipiṇchi.....gavuni-  
vāri.....

234

At the same village, in the voraḷu-baṇḍe field to the north.

śrīmatu Muḷavāgila Jamēvaludāraru rājēśrī-Gōpāla-Tirumala . . ga kārakōnaru  
mādi.....

## 235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-saṁvatsaram pravarttisuttire..  
Puli-nâḍa.....[east side] ya muni.....mahâ.....Iḡoḇḍan-ayana-  
varu Mallikârjjuna-dêva...[north side]..ru tōṅṅa.....švaram-oḇeya-mahâ-  
dêvargge nandâdivigey-ondakam biṭṭa Puli-nâḍa Hagara kâluveya..(west side)  
....ru kamma Hiriyakereya keḷagaṇa nelakke sîme (here follow boundaries and  
usual final phrases) idaṁ Perggaḍe Nâraṇaya

## 236 (a)

At the same village, at the Chaudêšvari temple.

(Grantha and Tamil characters.)

...maḍi Bhîmana . n šakkaram

## 236 (b)

At the same place.

(Grantha and Tamil characters)

Šôḷan.....nai pari..

## 237

At Guḍipalli (same hobli), on the basement of the Īšvara temple.

šubham astu svasti śrî vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasa-  
saṁvatsarada Phâlguna-šudha 3 Sô-dalu śrîmatu Pratâpa-Dêvarâyapuravâda  
Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu  
Bâvappa[ge] koṭṭa kereya kaṭṭu-godageya šâsanada kramav ent endare namma  
Guḍipalliya Hiriyakereya voḷagaṇa kôdiya haḷada kaḷala guḍeya.....

## 238

At the same village, on the wall of the maṅṭapa of the Râma-dêva temple.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-  
thiva-saṁvatsarada Pushya-šu 13 lu śrîmatu Muḷuvâgila râjyake saluva Hore-  
nâḍoḷagaṇa Pratâpa-Dêvarâyapuravâda Guḍupalliya sarvamânyada agrahâ-  
rada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-  
dya-dîpârâdhanege koṭa hola gaddeya dharma-šâsanada kramav ent endare



namma agrahârada śrēṇivolage dēvastâna yillade yiralâgiū Janârdana-dēva-  
ranū teṅkalu . . . bārad enalu . . . ṇagaḷa maga Sôyanṇagaḷa śrēṇi-madhyadalli  
guḍiyanu kaṭṭisi Râmachandra-dēvara su-pratishṭheya māḍil i-sanmandha  
â-Râmachandra-dēvarige nâvu mahâjanaṅgaḷu amṛita-paḍi-naivēdya-dipârâdha-  
nege mâḍi koṭṭa svâsti-vivara (here follow details of gift)

239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nâgarî characters.)

Parâbhava-saṁvatsarada Vayiśâkha-śu 13 lu śrîmatu Muḷuvâgila Anantappagaḷu  
. . Hariyapage koṭṭa śâsanada kramav ent endare nâu . . . . . Hanumanta-dēva-  
rige sarvamânyavâgi yi-Chinnahaliya kereya keḷage kham 1 gaddeyanū koṭṭevu  
(usual final phrases)

240

At Budidêru (same hobli), on a stone in Vaddara Pâpa's field.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1446 neya Târaṇa-  
nâma-saṁvatsarada Vaiśâkha-ba 1 lu . . . śrîmatu . . . sadâ . . . Sadâśiva . . . Râya-  
mahâ . . . koṭṭa śâsana . . . śrî . . . Virâṇa - gaudana makkaḷu Timmapa-gauḍaru  
stânika . . . . .

241

At Kôḍihalli (same hobli), on a stone near the rachche-kaṭṭe

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka - varushambulu 1373 Âṅgira-saṁ-  
Pushya-śu 10 lu śrîmatu Sugaṭṭira Yimmaḍi-Chikka-Râya-Tamma-Gaunayya-  
gâru sambalamugâ . . . . . stalaṁ . . . . . Yisaphajivâriki manniṅchina dâna-  
patraṁ Kôḍipalli-grâmaṁ chēnu kha 12 Bhaṅgavâḍi-cheruvukinda maḍi kha  
12 śâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviṅchchēdi  
(usual final phrases) yinduku sâkshulu Hari-Harâdulû

242

On a rock of the nirukunṭe, west of the same village.

. . . . . 1427 neya Krôdhana-saṁvatsara . . . . . ya ti . . . . . śrîmatu Nara-  
siṅga-mahârâyarige Narasiṅga-Nâyakarige vuttama . . . . . âgabêk endu Muḷuvâgila-  
nâḍu Chintâ . . . . .

## 243

At Râmachandrâpura (Malinâyakanahalli hobli), on a virakkal near the halla.

svasti śrî sakala-jagat-trayâbhivandita . . . . . dhîsa-Paramêśvara-pratihârikṛita-  
Mahâ . . . . . kulôdbhava-śrî-Mahâbali-Bânara . . . prithivî-râ . . . geye Kundattûra  
turugoḷo . . . . . Karita-pegade . . . ânt iṛidu . . . . . iru . . . . . ge koṭṭa kaṇa . . . si-arasa-  
rum Bijayitta-Bânara . . . prithivî-râjyaṁ geyutt iḷdu okkaṇḍugaṁ kaḷani Âva-  
nneyam . . . paḍa koṭṭar Puli-nâḍ-aruvattum paḍedu koṭṭa . . . . .

## 244

On another virakkal at the same place.

svasti śrî sakala-jagat-trayâbhivandita-surâsurâdhîsa-Paramêśvara [. . . .] kṛita-  
Mahâvali-kulôdbhava-śrî-Mahâvali-Bânarasar prithivî-râjyaṁ geye Kundattûra  
turugoḷoḷ ânt iṛidu satto Tâmpeya Piḡalaṁ  
Bijayitta-Bânarasa prithivî-râjyaṁ geye Dosi-arasarâ kaḷi Puli-nâḍ-aruvattum  
paḍedu koṭṭoḍum okkaṇḍugaṁ kaḷani kalnâṭu mundana aṇe . . . . . yoḷ bahasi . . .  
. . . . . dikallum toḍariyum (usual final phrases) . . . . . embâ.lte-varisha . . .

## 245

At Mailâpura (same hobli), on the south wall of the Channigarâya temple.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu âyiratt-iru-nûru ũeṅṅa Îśvara-varsham Śittirai-mâdattu  
pûrva-pakshattu Saptamiyum Uttiramum âna Nâyaru-kilamaiyil Îlavañji-nâṭṭu  
Jayanḡoṇḍa-Šôḷa Îlavañjya-râyar pakkal pallichchandam-uḍaiyân Aḷagai-kkôn  
Tiruvēṅgaḍa-pperumâlena Mudaliyâr kuḍutta tiru-mugappaḍi . . . kunṅattûrilē  
perumâl Tiruvēṅgaḍam-uḍaiyânai . . . ugand-arula-ppaṇṇi-tTaṭṭaikurukkikkukku-  
kkilâi Araśampallam ponn-iṭṭu kaṭṭuvichchu Vâṇiyankuṭṭai . . . edirvâyilum  
idukku vaḍa-mêṅkil Attikuṭṭaikku-kkî . . . tTanḍukaraiyilum teṅku-ttenmêṅkil  
Veluṅgaṅgollaiyilum ten-kilakkil Vallâḷaśeṭṭi-palḷiyiṅ-kollai ellaiyilum ivv-êri  
edirvâyilam . . . ta . . . yilum tiruv-âḷi-kkal nâṭṭuvichchu-tTiruvēṅgaḍam-uḍaiyâ-  
nukku-ttiruviḍaiyâṭṭam âga viṭṭên Aḷagai-kkôn Tiruvēṅgaḍa-pperumâlena  
i-ttanmattukku laṅganañ-jonnâr uṇḍâgil Gaṅgai-kkaraiyil kurâl-pašuvai-  
kkonṅân pâvañ-goḷḷakkaḍavan

## 246

At the mosque in the same village.

(Persian characters.)

Huvallhamd

Shekh Muhammad sâkt dar Muhammadnagar kard bahare sâle tamîrash . . . . .  
afzûd farkhe zohd o goft — masjide tamir az bahare khudâ . . . ravân sue samâ  
be gumân shut kaabae sâni bina

247

At Môtāgapalli (same hobli), on a stone near the Chaudēšvari temple.

svasti samasta-bhuvana-vikhyâtaṁ . . . . . vitaraṇānēka-guṇa-gaṇālaṅkṛita . . . .  
 chāru-charitra samaya-sampūrṇa . . . . . paramēšvara-parama-bhaṭṭāraka . . . .  
 ka Brahma . . . . ra-chakra-chatur-bbhujā-sannibhar appa śrīmad-aynūrbbaruṁ  
 śrī-Mahēndra-chaturvvēdimaṅgalavaṁ Ayyāvoḷe māḍidake maṅgaḷaṁ

248

On a stone built into the roof of the same temple.

. . . samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-Noḷambādhirājaṁ sukaṁ  
 bāḷuttire avargāgi . . ditarasar Āmaniya-nāḍu-mūvattuṁ Duggamāraṁ . . . n  
 āḷuttire avargāgi Maḷderiy āḷdu Māydaḍiyarasaiā . . . yaṁ Aṅumarū gaṇḍaṁ  
 Gaṅga-maṅḍalamuṁ Kañchi-maṅḍala . . eraḍuṁ Pāṇḍyanā mēg eḷdalli kālga-  
 pinavaran-oḍe . . . yan iḷidu kaṇḍa-kaṇḍamāgi sattān ātaṅge kalnāṭu . . chandrā-  
 dittaru . . . Tāyalūrā keṇe . . . geḷdo sarvva-bādā-parihāram idan aḷivom pañcha-  
 mahā-pātakaṁ

249

At Maḍivāḷa (same hobli), on a broken stone near the Sômēšvara temple.

. . . mayyapa-dēvar . . . ttire varaḍuta Mallūra . . jaṭṭi Kanne-gamuṇḍa . . . . sag-  
 giy āda . . . .

250

At Dammasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ānanta-varushattu Māsi-mādam modal-tiyadi Kuḷaiya-nāyakkar magan puli-  
 vēṭṭai Vam . . likamachchar nāyi

251

At the same village, on a stone west of Timme-gauḍa's coconut garden.

Śrīmukha-nāma-saṁvatsara Kārtika-śu 5 lu || rā || Śyāmappagāru Dharmasamu-  
 draṁ Saṅṅappagārki yichchina kōṭa-mānyam māḍi kha 3 anubhaviṅchukoni  
 vundēdi

253

At Môtakapalli (same hobli), on the basement of the Chaudēšvari temple.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha \*1388 neya Vikratu-Mār-  
 gašira-ba 10 lū śrīman-mahārājādhirāja rāja-paramēšvara ari-rāya-vibhāḍa pūr-

\*Śaka 1388 expired = Vijaya, Vikṛiti = 1392.

va-dakshina-pašchima-samudrâdhîšvara gaja-bêṭegâra Virûpâksha-mahârâyaru prithuvî-râjyavaṁ gaiuttam iralu Narasiṅga-Râja-voḍeyaru Dêvavarada Yišvara-Nâyakara nirûpadinda Bêtamaṅgalada adhikâri Agasti-Piḷe Âvaniya-nâḍa Tâyalûru Tâyalûra Maḍivâlada Sômeya-dêvaru Chaüṇḍêšvarî-dêvarige koṭṭa dharma-šâsanada kramav ent endade prâku Sômeya-dêvaru Chaüṇḍêšvarî-dêvarige saluvantâ hola kha..voḷagâda pata-êriyalu hola-gadde Maḍevalada chatuš-šimeyanu hâkisi koṭṭaru hiriya-kereya keḷage gadde kha 5 Voḍuvana-kunṭeyanu dêvara mahôtsavake anumâḍi koḍisiu prâku teṟuva vibhûti-gâṇike hannerâḍu-honnu hannerâḍu-khaṇḍuga-bhattavanu Narasiṅga-Râya-voḍeyaru Yišvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu ayigaṇḍuga-gadde Mêlu-Tâyilûra kunṭeya Sômaya-dêvaru Chaüṇḍêšvarî-dêvarige nayivêdya-pûje-punaskâra-aṅga-raṅga-bhôga-pañcha-parvavâda mahôtsavake yî-honnanu bhattavanu biṭṭeu yî-mariyâdige dêvara mahôtsavana mâḍikonḍu sukhadalu yihudu endu voḍambaṭṭu koṭṭa dharmma-šâsana (usual final verse and phrases)

## 254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti šrîh taṭâkasyâsya balyâšcha yâvatu-sîmâvadhi vyadhâta . . mâbadhê . .  
 . . . . . viprasâta . . . . .

## 255

At Bissanahalli (Duggasandra hobli), on a virakal in the field to the south.

svasti šrîmat-Šrîpurusha-mahârâjâdhîrâja paramêšvara-bhaṭâra prithivî-râjyam geye avarâ magandir Duggamâra Ereyappon Kovalâla-nâḍu-mûnûruṁ Gaṅga-aṟu-sâsiramum âlutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan kâlegadoḷ sattalli avaṅge Duggamârarâ keyda prasâdam appadu Šântanûrtum Ereḍiyûruḷum vandu-tûmba kaḷaniyum avara maneyum vâlgaḷchum prasâdai geydâr idu šlôkam (usual final verses)

## 256

At the same place.

svasti šrî Râjarâja-Mummadi-Chôla-Dêvar prithivî-râjyam geyyutt ire Elavarada Kadhavabûra Mâya-gâvuṇḍara maga..ttama Dâni-gavunḍa Maṇḍikalla ûr-ali-vinḷ kâdi sattam. . . . .

## 257

At Mulbâgal, on a rock near the Hâdi-Hanumanta temple.

. . . . .vatsarada Jêšṭa-ba 13 lu śrîma . . . . . Râja-Voḍeyaru Muḷuvâya-râjyavanu Hiri . . . . . navarige pâlisal âgi Nâ . . . . . nake bandu î . .

Maḍivâla hâlâgi iralâgi vakaḷu .barasi . . . . . koṭa. .koḍagiya hola.  
 . . . . . ḍa valage sîmêli . . . . . nimma putra-pautra . . . . . koṇḍu ihari . . .  
 koṇḍa . . . . . rige sâdhanava . . . . .

258

At Liṅgâpura (kasba hobli), on a stone.

Durmukhi-saṁvachharada Mârگاšira-šudha 5 Śukravâradalu śrimatu Māvina-  
 kuṇṭeya Mallikârjuna-dêvarige śrîman-mahâ-pradhâni Mâcha-daṁṇâyakarū  
 dêvara naivêdyake koṭa kuṇṭe (usual final phrases)

259

At Siddhagaṭṭa (same hobli), on a stone.

šubham astu svasti śrî vijayâbhyudaya-Šaka-varusha 1364 Dundubhi-saṁ-  
 vatsarada Mârگاšira-šu 10 lu śrînatu Kuruḍimaleya stânikaru Sidhappa-  
 gaḷa makaḷu Timmaṇṇagaḷige koṭa kraya-dharma-šâsana Kuruḍimaleya šîmeyalu  
 Kasugôḍa baḍagaṇa haḷavanû Sidasamudravendu kannegere kaṭuva sam-  
 mandha â-kilêriyali gade huṭuva nelanu Tûdaghaṭada sîme âda kârâṇa namma  
 Kuruḍimaleya sîmeya oḷage Tûdaghaṭada varige pala holava koṭu yî-sîme . .  
 . . . ge kala hoyisi koṭevâgi yî-sîme . . li huṭida gadege hattake mûrâra oḷa-dasa-  
 vandada mariyâdeyalu nimma dasavandada gadeya kaḷadu mika gade-holananu  
 nîvu krayava koṇḍu nimma dharmavâgi Vinâyaka-dêvara sannidhiyalu chhatra-  
 van ikkisabêk endu nîvu hêlalâgi nimage nâvu ayivattu-honnige krayava  
 koṇḍu yî-ayivattu honnanu salisi koṇḍevâgi nâvu vaḷaya-šâsanava paḍadu  
 koṭa yî-keṛe chatu-sîmeya oḷagaṇa ašṭa-bhôga-têjas-svâmyavanû anubhavi-  
 koṇḍu Vinâyaka-dêvara sannidhiyali dinamprati âru mandi Brâhmarige chha-  
 travanû ikisi nimma putra-pautra-pârapareyâgi â-chandrârka-sthâyiyâgi  
 anubhavisudendu koṭa kraya-šâsana Tûdaghaṭa . . . . . ṛaḍi kuṇṭeya sîmegaḷalu  
 nimma kraya-dânagaḷige seṭi koṇḍa sîmeya oḷage . . . hola-gaddeyanu nivê anu-  
 bhavisikoṇḍu sukhadim bâlôdu

vâg dattaṁ manô-dattaṁ dhârâ-dattaṁ dinê dinê |

shasṭi-varsha-sahasrâṇi viśiṭhâyâṁ jâyatê krimiḥ ||

(usual final phrases)

260

On a second stone in the same place.

. . . . . saḷasamudrada . . . . . lu mora-  
 ḍeyâgi.dattiyâgi yidda . . . . . staḷada sî . . . . . :ṇṇa-gavunḍa . . . . .  
 sêrisi koṭṭa . . . . . šâsanada vivara Mêlâdêvihali-sîmege paḍuvalu Muḷuvâya Nâchi-  
 yarige saluva âdi . . . . . keḷagaṇa gadege . . . (details of boundaries) yî-chatus-sîme-

oḷagulla kuṅṅe-keṅe-haḷḷagaḷu hola gadde....di-sahavāgi..koṭu kalla naḍisi  
kotṭevāgi yi-dharma-śāsanada pramāṇada...nu anubhavisi kaṭaḷeya prakāra  
.....mandi Brāhmarige satravan ikkisi nimmā putra-pautra-paramparābhi-  
vriddhiyā....sthānikarappa śrī-Vināyaka-dēvaru

### 261

At Tātikallu (kasba hobli), on a stone in Venkaṭappa's field.

svasti śrī sakala-jagatrayābhivandita surāsurādhiśa-Paramēśvara-pratihārīkṛita-  
Mahāvali-kulōdbhava śrī-Mahāvali-Bāṇa[rasa]r pṛitivī-rājyaṁ geye śrī-Prejā-  
pati....sandali..man-mahā...chā viṇḍa...mmaṇi.....tuṅṅuvan ikkisi satta

### 263

At Āvani (Āvani hobli), on the basement of the Śatrughnēśvara temple.

(The first part is gone) gōtra śrīmat-Koṅgaṇivarmma-dharmma-mahādhīrājas tasya  
putraḥ Purandar..guṇa-yuktō vidyā-vinaya-vihita-pratāpa..-prajā-pālana-  
mātrādhigata-rājya-(pra)prayōjanō jaḍikṛitāri-jana-nikashōpaḷa-phalō nīti-  
śāstrasya vaktṛi-kuśalō Dattaka-sūtra-vṛitti-praṇētri-śrīmān-Mādhava-mahādhi-  
rājas tat-putraḥ priyō tanayē mahā-guṇa-yuktō'nēka-chāturddanta-yuddhā-  
vāpta-chatur-udadhi-valaya... śrīmadd-Harivarmma-mahārājādhīrājas tat-  
putraḥ dvija-guru-dēvatā-pūjana-para-ya(ra)sā Nārāyaṇa-charaṇānudhyātā  
srīmad-Vishṇugōpa-mahārājādhīrājas tat-putraḥ(s) Tryambaka-charaṇāmbhō-  
ruha-rajāḡ-pavitṛīkṛitōttamāṅgo sva-bhuja-bala-parākrama-kraya-kṛita-rā-  
jyatvaṁ ? hēmōshṭa-nisitāsita-britti.....

### 264

At Balla (Āvani hobli).

svasti Dilīpayya pṛithivī-rājyaṁ geyye Tribhuvanakarṭta...tapa-rājyaṁ geyye  
Ballada.....

### 265

At Yedurūru (Eldūru hobli), on a virakal behind Chikkakere.

svasti Guvaḷālam Goṅṅum Vānarasa āḷe Vēgūrum Pompulam āḷe tuṅṅu koḷe  
Paḷli Arakkaman tuṅṅu viṭṭu viṭṭamā māni.....

### 266

At Mailāpura (Mallānāyakanahalli hobli), on a stone by the side of the channel.

svasti śrī Kundatūra tor-aḷivinoḷ....Saḷaga Tiramaṇḍa-Gavunḍara Muddayaṁ  
kādi svargastan āda



## BOWRINGPET TALUQ.

### 1

At Bêtamaṅgala (Bêtamaṅgala hobli),  
on a stone to the right of the Gaṅgama stone.

svasti śrī Śaka-nṛipa-kālâtita-sambatsaraṅgaḷ eṇṭu-nûra-ippattâraneyoḷage  
Chayitra-mâsam âd(h)iyâgi mûṛaneyya mâšam pravarttisuttire Śramaṇa-mâsa  
âd(h)iyâge kKarbbonda Kundannaṅge tiṅgaḷ ippadimbar Brâhmaṇar . . . pari  
. . . teṅkal-gêri mahâjanam chandrâdityâśrutam salvudu dharmma ivage idan  
alido pañcha-mahâ-pâtakan akkuṁ

### 2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kâlâtita-sambatsaraṅgaḷ eṇṭu-nûra-aṛuvatta-âraneyya varisha  
pravarttisuttam ire Bhijayâdityamaṅgalada mahâjana . . . mba dharmma Oṭṭika-  
dêvaru ondu-poḷt obba-pârvvan uṇḍa dharmmam naḍavudu idan alidom Vâra-  
ṇâsi alidom

### 3

At the same village, on a piece of stone behind the Gaṅgama temple.

.....vânvaya-śrī-pri . . . . . lombâdhirâja . . . . .

### 4

At the same village, on the basement  
of the eastern wall of the Vijaya-Raṅgasvâmi temple.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-pṛithivî-vallabha  
Pallava-kula-tilakaika-vākya śrīmad-Iṛiva-Noḷambâdhirâjan Nulipayyana besa-  
doḷ svasty anêka - samara - saṅghaṭṭanôpalabdha - vijaya-lakshmî-samâliṅgita-  
višâla-vaksha-sthala . . raṇa - Triṇêtram mada - kari-mallam Vaidumba - śikhâ-  
maṇi śrīmad-Vikramâdityan Tiruvayya Vijayâdityamaṅgalada piriya-keṛeya  
bhinna-ppratibandhânaṅ-geydu sthirikarisi vaiydodarkke chandra-sûryyar uḷlan-  
negam alivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam  
ainûrbarg Vijayâdityamaṅgala-mahâ-grâmadol kuḍal Kaṇṇanûru Maṇiyûra  
chatus-sîmeyindolaḡâda bitta-kattuma koṭṭam î-dharmmak ârânum ahitam  
nenevâtam pañcha-mahâ-pâtakan akku

svan dātum sumahachchhakyam duḥkham anyārttha-pālanam |  
dānamvā pālanam vēti dānâch-chhrēyônupālanam ||

## 5

On a stone in front of the same temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1450.....  
..... anavarata..... pūjitarāda śrī-vija.....  
Krishṇa-Rāyara (rest illegible)

## 6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-iru-nūṟṟ-oru-padu ſeṅṟa Sarvadhāri-saṁvay-  
sarattu Appaṣi.....Kaṇḍiṇa-gôtrattu.....na Viṟṟiru-perumāl ni..  
.....llāḷa..... .

## 7 (a)

At the same place.

(Grantha and Tamil characters.)

.....nilam iru-kaṇḍagamum.ta.. ..... m nilam .kaṇḍaga-  
mum ākki nilam aṟu-kaṇḍagamum kaikoṇḍu eṭṭu-ttiru-ṽilakku vaippadāgavum  
i-ttanma śandirāditta-varai ſelva.....ga kuḍuttēn Vāṣarena i-ttanmattai  
aḷivu-śeydavan Geṅgai-kkaraiyil kurāl-paṣuvai-kkonṟān pāpattilē pugakkaḍavan

## 7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu 1198 ſeṅṟa Yuva-varushattu uttarāyanattu ḷḷavaṅji-  
nāṭṭu Vijayāditta-maṅgalattu Viṟṟirunda-perumālukkku ivv-ūril bhāgasvāmi-  
gaḷil Harita-gôtrattil Tāḷakkuṭṭai Viṟṟirunda-piḷḷai magan ḷḷaiya-perumāl va-  
chcha śandi-ṽilakku 1 Śēnai-mudaliyâr tiru-munbē śandirāditta-varai ſelvad-āga  
ubhaiyam-āga-kkuḍutta pon 1 kku pāga-vaṭṭi paliṣaikkku i-kkôyilil nambimâr Kau-  
ṣika-gôttirattu nâlattonṟ-udaiya Tiruvēṅgaḍa-bhaṭṭanum Kāṣyapa-gôttirattu  
Nārāyaṇa-bhaṭṭanum kaikkoṇḍu tiru-ṽilakku muṭṭāmal erikkakaḍavôm i-  
tтанma Śrī .shṇavar rakshai



## 8

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-maṅḍalêśvara Talaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi  
Vanavaṣi Pânuṅgal-kôṭṭai-kkoṇḍa bujabala vira-Gaṅga-pratâpa-śrī-Nâraśiṅga-  
Poyṣaḷa-Dêvar suka-śamkatâ-vinôdadim pritivi-râjyam-panṇiy-arulâniṅka śrī-  
manu-mahâ-sarvâdikâri samasta-śênâpati Amarêśvara-daṇḍanâyakkar Vijai-  
. . . maṅgalattilê paḍaivîḍu-kaṭṭi irunda nâḷil Sarvajitu-sammaṅcharattu Âni-  
mâśattu Paunnamiyum Nâyirru-kkiḷamaiyu Mûla-nakshatramum peṅṅav-anṅu  
Maṅa. . . lâlvarṅku Pirâṭṭiyai kaliyâṅam-panṅuvichchu dê. . . dêvarṅkum tiru-  
ppaḍi-mârṅṅukum pûsai-punaskârattukku. . . . sha-mâśanaṅgal pakka. Peri-  
yêri-kilê mudal-maḍaiyilê ponn-aṅa iṭṭu maṅṅ-aṅa koṇḍu dēvadânam âkki-  
kkuḍutta pûmiyâvadu. . pu Viṅṅirunda-perumâl tiruviḍaiyâṭṭattil âyiran-guḷiy-  
uḍanê śêrttu migaiyâ ninṅa kuḷi aimbadu. . . kiḷai mûlaiyilê. . ndu iṭṭa kuḷi  
nâlpattaṅjum ti. . . . .

## 9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mahâ-prâdhâna sarvâdhikâri sênâdhipati periya-paḍavaḷa-  
chChokkimayan Gaṅgapâḍi tombattaṅu-sâsiramum dusṭa-nigrahamum śiṣṭa-  
paripâlanamum paṅṅi-tTâmaraiḅcheṅṅuvali. . 1 Naṅgali paḍaivîḍu-ṣeydu utta-  
râyaṅa-samkramattil Âditya-vâramum Amâvâsyaiyum peṅṅa mahâ-tithiyil  
dīnânâtha-viśiṣṭaṅku mahâ-dânam-panṅi irundu Vijayâditya-maṅgalattu mahâ-  
taṭâkam anêka-kâlam jirṅṅamây-irunda idattu Yuva-samvatsarattu êriyaiyu  
snigdham-âga kaṭṭi pâṣapuriyuṅ-jeyvittu periya tûmbuṅ-jeyvittu Durgaiyâr  
kôyilum eḍuppittu Durgâ-dêvikku amudupaḍi nittam iru-nâḷi ariṣi eṅṅaikkuṅ-  
jelvad-âga Mudalakkattil viṭṭa kuḷi munnûru kiḷai-pPeriya-Šemmukkiyil viṭṭa  
kuḷi nûru âga kuḷi nânûrum viḍuvittu mahâ-grâmattaiyum su-pratisṭatam  
âkki tannuḍeya. . . l chandrârka-sthâyigalâ-maṅṅam paṅṅinân śrī-Viṣṅu-  
varddhana-Dêva-Garudan âna periya-paḍavaḷa-chChokkimayan—

Šamkhâkhyam sahasâ nṅipam saha Pa. . . ṭṭam tu jivâ raṅê  
banddhvâ mṅiṣṭa-taṭâkam atra Vijaiyâdityâbhidhâna svayam  
Kâñchî-Komkadhīpau vijitya tarasâ labdhvâ gajân uttamân  
śrīmad-Viṣṅuvivarddhanasya Garuḍas Šokkīti nāmâjayat ||

## 10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Ôm svasti śrī svasti samasta-bhuvanâśraya śrī-pṅṅithivi-vallabha mahâ-râjâdhi-  
râjâ râja-paramêśvara parama-bhaṭṭaraka Dvârâvati-pura-varâdhīśva(ra)Yadava-

kulâmbara-dvimani sarvajña-chûdâmani mala-râja-râja malaporuḷu gaṇḍa gaṇḍa-  
bêruṇḍa kadhana-prachaṇḍa êkânga-vîra hasahâya-šûra Šanivâra-siddhi Giri-  
durgga-malla chaladamga-Râma vairîpa-kaṇḍîrava Makadha-râjya-nirmûlaka  
Pâṇḍya-kula - samuddharaṇa Chôḷa-râjya - sthâpanâchârya nissamga - pradâpa-  
šhakravatti Hôšala-šrî-vîra-Vallâḷa-Dêvar pṛithivi-râjyam-panṇi aruḷâ . . ruka  
Îšvara-saṁvatsarattu Pamguni-mâsam . . . šrîmanu-mahâ-pradânan Dâti-Šiṅge-  
dhaṇṇâyakkar tambiyâr Val . . . . . nan mahâ - pra . . . . . n̄ji-  
nâṭṭil Vijayâdita-maṅgala - ppuṛṇṇil Tollaṇpalli-âna Rûpa-Nârâyana-Vallâḷa-  
nallûṛḱku aḍaitta naṅje . . n̄jai nâr-pâ . . . . l dēvar dānam . . . . . nōkki . . . ru . .  
. . . . . Vallâḷa-Dēvar

## 11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the  
Pârvati temple in the enclosure of the Virûpâkshêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha 1367 neya Raktâkshi-  
saṁvatsarada Bhâdrapada-šu 5 lû šrîmatu Annappa-Voḍeyaru Bukkasâgarada  
Prasanna-Virûpâksha-dēvarige koṭṭa dharma-šâsanada kramav ent endade  
šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa pûrva-pašchima-dakshi-  
na-samudrâdhîšvara gaja-bêṅṭekâra šrî-vîra-Pratâpa-Dēva-Râya-mahârâya . .  
pṛitivî-râjyam geyyutt iralu Muḷavâyi-râjyadal . . . . . Bukkasâgara-  
da . . . . . vîra-šrî . . . . . ya vivara (here come details) â-tôṭavam šrîkâryake  
mâ . . . . . aramane . . . . . sarvamânyavâgi . . . . . ya-  
mahârâyarige . . . . . bêk endu . . . . . saṁvatsarada Kârtika . . . . . arama-  
nege koṭṭev âgi . . . . . amṛita-paḍige . . . . . tirunâḷa-muntâda  
kâryakke . . . . . rma-šâsana . . sthâni . . . . .

## 12

At the same village, on the north wall of the Channakêšvara temple.

(Grantha and Tamil characters.)

Îḷaiyûr kiḷavan Vîra-Râmu-ppillai iṭṭa paṇam 15

## 13

At Tallappaḷi (same hobli), on a stone near the holagêri.

svasti ašêsha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya šrî-Mâdhava-  
Muttarasar Eḷenagar-nnâḍ-elṭattum Âvanya-nâḍu-mûvattum Poṅkundu-  
panneraḍum âluttu[mi]re Mahâvali-Bâṇarasara mēge paḍe vōgi Kôyâttûr  
iṛidalli Kogaḷiya okkal šrî-Ermmevara maga Bolva-Gaṅga-Gâmuṇḍan iṛidu  
biḷdan âtaṅge Pâḷpaḍuvinuḷ paḍuvaṇa keṛeyuḷ Tâmarekaṭṭin-keḷage mûvattu-

gûlaṁ kaḷani kalnāḍu sarvva-parihāra prasādam geydār (usual imprecation and final verse) Tāyalur-kkammarar-magan Pēraṇṇan negaldān

14

At the same village, on the pedestal of the Sômēśvara temple.

(Nāgarī characters)

svasti śrī vijayābhyudaya-Śālivāhana.....1412 neya Saumya...saṁ-  
vatsarada Pushya-śu 7 śrīman-mahā-maṇḍalēśvara.....Kāṭhāri-Sāluva  
.....vanarā (rest effaced)

15

At Koḍigehalli (same hobli), on a stone near the Gōpālasvāmi temple.

(Nāgarī characters.)

śubham astu svasti śrī vijayābhyudaya-(2 lines gone) ...paramēśvara pūrva-  
dakṣiṇa-paścima-samudrādhipati śrī-vīra-pratāpa-Vijaya-bhūpati-rāya-mahā-  
rāyara kumāra śrīman-mahā-maṇḍalēśvara śrī-vīra...rigi...yaru Muḷuvāya  
.....ra makaḷu Yōga.....ent endare Muḷuvāya-  
sīme ..... agrahārav āgi sandu vaha .....  
śrī-Sōmanātha-dēvara mahā-mahi.....Sōmanātha-dēvara sannidhiyali  
.....nāthapurava māḍi nima.....mānyavāgi...  
.....(back).....maga-dere kula.....gāṇike-mun-  
tāgi pūrvāya-apūrvāya-sajala-suvarṇādāya ..... akṣiṇa-āgāmi-siddha-sādhyā-  
ashṭa-bhōga-tējas-vāmya ..... du-sahitavāgi sarvavū sâ..vāgi sarvamānyavāgi  
â-chandrārka-sthāyiyāgi anubhavisūdu yendu koṭa dharma-śāsana (usual final  
verses and imprecatory phrases)

16

On a stone at the boundary of the two villages, Suṇḍarapāḷya and

Gāṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrī śakkiravartigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarku yāṇḍu irubatt-ēlāvadu  
Nigarili-Śōḷa-maṇḍalattu Iḷanagar-nāṭṭu-pPārpāḍuvil ivv-ēri kalluvittān Śōḷa-  
maṇḍalattu Arumōḷi-dēva-vaḷa-nāṭṭu-kKaṇṇaviḍu Mukkaṇṇaṅgudaiyan Adich-  
chan Kappa-dēvan āna Nārpattēṇṇāyira-nilam .ivv-ēri Nānā-dēśiyan

17

At Rāyasandra (same hobli), on a stone near the holagēri.

(Grantha and Tamil characters.)

śubham astu Śakābdam āyirattu-munnūṅṅru-onbadin mēl śellānira Vibhava-  
saṁvatsarattu utarāyaṇa-saṁkramattu dēsa-kālattilē svasti śrīman-mahā-man-

ḍališvaran harirāya-vibhāṭa bhāshege tapuva rāyara gaṁḍa srī-vīra-Harihara-  
 rāya -kumāran Immaḍi -Bukkanna-udaiyar Muḷavāyil paḍaiviṭṭilē pṛithivi-  
 rājyam-panṇāniṅṅa kālattilē udaiyar vāḷukkum tōlukkum nanṅ-āmbaḍikku svasti  
 śrī Mūvarāya vi. .vasamkaran mūvarayar-athīsvara-nāyanār Virappa-nāyakkar  
 kumāran śrī-Vēṅgaḍa-nāyakkar tambiyār Nāgeya-nāyakkar stisva Nigarili-  
 Šōḷa-maṅḍalattu Iḷavaṅṅi-nāṭṭu-pPāḷpaḍuvil sīmaiyl Dakshiṇa-virā. .ttil Garu-  
 ḍavēriy-āna Irāma-samudrattai siddham-āga-kkaṭṭivitta Âlaṅguṭṭai Valandan-  
 kuṭṭaiy-āna Nāga-samudramum Irāya-samudrattu vaḍa-kōḍiyil tala-kollai..  
 l kālukku-tterkkil tala-kollaiyum kaḷani tirutti-kkoḷvadāgavum kiḷakku Koṅ-  
 ḍalār-kuṭṭaiyil vaḍa-kōḍi-māvil...mēṭṭukku mēṅṅku Mērandai kuḍi.....  
 kku kiḷakku teṅṅku-chChāmanakkāran -paḷli ellaikku vaḍakku.vaḍa.mān-dōp-  
 pukku teṅṅku inda sīmaikk-ulppaṭṭa naṅṅai puṅṅai nār-pāl-ellaiyum sarvamā-  
 nyam-āga dhārā-pūrvam āga padināru bhāgam āga viṭṭōm idil bhāgattāyam grā-  
 mādhidēvataiy-āna udaiyārku bhāgam 1 Perumāluku bhāgam 1 Kāsyapa-gōtra-  
 ttīl Irāvūr Varadar bhāgam 2 śrī-Bhasai Gautama-gōtrattu upādhyar Maṅḍala-  
 purushar bhāgam 1 Bharadvāja-gōtrattu Tātamburattu Hastigiri-nādar bhā-  
 gam 1 Kuṅḍinya-gōtrattu Kumāṅḍūr Nārāyaṅappanavar bhāgam  $\frac{1}{2}$  Gautama-  
 gōtrattu śrī-Bhasai Iḷaiya-perumāl bhāgam  $\frac{1}{2}$  Bhāradvāja-gotrattu Tātambura-  
 ttu Šokkar bhāgam 1 Gautama-gōtrattu śrī-Bhasai śrī-Raṅganātar bhāgam 1  
 ....ttu Shāṭhamarushaṅa-gōtrattu Irāṭṭaimudali bhāgam 1 Bhāradvāja-gō-  
 trattu Tātamburattu Šokkar bhāgam 1 Kuṅḍina-gōtrattu Gōmaṭṭhattu Varudar  
 Allālanādar bhāgam 1 Kuṅḍina-gōtrattu Gōmaṭṭhattu Aḷagiya Maṅavāḷa-peru-  
 māl bhāgam 1 Kapi-gōtrattu Kuṅḍūr Mannā.Varadar bhāgam 1 Âtrayi-gōtra-  
 ttu Maṅgaḷūr .... bhāgam Attri-gōtrattu M. .gaḷūr Praṅatāṭṭiharan bhāgam  
 1 Gautama-gōtrattu śrī. .uppar bhāgam 1 Kāsyapa-gōtrattu Šoyūr Varadar  
 bhāgam irāṅḍukkuḷ Irāmarkum śama-bhāgam onṅum Bhāradvāja-gōtrattu  
 Tātamburattu Hastigiri-nādar. .ttira. .koṅḍa bhāgam 1 āga dēva-bhāgam 2  
 Nandigrāma-bhāgam 14 śubham astu.dāna-pālanayōr madhyē dānāt śrēyōnu-  
 pālanam dānāt svagam avāpnōti pālanād-achchutam padam

## 18

At Maḍivāḷa (Kyāsambalḷi hobli),

on the basement to the north of the door of the Svayambhavēśvara temple.

śubham astu svasti śrī vijayābhudaya-Šālivāhana-śaka-varusha 1387 neya  
 Pārthiva-samvatsarada Jēshṭha-ba 10 lu śrīmatu Muḷuvāyi-rājyakke saluva  
 Eḷuvaṅṅi-nāḍa oḷagaṅa Kēsambaḷada Maḍavaḷada sthānada Svayambhunātha-  
 dēvarige Muḷavāya Jannarasarū poḍamaṭu koṭa dharmā-śāsanada kramav ent  
 endare Muḷavāya-rājyada dēvasthānagaḷinda aramanēge ettibaha.....vari  
 vibhūti-gāṅṅike honnu kaḍāyada-huṭṭuvaliyanu dēvara dīpa-naiyivēdyā-aṅga-  
 raṅga-bhōga -tirunāḷa -mahōtsava -tiruvaṅṅi-muntāḍavake Mallikāṅjuna-Rāya-

mahârâyarige darmmavâgi biṭu darmma-śâsanagaḷanû barasi-koḷa hêli Vira-Saṅga-Râja-Voḍe (stops here)

## 19

Around the basement of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1393 neya Khara-sarivatsa-rada Pushya-ba 30 sûriya-grahanâdalû śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyam geṭta-yiralu śrîman-mahâ-maṅḍalêsvaram mēdinî-mîsara gaṇḍa Kaṭhâri-Saḷuva Saḷuva-Nara-siṅga-Râja-Voḍayarige darmmav âgabêk endu Yiśvari-Nâyakaru Eḷa . . . . . Maḍavaḷada Svayam . . . . . dēvarige . . . . . tâpavanû vâlayisuvadake Yiśvari-Nâyakara nâyakatanake saluva Hirîya-Kasambaḷada grâmadalu nâyakara nirûpa-pramâṅgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yi-Kasambaḷada sîmeya voḷage (details of boundaries) . . . . . tri-kâladalû ôlayisikonḍu yiha hâge kaṭaliyanû mâḍi naḍaṭṭa yiralâgi Siṅgarasa-apayanavaru yi-Bhavâsi-vaḍayanû naḍasuta yiralâgi Bêtamaṅgalada . . . [Si]ṅgarasarû baralâgi stânadavarû bandu yi-sîmege . . . . . la-stâpanavanû mâḍi dēvara saṭiyali pañchâṅgadavara dharmma-sâsanavanû barasikoḍabêku endu kôral âgi Siṅgarasarû â-chatu-sîmeyanû mâḍisi adake mudre masakhara . . . . .

## 20

On the basement to the right of the doorway of the same temple.

Yiravi Hariyapa-arasarige sammukhada apaṇeyali nirûpava koṭadake namma Nañjamma śâsanavanû barasikoḷa hêli Hariyapa-arasa . . . . . ma hesaralu nirûpava kaḷihida sammanda â-nirûpa-pramâṅge Kêsambaḷada Maḍavaḷada dēvastânadalû aramanega hatibaha vibhûti-gâṇike (further details) yi-khaṇḍugada yibaḷavanu . . . Svayambhunâtha-dēvara pûje-punaskâra-nayivēḍya-aṅgarânga-bhōga-amrutapaḍi-tirunâḷu-mahôtsavada-tirupaṇi-muntâda śrîkârya sarvamânya sarvaûdâravâgi biṭevâgi â-chandrârka-stâyiyaḡi Svayambhunâtha-dēvara śrî-kâryake sala . . ad endu poḍamaṭu koṭa dharma-śâsana yi-śâsanake (usual imprecation) yi-śâsanake adikavâgi yidu barasidayaru Aṭhavane-Dēvarasara makaḷu Timmarasaru

## 21

On the southern side of the same place.

śrîman-mahâ-pradhânârâda Tipparasayyanavarû nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dēvara amrutapaḍige (stops here)

## 22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

.....maṇḍalaśvaran harirāya-vibhā . n bhāshaikku tappuva rāyar gaṇḍan irā-  
jādirājan irāśa-pa . . . śvaran . . . . . dhīśvaran śri-vīra-Harihara-rāyar  
kumāran Dēvarāya-udaiyar brithuvi-rājyam-paṇṇi arulāninra sa . . . . .

## 23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-iru-nūṟru-oru-pattu-aiṅju ſeṅṅa nāl sārva-  
bhūma śakkaravattigaḷ śrī-Pōśaḷa-vīra-Irāmanāta-Dēvaṟku yāṇḍu muppatton-  
badāvadu Vijaya-saṁvatsarattu Purattādi-māda-mudal Nigarili-Śōḷa-maṇḍalattu  
Iḷavaṅji-nāṭṭu Kēśavan-parvatattu udaiyār Svayambhu-nā . . . .kkodiy-itṭa-nā-  
yanārkkku Irāmanāta-Dēvar kumāra Maṅjeya-māguttarena i-dēvar tiru-mēnikku  
nanṟ-āga-ttēvar tiru-nakshatrattu-chChadaiyam tīrttam āga-kkaṇḍa Purattādi-  
tirunāḷukkun-diruppaṅikkum uḍal-āga . . . . marudaka . . . . . ppunsey nāṟ-  
pāl-ellaiyum mēnōkkina maramuṅ-giṅōk . . . . . ga-chchandirāditta-varai ſelvad-  
āga viṭṭēn i-ttanmattai . . . . .

## 24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-munnūṟru-eṅbaṅju ſellāninra kālattu Śittira-  
bānu-varuśa . m Vaigāśi . . dal śrīman - mahā - mūva - irāyar gaṇḍan bāshaikku-  
ttappuva irāyar gaṇḍan Dēva-irāya-mahā-irāyar kumaran Malikārchuna-irāyar  
śiṅgādanattu tiribuvana-Kattāri-Śāḷuvan Naraśiṅga-irāśa-udai mā mahā-pa . .  
karan Tirumalai . . ṅṅa-taḷapar pālanaiyil Nigarili-Śōḷa-maṇḍalattu Muḷavāyil  
irukkum Ārayālamalla-irāguttar magan Tamma - irāttarena Kēśavan - paḷḷa-  
ttaienna . . . -ttanattu . . Tirumalai-aṅṅa-taḷapāla . . . yil mēṅpaḍiy-ūril Śuviṇḍavai  
. yān ubaiyam āga mēṅpaḍi . . ſellum nilam uḍaiya Vāḍaśan kayil Ponnāyan  
kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍai viḷāgattil irutt-  
idai - kkoḷmudal Taḷal - maḍuttalai māṇatta mā . vā . vittār Tammaṅan inda  
nilam uḷḷadu kaikkōṇḍu Avuḍaiyār amadu . . . . . nāyanār pa . tan . tirunāḷ  
mūnṟān-tirunāḷil uṇḍāna vechcham uḷḷadu . itṭu anta . . . . . nāyanmārukkum  
amudum paḍai . . . . . vena naḍattakaḍavar āga - chchandirāditta - varai  
śarvamānibam āga viṭṭēn inda - ttanmattai yāvan oruttan māṅṟivan Geṅgai-  
karaiyir-kurār-paśuvai-kkonṟān pāpattilē viḷakkadavan i-ttanmam irāśāpin  
rakshai

25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyittu-iru-nūṟṟu-oruttu-añju senra nāl sārvaḥvavana-  
chchakkaravatti vīra-Irāmanā-Dēvaṟku yāṇḍu nāṟpattu-onṟāvaḍu Manmata-  
saṁvaṟsarattu-pPuraṅṅādi-mādam mudal Nigarili-Šōḷa-manḍalattu Iḷavañji-  
nāṅṅu-kKēśavan-paḷḷattu uḍaiyār Svayambhu-nāyakar Ādi-kkoḍi-iṅṅa-nāyanāṟ-  
ku Kēśavan-paḷḷattu-pPeriya-ēriyil dēvadānam nikki paṇḍāraṁ āna nilamum  
idukku uṭpaṭṭa maramum kiṇṇum dēvar tiru-mēnikku nanṟ-āga śāntrāditta-  
varai dēvadānam-āga viṭṭēn Irādēva-kumāra Mañjaya-māvuttarena inda-ttanma-  
ttai iṅṅal-šeyidavan Geṅgai-karaiyil kurā-pašuvai-kkonṟā pāvattilē viḷakka-  
ḍavan śrī-Māhēśvara-rakshai śvabham astu

25 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī yāṇḍu nāṟpattu-onṟāvaḍu Aṟpaši-māda-mudal i-nnāyanār dēvadāna-  
chchekkil eṅṅaiyānadu munnāl eriyuñ-jandi-viḷakk-eriyavum šekkilakkittaiy-āna  
iṅṅai dēvar tiru-mēnikku nanṟ-āga Mudaliyār tiru-munbu oru tiru-nandāviḷakku  
erivadāgavum Puśakṟaikkku-kkīḷil Dāśankuṭṭai. .nīr-pāñja nilaṅ-gu. . . . Ga.  
ḍa -Gōpāla-śāṅṅhku-chchandirāditta-varai šelvad-āga viṭṭēn Irāmanā-Dēva-  
kumāra Mañ(ja)ya-māguttarena inda-ttanmattai ilaṅṅaṅam-paṅṅina avan  
Geṅgai-karaiyīṟ-kurāl-pašu. . . . .

26

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu (y)āyiratta-iru-nūṟṟu-irubadu šellāniṅṅa nāḷil Viśuvā-  
vari-varuśattu-kKāttigai-māda-mudal Iḷavañ-nāṅṅu uḍaiyār Šuyambu-nāyi-  
nāṟku mudaliyār Kūttāḍun-dēvaṟku nanṟ-āga Uṟigayattil Karuppuḷān Perrā-  
piḷḷai magan Nāchchiyāḷāvan vaitta tiru-nundāviḷakku onṟukku viṭṭa pašu-  
ppanniraṇḍuṅ Munnaṟu. .ḍiyīṟ Šīva-pPirāmaṅṅarum kaikkoṅḍu śāndirādhatta-  
varai šeluttakkaḍāvōm

27

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-orupatt-añju šellāniṅṅa kālattu  
sārvaḥvavana-śchakravatti śrī-Poyśāḷa-vīra-Irāmanā-Dēvaṟku yāṇḍu muppattu-

onbaḍu āvadu Arpaṣi-māṣa-mudal Tiruppaḷḷiyarai-Nāchchiyārkkku amudu paḍikkku ariṣi. .vṇuḷakkum Periya-mudaliyārku amudupaḍikkku ariṣi mūv-ūḷa-  
kkum āga ariṣi oru kuḷagamum pātra-śēsha-ariṣi oru kuḷagamu Māhaśvaraṅku  
iraṇḍu oḍukkum nāṭṭavaṅku oru oḍukkum nittam ippaḍi ūḷvadāga ivv-ūril  
irai aḍai iratṭi pala varivu puttirai pudu. .ṇikkai maṅṅum eppēṇṇaṭṭanavum  
sarvamāniam āga viṭṭōm Iḷavaṅji-nāṭṭu-pPeriya-nāḍavaru Vāṇakiyaḍaiyarum  
i-ttanmattukku leṅṅaṇam-panṇina avan Geṅgai-kkaraiyiṅ-kurār-paṣuvai-  
kkoṅṅān Brahmavatti i-ttanmam śrī-Māhēśvara-rakshai

## 28

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-pradhānan Dātu-Śīṅgaya-daṇṇāyakkar tambiyār Vallappa-  
daṇṇāyakkar vāḷukkum tōḷukkum nanṅ-āga Pramādi-varushattu Śittirai-māda-  
mudal ivar āyattukkum magamaikkum kaḍava Karikāla-Śōḷa-Nerumūr-nāṭṭu-  
vēḷān Kambarum Ponnūr Maṅṅai-dēvarāmamugiyān Śūriya-dēvarum Tenna-  
vadaraiyan Śiraṅga-pperumāḷum Malaiyaṅṅan Vāśāṇḍaiyum Nigarili-Śōḷa-  
maṇḍalattu Iḷavaṅji-nāṭṭu-kKēśavan-parvatattu uḍaiyār Jayambu-nāyanā. . . .  
. . ūrgaḷukkum aḍaitta paṭṭaḍai-śūṅgam taṅṅiy-irai taṭṭār-ppaṭṭam Āśūvam aula-  
mbala. . . . . rigai kudirai-chchārigai idukk-aḍaitta pala magamaiyu uṭpaḍa-  
kkaikkoṅḍu śāṇḍirāditta-varai mu. . . . . m āga-kkuḍuttōm i-nnālvarōm inda-  
t-tanmattai māṅṅinavan Geṅga-ka. . . . .

## 29

At the same place, west side.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu āyiratt-iru-nūṅṅ-ēḷu ūḷlāninaṅṅa Dhāruṅa-samvaṅsarattu  
Paṅṅuni-māsa-mudal Iḷavaṅji-nāṭṭu Pūḍavūril irukkum vēḷḷālaril Kallagara-  
Pūḍavūr vēḷār Mādēvar magan Vayiraṅḍaiena Āvaḍaiyar Svayambhu-nāya-  
karkku-ttiruvottaśāmatukku tiruv-amudu-paḍikkku-kkuḍutta pon nāḷukku-  
pponn-onṅukku-ppaliṣai pāga-vaṭṭiy-āga mādam onṅukku nāḷ onṅukku nāḷiy-  
ariṣi-yāy amudupaḍi uriyum pātra-śēsham uriyum ūḷuttuvōm āga i-kkōyil  
Śiva-Brāhmaṅaril Gautama-gōtrattu Śaivāchāriyan Śāṅkara-dēvar magan  
Virunda-baṭṭarum i-kkōttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum  
Bhāradvāja-gōtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkoṅḍu  
pon onṅukku pāga-vaṭṭiyāl vanda paliṣaikkku chandrāditya-varai āmudu. . ūḷutta-  
kkaḍavōm ivv-anaivōm i-ttanma śrī-Māhēśvara-rakshai



## 30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti śrī Śākara-yāṇḍu āyiratt-iru-nūrr-ēḷu śellāniṅṅa Dhāraṇa-saṁvatsarattu-pPaṅuni-māsa . . dal Kāñchi-purādipan Taṭasūdran Kachchivappakkan Vāṇa-kirai-udaiyār Śokka-nāyan magan Śiṅunāyanena Āvuḍaiyar Svayambhu-nāyanarku oru tiru-nandāvilakkukku nālu ponnun kuḍuttu Vānakiraiyilē kaṇḍaga-kkaḷaniyum viṭṭēn ponn-onṅukku-ttiṅgaḷ pāga-vaṭṭiyāl vanda paliśai paṇam onṅukku śāndirāditya-varai tiru-nundāvilakk-erikkakaḍavōm i-śi-Māhēśvara-rakshai

## 31

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyarattu-irunūrru-enbattiraṇḍu śellāniṅṅa kālattu svasti śrī bhāshaikku-ttappuva rāyara gaṇḍan śattiyattukku-ttappuva rāyara gaṇḍan Kattāri Śāḷuvan vira-Bukkaṇṇa-uḍeyar kumārar Kampanṇa-uḍaiyar kumāran Kāṭṭaiya-nāyakkar Vikāri-varushattu Vaigāsi-mādai-mudal uḍaiyār Šembu-nāyinārku tiruvoṭṭaśāmam amudu-šeyya amudupaḍikku Kēšavan-pallattil Kāmakaṭṭil mudal-maḍaiyil viṭṭa kaḷani mūṇṇināl kuḷagam panniraṇḍum periy-ēri vaḍa-kaḍaiyil kīlai-kkollaiyum Karuppaḍi-kkollaiyum idan mēṅkil Vaṭṭi-kkollaiyum . . . . . n kuṭṭai uḷḷēriyil teṅkil kollaiyum śaṇṇa tāṇum . . . . . va . . kku mēlai-mūlaiyil śaṇṇa tāṇum i-kkaḷani kollai aḍaṅgalum Muḍigavichcharā Vāśāṇḍai kaḍi nīṅgā dēvadānam āga tām payir-šeyidu iru-talai-vāramum kkaikkonḍu nāḷ onṅukku iru-nāḷi ariśi aḷakka . . . . . ku ōr-oḍukku uri ariśi šōṇṇu peṅkaḍavarāgavum i-kkaḷani nīr-kkīḷ nilam . . . . . ṇina-van vaṅksham nirmūlam ām i-ttanmam Kāṭṭai . . . . .

## 32

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrr-enbattu-nāl-āna Dunmati-saṁvatsarattu-pPaṅuni-māsa-mudal Jayamkoṇḍa-Šōḷa Ilavaṅṅiya-rāyar āna Kūttadun-dēvar maganār Śiṅu-Vāsudēvar nambirāṭṭiyār āna Brahmādhirājan Šelvāṇḍai magalār Šeṭṭālvārena uḍaiyār Svayambhu-nāyanārku-ttiru-nandāvilakk-onṅu śāndrāditya-varai śēvadāga nān kuḍutta pon pattum i-kkōyilil Śiva-Brāhma-ṇaril Gautama-gōtrattu Śaivāchāryar Viruda-bhaṭṭan magan Śāṅkara-dēvarum ik-gōtrattu Śāṅga-bhaṭṭan maga . Svayambhu-bhaṭṭaru Bhāradvāja-gōtrattu Pe-

riyâlvâr magan Mâra-bhaṭṭarum i-ppon kaikkoṇḍu pon onṟukku-ppâga-vaṭṭi-  
yâl vanda poliṣaikku-ttiru-nandâvilakku ṣandirâditya - varai ṣeluttakkaḍavôm  
ivv-anaivôm i-ddhamam pan-Mâhêṣvara-rakshai i-ddhamattai lam. . . paṇṇina-  
van Geṅgai-kkaraiyir-kurâr-paṣuvai-kkonṟân pâpam-koḷvân

### 33

At the same place, north side.

(Grantha and Tamil characters)

svasti śrī Śakarai-yāṇḍu âyirattu-iru-nûṟṟu-oru-patt-aiṅju ţellâniṅṟa kâlattu  
sârvabhuvana-ṣakkaravatti śrī-Pôṣala-vira-Râmanâda-Dôvaṟku yāṇḍu muppatt-  
eṭṭâvadu Tai-mâdam mudal-ttiyadi nâl Kêṣavan-pallattu Âvuḍaiyâr Âḍi-koḍi-  
iṭṭa-nâyanârkkku ţiṟu-kâlai-ṣandikkum uchchi-ṣandikkum âṇḍu onṟukku amudu-  
paḍikku nellu aimbattunâṟ- kkaṇḍagattukku pâttira-ṣêṣham ariṣi nâlî-uri-  
yum amudu-paḍikku ariṣi nâlî-urium ṣeluttavum Tai-ttirunâḷaikku pon iruba-  
du paṇam onṟum âga-ppon irubattaiṅju paṇam aṅjukku ivv-ûril Śiva-pPirâma-  
ṅar ţi-kâriyañ-jeyvâru iṟukkum pon irubattaiṅju paṇam aṅjum viṭṭên Kâñchi-  
purâdipan Kaechiyaṇṅakkan Vâṇakiṟai-uḍaiyâr Śokka-nâyan magan Viruda-  
Murâri Ainâyan tanmam ippaḍi ţeyyum iḍattu ţiṟu-kâlai-ṣandi amudupaḍi  
Vâṇakiṟai-uḍaiyârâṟkkku oḍukku uchchi-ṣandi amudu dēṣântarigaḷukku oḍukku  
i-ttanmmat. . kkonṟân Pimavattiyilê vilakkaḍavar âgav-idu. Mâhêṣvara-ra. . .  
Viṣâka-padittam

### 34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-oru-nûṟṟu-ttonṇûṟṟ-irandâvadu naḍakkinṟa  
Šukkira-ṣammachcharattu ţittirai-mâṣattu Jayaṅḍa-Sôḷa Iḷavañjiya-râyan  
Kûttâḍun-dêvar maganâr Iḷaiya-Vâṣudêvar prithuvi-râjyattil Niṅgarili-Šôḷa-  
maṇḍalattil Iḷavañji-nâṭṭu Kêṣuvan-pallattu tiru-maḍaiviḷâgattu Âḷavuḍaiyâr  
Šambu-nâyakar kôyilil pañchâṅgattil eḷuttu-veṭṭina padi Iḷavañji-nâṭṭil ţantâ-  
nam-illâv-uḍaimai nâlu-nâṭṭil niyâyattârkuñ-jantânam-illâv-uḍaimai tanmam  
âga ṣandirâditta-varai koḷḷakkaḍavôm i-ttanma Śiva-pâda-ṣêkara-pperumâl âna  
Iḷavañjiya-râyar irakshai

### 35 (a)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-âyiratt-oru-nûṟṟ-aimbatta-nâlâvadu naḍakkinṟa Khara-  
saṁvatsarattu Âni-mâsattu Jayaṅḍa-Sôḷa Iḷavañjiya-râyan âna. . râlvân

magan Kùttâḍun-dēvan pṛithivi-râjyattil ivar agambaḍiyâril Śūṛriyâlṽan magan Pēriyuḍaiyân âna Tantirapâlanena nâyanâr Svayambhu-nâyanâr kôyilukkuḷḷu tiru-ppurakkûḍaiyil o . . tiru-nandâvilakku vaittu (y)idukku-ppoliv-ûṭṭ-âgakkuḍutta ponn-onbadu (y)i-pponn-onbaduṅ-gonḍu ſeluttakkaḍavôm i-kkôyilil Śiva-Brâhmaṇaril Gautama-gôtrattu-tTêva-baṭṭan magan Svayambhu-baṭṭanum i-kkôtrattu-chChaṅga-baṭṭan magan Svayambhu-baṭṭanum Bhâradvâja-gôtrattu Periyâlṽar magan Mâra-baṭṭanum i-mmûvômûṅ-jendrâditta-varai tiru-nantâvilakku . . . kkaḍavôm ânôm (y)idu-kkaikko.ḍ-iduvôm idu pan-Mâhêśvara-rakshai

35 (b)

At the same place, right side of the doorway.

(Grantha and Tamil characters)

svasti śrī Śakarai-yāṅḍ-âyiratt-oru-nûṛru-aimbatt-onrâvadu naḍakkinṛa Sarva-dhâri-sa . . . . ttu Jayaṅgonḍa-Śôla Iḷavañḷiya-râyan âna Mârâlṽar magan Kùttâḍun-dēvan pṛithivi-râjya . . l-ivar agambaḍiyâril Śūṛriyâlṽan maga Nira-ñiñjânu . . ndi-pPēriyuḍaiyân âna Tantirapâlanum ivv-iruvômum . . . . . niyârḷkum . . . . kum . . riṣiyu . . . . nila . . . . . kkuḍuttôm ivv-iruvô . . . . . namuṅ-gonḍu ſeluttakkaḍavôm . . . pala . . . . . kkum motta . . . . . vadu śrī-Mâhêśvara-rakshai

35 (c)

At the same place.

(Grantha and Tamil characters.)

. . . . . riyil mudal-maḍaiyil tûmbum i-vvâykkâlukku-tterkil.kaḷani nûṛr-aimbadu kuḷiyum âga . kku aiṅ-gaṅḍaga nellum-i . . . . kku nâlu-panamum . . . . . rku-kkaikkoṅḍôm i-kkôyilil Śiva-Brâhmaṇaril Gautama-gôtrattu . . baṭṭan magan Śayambu-baṭṭanum i-kkôttirattu-chChaṅga-baṭṭan magan Śeyambu-baṭṭanum Bhâradvâja-gôtrattu Periyâlṽar magan Mâra-baṭṭanum i-mmûvômum ſantrâditta-varai ſeluttakkaḍavôm idu pan-Mâhêśvara-rakshai

35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti śrī Tuvarâpati-nâḍan . . . ḍai magan Śaṅgâṅḍai Nâyakarḷku vaichcha ſandi-vilakku onṛu

## 35 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvārāpati-nāḍan Vīmā . . . ma. Śāṅgāṇḍai . . . rku oru śandi-  
viḷakku vaichchēn Jambu-nāyakaṅku

## 35 (f)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti śrī Irāṣapuratt-amaichchan Śoṭṭaiyālvār magan Puliyālvārena . . .  
paḷḷattu-chChoyambu-nāyanāṅku i. ta kom. iraṇḍu

## 35 (g)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvārāpati-nāḍan . . . va-nāyakkan magan Śandā. ḍān . . . aṭṭa . . .  
di-viḷakku . . . . .

## 36

On a stone in the wall of the same temple.

śubham astu Pārthiva-saṁvatsarada Kārtika-śudha-uthāna-dvādasilū Svayambhu-  
nātha-dēvara Pārvatī-dēviyarige nandā-dīpakke Vaḷūrahaliya sīme ūra mundana  
ālada hola kha  $\frac{1}{4}$  māvinakārim kōṭeya hola kha  $\frac{7}{20}$  (rest illegible)

## 37 (a)

At the same temple, on the pillars of the maṅṭapa leading to the Pārṇvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-oru-nūru-nārpattanbadāvadū še . . . . . naḍa-  
kkira Sarvaji-saṁvaṛsara (ra)ttu-pPaṅgini-māsattu Jayaṅgoṇḍa-Śōḷa Ilavañ . . ya-  
rāyan āna Kūttādun-dēvan pṛithivi-rājayattil ivar . . . . . l Pēriyudaiyān āna  
Tantirapālanena nāyanār . . . . . dēvaṅku širu-kālai-chchandikku amudupaḍi . .  
tēn āru ponnāl vanda poliṣai koṇḍu nitan nāliy-ariṣi šeluttakkaḍavōm i-  
kkōyil Śiva-Brāhmanaril Gautama-gōtrattu Viru . . baṭṭanum i-kkōttirattu Saṅga-  
. . . . . Bhāradvā . . . gōtrattu Kāḷi-baṭṭanum āga i . . . ṅ-gōṇḍōm śandiraditta-varai  
šeluttakkaḍavōm idu pan-Māśvara-rakshai



raṇḍu kuḍiyum Brāhmaṇarkku jīvi. śēsham. . . riyum viṭṭu tiru-nandavānañ-  
 jeyvānuñ-guśakkuḍi iraṇḍuñ-gōyil-kaṇakk-oruvanam āga-kkuḍi aimbattiraṇḍum  
 nāyanārku-ttēvai-šeygaiyckku sarva-parihāram āga viṭṭēn tiru-maḍaivilāga śrī  
 . . . kīlai mūlai kīl śrī vāykkālukku-tteṛku Maṇṇiyēri kaḷanikku mērkum mēṛ-  
 . . . kkōḍikku vaḍakkun-dē. . . . .

### 38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śākarai-yāṇḍ-āyiratt-oru-nūṛṅ-ēnbattu-nāl āna Dun . . ti-šammachcha-  
 ṛatt-Āni-māda-mudal . . yanār Śeyambu-nā . . ku nāyan Mārāṇḍai magan Śeyambu-  
 nāyakanena . . kkayattil Śavirāṇattērikku-tteṛkil Kuṛukkiyilē . . ku kaḍaichchan  
 . . ṅjai . . mādi . . mandi . . . ttukku nāl onṛukk-iru-kuṇi nellum iraṇḍu šandi-ṽiḷa-  
 kkuñ-jellakkaḍavud āga viṭṭēn i-kkōyilil Śiva-pPirāmaṇan Gautama-gōttirattu  
 Śaivāchāriyan Viru . da-baṭṭan maga . . nkara-dēvanum Nitta-viratti . . tu . . ra  
 baṭṭan magan Śeyambu-baṭṭanum Pārattuvāši-gōtra . . . . . mūvō . . . . .  
 . takkaḍavōm i-ttanmattaiy-irakkinān Geṅgai-kkaraiyir-kurāṅ-pašuvai-kkonṛān  
 śrī-Māhēšvara-rakshai

### 39

At Vanahaḷli (same hobli), on a stone behind the Gōpālasvāmi temple.

. . . . . Śaka-va 1455 neya sanda . . . da Śrāvaṇa-šuddha 12 lu Achuta-Rāya-  
 rige dharmavāgi Venkaṭaṇāthana sannidhiyalū Kūḷūra Rāma-Rāyanavaru  
 Muḷuvāgila Channa-Kēšava-dēvarige dāreyan eṛedu koṭṭa Baḷūranahaḷli-grāma  
 śrī-Kēšava . . . . .

### 40

At Hulikunda (Dāsarahaḷli hobli), on a virakal in Dimmāl-dinne.

svasti śrī Dilipayya pritivī-rājya geyyuttire Pokkundada tuṅgoḷe Koṅga-  
 maṅgalada Médayya kādi sattu saggeyyada

### 41

On a second virakal in the same place.

svasti śrīman-Ma[hē]ndra-Nolamba prituvī-rājyaṁ geyuttire Pokkundada tuṅ-  
 goḷolu . Māchirāyya tuṅuva . . ḷuchi satu saggastan āda

42

On a third virakal in the same place.

svasti śrī Nōlambâdhirâja Ayyappa-Dêva pṛithuvî-râjyaṁ geyuttire Poṅkunda Belmâdaṅgam śrī-Kaṅchi-šâyi Narasiga Maṅgalada toṛugoḷoḷ sattam mâvatibbaruṁ nal-guḷa kaḷani koṭṭar

43

On a fourth virakal in the same place.

svasti śrī Dilipayya pṛitivi-râjya geyutire Poṅkundada toṛugoḷe kâdi Bêlûra Madayya satta saggastan âda

44

On a fifth virakal in the same place.

svasti śrī Dilipayya pṛituvî-râjya geyuttire Poṅkundada Bârândaravayya Taga-ḍûra keḷeya kâlegadoḷe Basavayyana munde kâdi sattu saggeyada itake a[y]-goḷa kaḷani koḍaṅge.. (usual imprecatory phrases)

45

On a sixth virakal in the same place.

svasti samadhigata - pañcha-mahâ - šabda Pallavânvaya śrī-pṛithuvî-vallabha Nōlambâdhi-arasa sa...gaḷoḷ ire Beṅṅagûra karvvuve Bâṅasâmi-magan Purekâman nûru-mânasa oḍa pōgutire Aṛadiyoḷ sattan

46

On a seventh virakal in the same place.

svasti śrī Nōlamba pṛithuvî-râjya geyu.....

47

On an eighth virakal at the same place.

svasti śrī Mârasingha-Dêva pṛithuvî-râjyaṁ geyut ire Po[n]kundada emme-turugoḷo.....enamade Kuppaṇa kâdi sattu saggiyâda.....

48

On a ninth virakal at the same place.

svasti śrī Mahâvali-Bâṅarasa Gaṅg-aṛu-sâsiramumân âḷe..nagâniya Matti Gaṅgarâ Nâga-Dêvan Poṅkunda-panneraḍum â-dêvaru ett-onde ivvara toṛuga-ḷoḷ ikkisi Khîl-dêva Yamilegeyarasu mattâṇiyu koṭṭôdu nâl-goḷa kaḷani idan aḷidon pañcha-mahâ-pâtakan akkum

**49**

At the same village, on the Chaudēśvari-baṇḍe.

(Grantha and Tamil characters.)

Šārvari-varushattu Vaiyyādi-mādam 10 ti Iṛamai-dēvar śirimaiyilē Maduvara-  
šayyan šoṛ-pa . . . . tt-iḷamai.ṇitta . . . damma

**50**

On a varaḷu-baṇḍe at the same village.

Jaya-saṁvatsarada Mārgasira-šu 2 lu śrīmatu Nikhili-Bannāta-Nāyakara . . . .  
Vīrapanu māḍisida khambāra

**51**

At the same village, on a rock south of the Gōpālasvāmi temple.

rā || staḷam Timmirāyappagāri kumāra Banupali . . . . Rāya Vyaya-saṁvatsa-  
raṁ Pushya-šu 13 Maṅgaḷavāram Nāraṇaya tiṭu-vākiliki . . . . peṭināmu

**52**

At the same village, on a rock in Baicha's field.

Pramādīcha-saṁvatsa[ra]-Chaitra-ba 5 lu śrīmatu Kōnama-nāyani Kṛiṣṇappa-  
nāyaniṅgāru Āyappa-komāruḍu Chintayaku koḍaga-mānyam vivaram (rest  
contains details of gift)

**53**

At the same village, on a rock in betel-leaf garden.

svasti śrīmat Poṅkundada nāyaka Dereyapa (stops here)

**54**

At the same village, on the basement of the Sōmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Poṅkunṇattil Tōriśrīm-udaiyārku-kkurudai-śevakka . . . . sarattu  
Gaṅga-pperumāl āna Uttama-Šōḷa-kKaṅga podu peri . . . ri kiḷ-kālukku vaḍa-  
kkum Tēdakallukku teṛku tirutta viṭṭa kuḷi nūru adukku-kkiḷakku kālukku  
vaḍakku Paṅikkunṇukku-kkiḷakku Anaikkamāvil Perivaṣeṇuvukku mēṛku śrī-  
Pirān magan Vikkiramādittanena ūṛku vaḍakku en kuṭṭai-kkiḷ mudal-maḍaiyil  
viṭṭa kuḷi nūṛ-aiymbadum Viḷivū. r-udaiyān Šaḍaiyan kuṭṭaiyum idan vaḍa-  
kkil puṅje-nilamum Dēva-Šōḷa-śuvamiyena Tōriśrīm-udaiyārku vittōm ivarṛai  
iṛakkuvān Geṅgai-karaiyil kurāl-pašuvai kuttinān pāvattil paḍuvān Talaiśaiya-



râyanum Arunaḍamurivânum Nittanum Âganâyakanum Kûttâḍuvânum Kâ-  
ttânnum Šelvanum Mâdêvanum Vikkiramâdichehanum Uyyavandânum Šeyyâ-  
num Pammanum ivv-anaiṛômûn-gûḍi-ttirutti varišai-kkôllâl viṭṭa kuḷi aiññûru  
ittai vilakkuvân Geṅgai-karaiyil kurâl-pašuvai kuttinân pâvattil paḍuvân .  
varḱu višêša-pûšaiḱku viṭṭên Perumâl âna Vikkirama-Gaṅga-vêḷânenâ Šâmi-  
kiṛai mudal-maḍaiyil kuḷi munnûṛum viṭṭên peri-êriyil muda-maḍai tûmbukku  
terḱku paḷaiya ni . . n-guḷi aiññûṛum . . . . .

55

On the baṅḍe of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôṛbhavan Kâvêri-vallavan  
Nandigiri-nâdan Uttama-Šôla-kKaṅgan Vira-Gaṅgan magan Vetṭum .ppâra-  
Bânanena Kuvaḷâla-nâṭṭil Poṛkundattil uḍaiyâr . . švaram-uḍaiya nâyanârḱu  
tiruppaḍimâṛṛukkum pala-paḍi-nimandakkâṛṛḱum Šilikkinum Allikuṭṭaiyum  
Kuḷaiñjanai-kuṭṭaiyum Koṅguṇipalliyum Nâvula-kuṭṭaiyum viṭṭu maṛṛu-  
munb-uḷa dêvadânaṅgaḷukkum avichchuppâṭṭamum nila-varivum viṭṭu i-  
kkôyilil Šiva-Brâmbhaṅṛḱum nimandakkâṛṛḱum vâla-paṇamum u . . paṇamum  
maṛṛum uḷḷa varivugaḷum on . . . kollakkaḍavên . . . . . vena i-ttanmattai iṛa-  
kkuvân Geṅgai-iḍai-kKuma . . vidai kurâl-pašuvai-kkonṛân Bramhavattiyil  
paḍuvân pan-Mâhêšvara-rakshai

56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti šrî mahâ-pradâna Mudali-piḷḷaiyum Ila-nâṭṭu Periya-nâṭṭavarum Naṭṭan-  
ena . . . . . kkunṛattu . . yil Tôrišchuram-uḍaiyarkku . . ttêva-tîru-mênikku  
nanṛ-âga oru tiru-nandâvilakkukku nilam . . yuttâṇḍân-pillai-kkuḍu . . vittên

57

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1 3.šenṛa Pâṭṭhiva-saivatsarattu Paṅguni-mâsa-mudal  
Poṛkunṛatu Nâyanâr Tôrišvaram-uḍaiyarkku Tiruvaṁdirappâkkil . . . . . manu-  
mahâ-pradhâni Šilaviḍa-daṇḍanâyaka širi-kâriyatuku kaḍava Tiruvai-iyâru-uḍai-  
yâr . . . . .

## 58

On gavi-bande behind the same temple.

(Grantha and Tamil characters)

svasti śrī Ānanda-varushat . m-udaiyâr . . . m-  
udaiyâr Nedungal . 1v-ûlil śrī-Mûlastānam-u . vibhōgha-piāptiyi  
. . . .

## 59

At Uriga (same hobli), on the basement of the Bâlasômêśvara temple in the west.

(Grantha and Tamil characters)

svasti śrī Śakarai-yând-âyiratt-iru-nûlî-oruvadâvadu sârva-puvana-chchakkira-  
vattigal Pôśala-viay-Irâmanâ-Dêvai ku yāndu 33 âvadu Sarvachh-samvarch-  
charattu Tai-mâdam irubattu-nâlân-diyadi Pûśattu nâl Urigayattu udaiyâr  
Ŝômanâ-dêvai ukku 1v-ûlil ŝangattai amudupadikku ŝantiâditta-varai  
ŝellakkadavad-âga vittên

## 60

At the same temple, south side.

(Grantha and Tamil characters)

svasti śrī Śakarai-yân âyiratt-oru-nûrru-tonnûrru-onrâvadu nadakkînra Vibha-  
va-samvasarattu Nigarîli-Ŝôla-mandalatt-Ilavañji-nâtt-Urigayattil udaiyar  
Jayamkonḍa-Ŝôlichchuram-udaiyâku Nâyan Veṅgâdai magan Kûttadun-dêvan-  
ena dêvadānam âga Vattakuttai Urigayattil vada-pakkil Adalikkuttaiyar

## 61

At Hosakôte (same hobli),

on a stone in the enclosure wall of the Gôpâlasvâmi temple.

śubham astu Durmukhi-samvatsarada Phâlguna-bahula 10 śrîmatu Râyasada  
Râmachandra-dêvaru Vijaya-Râya-mahârâyariḅe . . . .maha-dharma

## 62

At Bowringpet (Bowringpet hobli), in front of the Basava temple

(Grantha and Tamil characters)

Âṅgi-varushatu Aippadi-mâdam. tiyadi udaiyâ Gangî.. ku Têkkal-nâttavar  
Vaiyaṅnu. . . .

## 63

At Yalavahalli (same hobli), in the Honge field.

(Grantha and Tamil characters)

svasti śrī Hoyiśala-vīra-Vallāla-Dēvaiku śellānira Īśva Purattādi rva-  
pakshattu Velli-kkīlamaiyum Ēkādeśiyum nāl śrīmanu-mahā dānan  
Data-Śinga dennāyaka . . . . . un-gūdi inda êri Ilavappalli  
Vaiyanna manal olukki-kkattu vitta kudangai idu śandira-āditta-varai i-  
nnā . kallukku naduvē

## 64

At Kârubele (same hobli), on a stone in the rakta-kodige mām field.

svasti samadhigata-pañcha-mahā-śabda Pallava-kula-tilaka śrī-prithivi-vallabha-  
Mahēndrādhīrājam Gang-aiu-sāsīraman ālutt ire Marangal-Odeya Kaṇḍa-  
mmayyanā magan Vilagandayyanu palagam torugolol śattō i-kalla mādiśi  
bhadiśido Divākarayyanu Nagōjanayyanum

## 65

At the same place

svasti śrī Nāgārjunayyanan Vijeyadeya magal Sāvin immadi sarvva-śāstra-  
prasiddhi śrī

## 66

At the same village, on a stone in the hongēmara-field.

Vibhava-samvatsarada Āshādha-ba i lu Kârīmangalada Timmappa-Nāyakaru  
Kârubaleya Nāchappa-Gavudage kotta nettara-godage-gadde-kramav ent endare  
namage saluva Maragalla-kereya kelagana ka gaddeyanu ninage ne (rest  
effaced)

## 67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

śrīmatu Sugatūra Mummadī Tama-rayanu Pandita-Bālāpa-Vodeyarige namma  
bhakti-priyadindallu kottanta mānya hola hattu-kolagada mānya hattu-kolaga

## 68 (a)

At the same village, in the koḍagi-mānya field.

(Grantha and Tamil characters)

svasti śrī Śakarai-āndu āyiratt-iru-nūrr-orupattu-nālu svasti śrī sārva-  
śakaravattigal śrī-Pōśala-vīra-Irāmanā-Dēvarku yāndu . . . Khara-samvatsarattu

Mê nâyaiiu . ttu Dvâdašiyum Budan-kilamaiyum Uttuattu nâ manu-  
mahâ-pa sâyitta ubaya-nânâ ši . târil var âna nambi .taka šiî  
kaṭṭuvit . . kkalani mu-kka mutti . vaiku amu

## 68 (b)

At the same village

(Grantha and Tamil characters)

ta nnûrr-ettukku mēr-chellâ . . .šekk-irai  
1... irai tattâr-ppâttam . m-avichchu-ppâttam šârîgai marrum eppêrpatta  
varivugalum vitta kunda . ttu hanaiti va . kku šandîrâdi

## 69

At Benganûru (Bowringpet hobli), on a rock to the west of wasteweir of the tank

Šâlivâhana-šaka-varushangalu 1399 ya Vilambi-samvatsarada ba 30 .

. ari-râya-vibhâda bhâshege tappuva râyara ganda . . . šrî-Virû-  
pâksha-Râya-mahârâyaru prithivi-râjyam geyutt iralu (rest effaced)

## 70

At Mâyigere (same hobli), on a stone below the tank.

Jaya-samvatsara-Phâlguna-šu 1 lu šrîmatu Anantappayanavaru Mâgereya kere-  
ya kelage Nalapa-Gaudagu Kempana-Gaudagu koṭa kaṭu-koḍige Pavuchikala-  
Nâyakanu koṭa-gade-stalake kha 1½ aksharadalu muvattu-kolaga yidake bîja-  
varu bêdigeyali sarvamânya (usual imprecatory phrases)

## 72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhârana-samvatsarada Jêshta-ba 1 lu šrîman-mahârâjâdhirâja paramêšvarar  
. -râya kathâri-Trinêtra pûrva-dakshina-pašchima-uttara-samudrâdhîpati šrî-  
vîra-Vijaya-mahârâyara kumâra Dêva-Râyara simhâsanadalli Lakkanna-Vode-  
yara Mulabâgila Têkala-nâḍa Juñjurugannagalige saluva Maragalalu ayivattâ-  
ru-dêšada Sâlumûle-samasta-halaru pañchâla-sahitavâgi kûdi santeya kattisida  
sambandha â-santeya pattana-svâmi Chîyîya-Bassetige mânyavâgi Yeleya-Nâya-  
Setṭîya maga Chîyîya-Bassetige mânya . . saluha holanu kham ½ gadde kham  
½ (back) sadu-ḍarusana-volagâdavarum . kottu yettu tottu kudure kondadû  
mârîdadû sarvamânya kabbina-kelasa mara-kelasa akkasâle asaga nâvinda  
holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases, rest illegible)

## 74

At Yelavahalli (same hobli), on a stone to the south-east.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu 1703 ya Plava-samvatsara Chaitra-śu 14 Peddayala Balamunê-gauniki kattu-kodage chēnu 3 maḍi kha  $\frac{3}{10}$  ichināmu anubhaviñchukoni sukhāna vundēdi

## 75

At Mugulabele (same hobli), on a rock near Sūlikunte.

Vijaya-samvatsarada Māgha-su. . śrīmatu Vītala-Nāyakaru Mugulabeleya mmana-Gaudagu Nāchappa-Gaudagu (rest illegible)

## 76

At the same village, on a stone on Busanūru-dinne

svastī śrī degeli Pidīma-sāsira āle kân te vēri tōrupe Bānaia irido tegi Māreyan pagere lōke evvāka eṇṇittom sarva-parihāram itak alivo pañchamahā-pātakan akku prithvī-ma

## 77

At the same village, on a stone in Bhagavantarāya's field.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu 1501 Pramāthi-samvatsarada Āshāda-śu 12 Sōmavāradallu śrīman-mahārājādhi-rāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Ranga-Rāya-mahāīāyarū Pinugondeya (simhāsanā) ratna-simhāsanārūdharaḡi prithuvī-rājjam geyutt iralu śrīmatu Kārimaṅgalada Chikana-Nāyakara maga Krishṇama-Nāyakaru Mugulabeleya Kōnappa-Gaudarige Timmanṇa-Gaudarige kereya kattu-kodageya mānyada śilā-śāsanada kramav ent endare (here follow details of gift, rest illegible)

## 78

At Mādigarahalli (same hobli), on a rock.

Konyapurā Holērahaliyal iha Tammaya-dauhitrana maga Tammaya-Gaudanu Nandana-samvatsarada Chayitra-śu 1 lu hoisida kal-oralū 1

## 79

At Mādīmangala (same hobli), in Nāñjappa's field.

(Grantha and Tamil characters)

svasti śrī Sakara-yāṇḍu 1154 Kara-śannaśarattu Śittirai-māśam Jayangonda-Śōla-tTēkkāla-rāyan āna Šembondayāḡiyena Mādāmangalam nāñjai puñjai

nâr-pâl-ellaiyum ula 1a talav-11a1 nila-variv-avichchu-ppâtamum marrum  
 ulla yam agappada tanma-dânam âga vittê Têkkâla-râyanena mâ-janangal  
 pâdikâva pettu pon idakkaduvalu idukku mêl pâgachchinnamm-âna mum anni-  
 yâyam . ninaichchavan Gengai-kkaraiyil kuiâi-pâšuvai konrân Piramavatti  
 puguvân. . . . .

## 80

At Sûlukunte (Sûlukunte hobli), on a rock below Anagalakere

Sâdhârana-samvatsara-Âshâda-ba 10 lu . . Tamma-Gavudage kotta kattu-  
 kodage gadde kha 1

## 81

At the same village, on a stone in Syâmarâya's grove.

. śrî jayâbhyudaya svasti Raktâkshî-samvatsarada Mârğašira-šudha 5 yalû  
 śrîmatu Sûlakunte-hôbali Yaha . panditaru Chûdê-Gaudage  
 kasabe-Anagalakereya kaṭu-kodige-kramav ent endare prâku padeda hola  
 (rest effaced)

## 82

At the same village, in the wet land of the patel of Madivâla

(Grantha and Tamil characters)

svasti śrî Dêvar tôlukkum vâlukkuñ-jeyam âga 3 vadu Têkkal-nâttu-pPeriya-  
 nâtta . m adikâri Ku nâyanu . . kku Kârâmagalattu-pperi.  
 yilê kandaga-kka . v-udaka-pûrnam âga. . . .

## 83

At Kâmasamudra (Kâmasamudra hobli), on a stone south of the Âñjanêya temple  
 Parâbhava-samvatsarada Âsvîja-sudda 5 lû śrîman-mahâ-maṅḍalêšvara śîi-vîra-  
 Vijaya-Vodeyara kumâra pâda . Dêva-Râya-Vodeyavara . Juñja-Vôbe-  
 ya-Nâykara kumâra Chitvoyya-Nâykaru pattana-svâmi-Nâchi-Settiya maga  
 Budapa-Settîge pattana-svâmitanavanu kottu âtana manege (rest contains details  
 of gift and usual final phrases) nâykara voppa śrî-Chenna-Kêšavaru . barahâ ||  
 Pâpôjanu mâdîdanu ||

## 85

On a rock south of the same temple.

Prabava-samvatsarada Pâlguna-su 1 lû śrîmatu Narasappa-ayyanavara nîrûpa  
 ettidu tone. . yidu Kakkemaduvina kôteyan ikisi . . . âvanân obba  
 yî-ûra pârapatyadavanu yî-ara-kôteyanu kaṭṭi kôteya komme ho (stops here)

## 86

At Bûdikôte (Bûdikôte hobli), on a stone in the wall of the western village entrance  
 svastî sakala-jagat pratihârikîta-Mahâvali mat-Bânarâsar  
 Ganga-aru âlutt ire Râchamalla-Penmana sadol Kañchyâ mê-  
 ge pade geyda keydode kâdu mêge eltandavu adara mêge Bânarâsar  
 Têkal Nan . deyon Aggalâ-aiâsârâ besasidode besanade tu â-balam ânt  
 ôdi eradu bildar bildode mechchi Okunda mâbal kalchu kotta idâm banavam  
 sandan âvanânu kedî n pañcha-mahâ-pâtaka akku avanânu alivon sasirâ-  
 kavileyu sâsirvva-paivvarumâ konda lôkakke salgu Bârânasiya alidon akku  
 svastî Šîpurusha kalvan

## 87

At Mittahalli (Bûdikôte hobli), on kôti-bande near the village

Paridhâvi-samvatsarada Phâlguna-šu 1 lu šîmatu Lakkanna-Vode-  
 yaru Têkala-râjya . Kîramande . pana maga Sôtappa  
 kottadu gadde kham  $\frac{1}{2}$  hola hannondu kolaga (rest illegible)

## 88

At Balamande (same hobli), on a rock near Golvâra-doddi

svastî šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1486 neya sam-  
 vatsarada Bhâdrapada-bahula 5 lu šrîmatu Mallappa-Nâyaka  
 amaranâyaka siddâya muisidam avana (rest illegible)

## 89

At Ukkunda (same hobli), on a rock in the east

Vrikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gaudaniki šâna-  
 bhô ..Mânipali Raktâkshî-samvatsarâ



# MALUR TALUQ.

## 1

At Tékai (Tékai hobli), on the huli-bande west of the Varadarâjasvâmi temple.  
svasti śîi vijayâbhyudaya-Śaka-varsha \*1438 Piamâdicha-samvatsarâda Phâl-  
guna-šu 1 Gu śîimanu-mahâ-mandalêšvaia mêdinî-misara ganda Kathâri-Sâluva  
Tribhuvana-Râya ganda-gûli Sambu-Râya-stâpanâchâryya dakshina-Sarâtâla-  
vibâda îâya-pakshi-sâluva Sâluva-Tippa-Râja-Vodeyara komâra Gôpa-Râjange  
Dêva-Râya-mahâîâyaya nirûpadim Lakana-Vodeyaru Mâdana-Vodeyaru â-Sâlu-  
va-Gôpa-Râjange Tékalanû kotali hinde Ballâla-Râyana pradhâna-Vallappa-  
dannâyakaru Singi-dannâyakaru yikisida kala-kôtê tala mattavu biddu laya-  
vâgi hôdali Varadarâja-dêvara nirûpadim Gôpa-Râjanu puna-piatisteyanû  
âgabêkendu chitayisidali â-pradhâna-Singa-Rajanu vola-kôte hoia-kôte yara-  
danû yikisi Varadarâja-dêvara mukha-mantapada sannidhiyalu Râjagambhîtan  
emba kottalavanû yikisidali â-Gôpa-Râjanu â-kumâra Tippayanu huligalanû  
bidu taîisi bêteyan âdida avasarâda kotala mangala mahâ śîi śîi

## 2

At the same place.

yî-Sampigeey emba ganduganu huligala bâlana hididu yalavahânge yalaudu yî-  
šâsanagalu huyida kalukuti-Triumalage Varadarâja-dêvara nirûpadim Setta-  
haliyalu gade 3 holanu 3 vanû koteu yî-gadê-holavanû Varadarâja-dêva-  
ra nirûpadim sandu bahudu śubham astu

## 3

On a stone near the mahâdvâra of the same temple

svasti śîi vijayâbhyudaya-Śaka-varusha 1352 neya Sâdhârana-samvatsarâda  
Mâgha-šu 10 Gu śîiman-mahâ-mandalêšvaia mêdinî-misara-ganda Kathâri-  
Sâluva Tribhuvana-Râya gandara gûli Sambu-Râya-stâpanâchâryya dakshina-  
Suratrâna-vibâda îâya-pakshi-sâluva Sâluva-Tippa-Râja-Vadêra kumâra Gôpa-  
Râja-Vadêra pradhâna Mallama-Rajana maga Singa-Râjanu Pâla-nâda Dûdana-  
haliya paduvana Mâragaudanakattê-mêlana Gaṇḍabhêrundan emba mâli

Varadarâja-dêvara mukha-mantapada gôpurâda kadavige taîisi  
Âvikalla badagi Bêvôjana maga Châja-ôjagaḷa kayyalû mara gelasavanu mâdsi  
kammâra Añjala-Divîngôjagaḷa kayyalu kadav ikki kabunada kelasagalanu mâ-  
dsi â-vôjugalige kudurê-sattigegalanu kottu kâni-bhûmiyâgi Bôja-Dêvôjagalige  
Gôpa-Râjana Pônâḍa Mâdanahaliyalû kottadu (here follow details of gift) ishtu sandu

\* So in the original



bahudu i-stha Tekala-pattanake bujyam mâdisi-  
 kondu banda huiya-Chok-Peumali-dâsara aliya Hara-dêvara magam  
 Chok-Peumali-dâsara aliya Nayanâiu-dâsaru yi-dêvarige pûje-paichârava  
 mâduva Tigula-Biâhmaru Varadaiâja-bhattaru Devarâja-bhattaru Šâmanneru  
 Varadarâja-bhattaru parichâiaka Râmaru dêvarige bônava mâduva Âlagi-  
 Vakadaru dêvara-nâma-sanyaya mâduva Šîvaishnavaru Âyi-Pili Bannûia-  
 ghattada balu tiruvañjanakke Bañjana-dâsa Pili -dêvarige hûvina dandeya  
 kattuva dâsugalu Ttiumâla-dâsaru (others named, and rest illegible)

4

On the south side of the same stone.

prajâ-paivâra řrî-pâdakke tapida  
 â-kâlade Vijaya hârâyara â-iâyara kumâra Dêva-Râya-mahârâyaru  
 chatu-samudrâdhipatiyâgi simhâsana tali â-iâyarige balada-buja-  
 pratâpanâgi vadada Sâluva-Tippa-Râja-Vodeyange kumâra Gôpa-Râja-  
 Vodeyaru . . . yi-Tekala-pattanavan âluvalli â-Singa-Râjanu yi-  
 pattanada eradu-suttina kôteyan ikkisi yipana na-svâmiyâgi Nâyinâiu-  
 dêvara mûpava hididu sarva-janagalgeu kânisuva hâge â-kâlake

katti Gôpa-Râjana maneya piadhâna Singa-Râjanu dêvara ttiumânake  
 dêvâlayak hindana-mundana-bhâgada mantapa . . . Gôpa-Râjana  
 hesaralu Gôpasamudrav emba kolanu katisi â-kolana paduvana-bhâgadalû â-  
 Gôpa-Râjange aramaneyanû katisi dêvarige balada bhâgadalû Singa-Râjana  
 aramane âtanu udaya-tti-sandhyâ-kâladalû eradu-hottina snâna-aupâsana  
 maneya dêhâivanû mâdi Varadaiâja-dêvara sikhara-sandaišanava nôdi  
 dêvarige naivêdya-tâmbûla-muntâgi â-stânakke bandu dêvarige samarpisi tolasi  
 tithavanû kondu anga-ranga-bhôgavanu pratishthe mâdi dêvara mukha-  
 mantapada mundana Kundapa-dannâyakaru kattisida mundana-gôpurake

tattina kadake nâma udaya-kâlada Sûrya-Nârâyana yêka-bhâgada tattina  
 kade dêvâ . . . nû saha . . . iâyarige Lakha-  
 nna-Vodeyarige Mâdanna-Vodeyarige Sâluva-Tippa-Râja-Vodeya-  
 rige Sâluva-Gôpa-Râja-Vodeyarige sakala-sâmrâjyav âgabêk . Râja-  
 nam Varadaiâja-dêvarige mâdisida kadaga-stânada dhârma-šâsana Chikaṭi-  
 mangalada agrahâradalu Vara rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters)

šubham astu svasti ři Šakâbda-varusham 1421 n mêl-chhellânra Siddhâtti-  
 varusham Vaigâši-mâsam 5 ti řrîman-mahârâjâdhirâja râja-paramêšvara

Mêdini-mîsai-a-ganda Kathâi-Sâluva-Narasimha-râyan kâriyattukku kattan âna Naisâ-nâyakkan prithivi-râjyam-pannânukayil Kâšyapa-gôti Nâgasiddhaya-vamša mandalika-ravi-Râhu Višvanâtha-râhuttan kumâran Râmâiâhuttan Têkkal Arulâla-nâdarkku Mulavây-šâvadikku-chchellum Têkkalnâttil Tammattakkerai-grâmattukku-chchellum chatu-sîmai ulppatta nañjai nâi-pâikkelayum sarva nyam âga Têkkal Arulâla-nâdarkku amudupadi šâttupadi tiru-vilakku tiru-ppanikku sarvamânyam âga chandrâditya-varaiyum šellakkadavad-âga dâna-šâdanam Šokkapperumâl-tâdarkum pramânampanni kuduttên inda dhammattukku lamghanam-panninavan Gangai-kkaraiyil kuiâl-pašuvai konrân pâvattai kolluvan ittanmam nadattinân pâdam irandum en-talai-mêlê

## 6

At the same place.

(Grantha and Tamil characters)

šubham astu svasti šî Šakâbda-varuśham 1430 n mêi-chellânian Šukla-varuśham Šittinai-mâsam 10 tiyadi šîman-mahârajâdhirâja iâja-paiamêsvaiâ pûiva-dakshina-pašchima-samudrâdhipati šri-vîra-pratâpa vîra-Narasimha-râyamahârâyan prithivi-râjyam-pannânukayil . švara Yâdava-Nârâyana Yâdava-kulâmbara-dyumañi sarvajña-chûdâmani malarâja-râja malaporulu khanda ganda-bêrunda

## 7

At the same place.

(Grantha and Tamil characters)

.. Šagâpta-varuśham 12 llânina Dhâtu-varuśhattu Âvani-mâdam 20 tiyadi apara-pakshattu Tingat-kilamayum Ashtamiyum perra nâl svasti šî irâjâdhirâja iâja-paramêšvara Gangaikonda-Šôlan Irâjê Šôlas-chakravatti Šôlappa-perumâl kumâian Šittanâdar âna Šôlappa-perumâlena svasti šri Têkkal Arulâla-nâdan kôyir tarkum Šokkapperumâ . nam-panni kudutta paîšâvadu innâyanâiku amudupadi šâttupadi tiru-vilakku tiru-ppanikkum šantrâditta-varaiyum sarvamânyam âga vitta-tTama-nâttu-pPulikkunichchi kalhlum šembilum eluttu-vettikkollakkadaivargal âga-chchammadittu pramânam-panni kuduttên tâtattâikum Šokkapperumâl-tâdarkum Šôlappa-perumâ . . ganam-panninavan Gengai-kkaraiyir-kurâi-pašuvai-kkonrân pâvattai kolluvaigal ippadikku . . .eluttu šchabham astu

8

At the same place.

(Grantha and Tamil characters)

svastī śrī Śagāpta-varusham 1259 mēr-chellānina Pramādi-varushattu Pura-  
tādi-mādam 20 tīyadī śīmanu-mahā-pradhānan Dhāti-Šinge-dennāyakka .

I nāyakkapādīgalil Kōnāyappemme-nāyakkanena svastī śrī Tēkkal Aīulāla-  
nādan kōyir tātattārkum Šokkapperumāl-tādārkum pramānam-panni-kkudutta  
pariśāvadū 1-nnāyanārku amudupadī šāttuppadī tīru-vilakku tīru-ppanikkum  
Ponmanika-nāttu-puttu-čantrāditta-vaī aikkum sarvamānyam āga-kkallilum  
šembilum eluttu-vettikkollakkadavargal-āga-chhammadittu pramānam-panni  
kuduttēn tātātārkum Šokkapperumāl-tādārkum Kōnāyappemme-nāyakkanena  
īdukku ilanganam-pannīnār undāgīr-Kengai-kkaraiyir - kurār-pašuvai konrān  
pāvattai kolluvaigal ippadīkku ivaī Pemme-nāyakkan eluttu śubham astu

9

At the same place.

(Grantha and Tamil characters)

Šagāptam 12 3 n mēl šellānina svastī śrī Sādharana-varushattu Āni-  
mādam 2 tīyadī Tēkkal Varadarājan kōyilil stānikar śrīmanu Šokka-pperumāl-  
dāsar 1-kkōyilil nambimāi battai-kāriyam-šeyuvar Varandarum-pPerumāl  
Ālvārkum mēlpadī Dāmōdara-perumāl Arulāla-nādārkum Varandaruvār  
Irāmārkum Šokkar Periya-perumālukkum Kēšava-perumālukku Karu-  
nākara. 1v-āīu kottukkum šāsanam-panni kudutta pariśāvadū nambi-  
māruk-āga Varandarum-Perumāl-Ālvār āgudal Dāmōdara-pperumāl Arulāla-  
nādan āgudal iruvaril oruvar nnu na śrī-kāriyam-pāttu nadattakadavar  
āgavum 1v-āru kottukkum sī-kāriya . vatipalliyil periyay-ēriyilē kudi  
nīngal-āga mu-kkandaga-kalanīyum nāl-valī 1ru-padī pīasādādamu chandrāditta-  
varai šellakkadavad-āga šā

10

At the same place.

(Grantha and Tamil characters)

svastī śrī Vibhava-vaīshattu Vaigaśi-mādam 27 tī svastī śrīmat-pradhāpa-  
chchakkiravattī Pōšala-vīra-Vallāla-Dēvar kumārār Dāti-Šinge-daṇṇāyakkaī  
tambiyār Vallappa-dannāyakkar Šokkapperumālukkū pramānam-panni-kkudu-  
tta pariśāvadū Tēkkal Varadarukku Tēkkal-nāttīl Ālambā nañjai puñjai nār-  
pār-ellaiyum kiṇōkkina kīnarum mēnōkkina maramu(mu) uttpaṭṭa nīlam

adangalum ūum āyanāi Varadarukku amudupadi śāttuppadikkum tiru-mēi-pūchchu-ttiru-vilakkukkum tiru-ppanikkum dāiā-pūvam-āga 1-nnāl mudal chchandrāditta-varai saivamānyam-āga-kkuduttōm ippadikku iduvē śādanam-āga-kkōndu kallilum šembilum vettikkollavum 1-ttanmam māiīnāi undāgil Gengai-kkaraiyil kurāi-pašuvai-kkonrān pāvatte-kkollakkadavai gal 1-ttanman-dappāmal nadattinavanudaiya pādām irandum en-talai-mēlē

## 11

At the same place

(Grantha and Tamil characters)

svasti śrī Vibhava-varishattu Vaigāśi-mādam 21 ti Tēkkal-nāttu-nāttavar Šokkappēumālukku piāmānam-panni-kkudutta pariśāvadu Tēkkal Varadarukku 1-nnāttil Ālambā nañjai puñjai nāi-pākkellaiyun-kīl-nōkkina kinai um mēnōkkinamaramum utpatta nilam adangalum ivv-ūrum 1-nnāttil chChiratti-mangalattupperi-ēi mudal-madaiyilē pattu-kkandaka-kkalanaiyum nāyanāi Varadarukku amudupadi śāttuppadikkum tiru-mēi-pūchchu-ttiru-vilakkukkum tiru-ppanikkum dārā-pūvam-āga 1-nnāl mudal śāndiāditta-varai šellakkadavad-āgavum yāvār oruttar 1-nnādu peruvavarum avai galukku ivv-ūluku vai um anniyāyammulladu nāngalēy-1uttu-kkappāi-1-ttarakkadavōm ippadikku iduvē śādanam-āga kondū kallilum šembilum vettikkollavum 1-ttanmattukku ilanganam-panni-undāgil Gengai-karayil kurāi-pašuvai-kkonrān pāvattai-kkolvargal ippadikku nāttavar Vaiyanan eluttu Mārakūli eluttu Mādi-šīyan eluttu Maladēvar eluttu Šikka-chchetti eluttu Kondalan eluttu gāmundan eluttu Šokkanan eluttu ippadikku nāttu-kkanakkan Tiruvoniyūr-udaiyān eluttu

## 12

At the same place.

(Grantha and Tamil characters)

Vibhava-varushattu Āvani-mādam muda ti śrīmai-piātāpa-chchakavatti śrīvīa-Vallāla-Dēvar kumārai Dāti-Šingaya-dennāyakkai tambiyāi Vallappadennāyakkar Varadarukku udaka-piāmānam-panni-kkudutta pariśāvaduvai kku Kaiyvāra-nāttu-kKarpallikk-adaitta nañjey puñsey nāi-pārkellaiyum kinōkkina kinai um mēnōkkina maramum utpatta nilam adangalum-gaikkōndu Varadarukku amudupadi śāttuppaditiru-mēr-pūchchu-ttiru-vilakku-ttiru-ppanikkum tiru-mālaikkum dārā-pūvam-āga 1-nnāl-mudal chandrāditta-varai kku saiva-māniyam āga kuduttōm ippadikku iduvē śādanam-āga-kkōndu kallilum šembilum vettikkollavum 1-ttanmattukku ilanganān-jonnār undāyil Gengai-kkaraiyil kurāi-pašuvai-kkonrān pāvattai-kkolvargal ippadikku 1-ttanmam nadattinān pādām irandum en-talai-mēlē ippadi

**13**

At the same place

(Grantha and Tamil characters)

svasti śrī Vibha-varushattu Aipaṣi-mādam 18 ti svasti śrīmanu-pradhāpa-  
chchakkavatti Hoyśala-vīra-Vallāla-Dēvai kumātai Dāti-Śinge-dennāyakkar  
tambiyāi Vallappa-dennāyakkai Šokkapperumālukku pramānam-panni-kkudutta  
pariśāvadu Tēkkal Varadaiukku Kodambuliūtī-talattil Pūvaipalli nachchai  
puñjai nāi-pārkellaiyi-kīnōkkina kinaium mēnōkkina maramum utpatta nilam  
adangalum i-nnāyanāikku amudupaḍiśāttuppaḍi tīru-mēi-pūchchu-ttīru-vilakku-  
ttīru-ppanikku tīru-mālukku dāiā-pūivani-āga i-nnāl-mudal chandiāditta-  
vai ippaḍikku iduvē śādanam-aga-kkondu kallilum šembilum vetti-  
kollavum i-ttanmattukku ilanganañ-jonnār undāgil Gengai-karaiyir-kūāi-  
paṣuvai-kkonīa pāvattai kollakkadavaigal i-ttanmam tappāmal nān  
pādam nandum en-talai-mēlē ippaḍikku ippaḍiku

**14**

At the same place

(Grantha and Tamil characters)

svasti śrī Śagāpta-varuṣham 1256 mēi-chellānīra Dhātu-varuṣhattu Āvani-  
mādam 20 tiyadī svasti śiī Tekkal Aiulāla-nādan kōyi tātattārkum Šokka-  
pperumāl-tādaikum svasti śiī Kuvalāla-pura-paramēśvaran Nandigiri-nādan  
Satya-vāchakan Uttama-Šōla-Gangan Virundai āna Kaiyata-māiāyaneṇa pra-  
mānam-panni-kkudutta pariśāvadu i-nnāyanāiku amudupaḍi śāttuppaḍi tīru-  
vilakku tīru-ppanikkum Talaimalai-nāṭtu-chChāmāndārpalli śānrāditta-varai-  
kkum saiva-mānyam āga-kkallilum šembilum eluttu-vettikkollakkaḍavargal-  
āga-chchammadittu pramānam-panni-kkuduttēn tātattārkum Šokkapperumāl-  
tādaikum Kaiyata-māiāyaneṇa iḍukku ilanganam-pannīnāi undāgir Gangai-  
kkaiyir-kurāi-paṣuvai-kkonīān pāvattai kolvaigal ippaḍikku ivai Kaiyata-  
mārāyan Virundan eluttu śubham astu

**15**

At the same place.

(Grantha and Tamil characters)

svasti śrī Śagāpta-varuṣham 1256 mēi-chellānīna Dhātu-varuṣhattu Āvani-  
mādam 20 ti apai-pakshattu Tingat-kīlamaiyum Pūṣamum perra nāt svasti  
śrī Kulōttunga-Šōla-tTagadādhiraśan Šembondiyaganena svasti śrī Tēkkal  
Arulāla-nādan kōyir tātattārkum Šokkapperumāl-tādaikum pramānam-panni-  
kkudutta pariśāvadu i-nnāyanārku amudupaḍi śāttuppaḍi tīru-vilakku-ttīru-

ppanikkum pala-paḍi-nimandakākkum Śimida-pariṭu Malaimundiagaram śan-  
tiāditta-varaiyumu sarva-mānyam-āga-kkalilum śembilum eluttu-vettikkondu  
perumāl tīruvidai āttam āga-ppullum pūmiyumu (y)ulladanaiyumu nadappad-āga-  
chchammadittu pramānam-panni-kkuduttēn tānattārkum Śokkapperumāl-  
dāsarkum Śembondiyāganena īnda-tḍhamattukku ilaganam-pannīnavan  
Geṅgai-kkaraiyir-kurār-paṣuvai kourān pāvattai kolluvargal īppadikku īvai  
Śembondiyār āna Karkataka-rāyan eluttu śubham astu

## 16

At the same place.

(Grantha and Tamil characters)

svastī śrī Śagāptam 1260 mēr-chellānīra Śittarabhānu-varuṣhattu Tai-  
mmādam 5 tīyadī svastī śrīmanu-mahā-pradānan Dātī-Śiṅge-dennāyakkar  
tambiyār Vallappa-dennāyakkar vālukkum tōlukkum nanr-āga svastī śrī Tēkkal  
Arulāla-nādan kōyir stānikaril śrīmatu Kaliyuga-Prahādān samaiya-dūśakar-  
gaṇḍan Śokkapperumāl-dāsarena ī-kkōyil nambimāil . m Kāñchi Vara  
ja-bhattan Varandarum-perumālukkum var tam Varandarum-perumāl  
Varandaruvā Periya-perumāl Kēśava-perumāl Karunākara-bhattai īvargalum  
ku . udaga-pramānam-panni-kkudutta pariśāvadū īvargalukku samādhana-  
kshētram-āgavum tī unāl bandāratte perakkadavar āgavum perumāl tīru-  
vidaiyāttam-āna Karpalli nañjai puñjai nār-pāl-ellai-kk-utpatta nīlam adangalum  
kakkondu gattu . ga-ttēvaikkum pēr onrum āga-ppēi ettukku .  
. gavum īvargalukku sarvamānyam-āga pramānam-panni-kkuduttōm nambi-  
mārkun-tānattārkum Śokkapperumāl-tāda .. ilaṅgam-pannīnār undāgil  
Geṅgai-karai kurār-paṣuvai-kkonra pāva .

## 17

At the same place.

(Grantha and Tamil characters)

svastī śrī Sagāptam 1278 n mēl śellānīra Manmata-samvatsarattu oru nāl  
Varada-akkan bhattā Kōmangalam-udaiyān Śūriya-dēvar āna Tīruvāymolī-dā-  
sarukku dhārā-pūrvam āga Ilavañji-nāṭṭu Mālachchappaliyil periya ēriyil  
am-gandaga-kkalaniyumu Tēkkal-nāttu Śrīpatipalli periya ēriyil īru-kandaga-  
kkalaniyumu mērpadi ūril īru-kandaga-kkollaiyumu nāl-valī irandu taligai īru-  
nāli . prasāmum īvarukku kāni-āṭchiy-āga chandrādītya-varai nadakkakadavad  
āga-kkuduttōm sthānamum Śokkapperumāl-dāsarum Tīruvāymolī-dāsarukku

18

At the same place.

(Grantha and Tamil characters)

svastî śrî Śagâpta-vaiusham 1252 n mēl śellâninra Śukla-vaiushattu Tai-  
mâdam tî Pañchamiyum Atta-nakshatramum Budan-kilamaiyum perî a nâ  
vattigalil Pôšala-vîra-Vallâla-Dêvai kumârai Dâti-Śingaya-dennâyakkar  
tambiyâr Vallappa-dennâyakkar kumârai Tananena Tēkkallil 1 Śok-  
kapperumâl-tâda malaiyâttaî pperu malai . ūeyvônuk-  
kum pîamâna śâvadu tângal-kkôyilukku Embeiumân kkum-  
idattu i-nnâlvarkkum âga ndaga-kkalanuyum . kandaga-kkollai-  
yum . ru-nâli pišâdamum ippadi nada . . .

19

At the same place

(Grantha and Tamil characters)

svastî śrî Śagâbdam 1265 mēr-chellâninra Śubhânu-vaiushattu Kâttigai-mâ-  
dam 15 tîyadi svastî śrî Tēkkal Arulâla-nâdan kôyilil tânattaiyum ūiimatu-  
Kaliyuga-Prahlâdan samaya-dûchaka-gandan Śokka-pperumâl-dâsaiyum Alagi-  
yân Mârašeyyappaiyum Alagiyârukkum pramânam-panni kudutta parišâvadu  
i-kkôyilukku (y)Embeiumân lây Tiruppallândum ūevittu tîuv-andi-kâppum  
eduttu kôyilukku rukkum-idattu mmaikku padin-  
nai-kulaga-kalanî kollaiyum nam-panni kuduttôm .tâ-  
ium ūo . Śokkapperumâl-tâdai eluttu

20

At the same place.

(Grantha and Tamil characters)

svastî śrî Śagâpdam 1265 mēr-chellâninra Śubhânu-varushattu Âvani-mâdam  
tîyadi svastî śrîmanu-mahâ-nâya bhâshaikku tappuva râyakka..  
Eramañjî Pemmaya-nâyakkar-kkumâra-pPeiyya-Pemmaya-nâyakkar  
Tēkkal Arulâla-nâdarkku dârâ-pûrvam-âga pramânam-panni kuduttên Tēkkal-  
nâttu Śîpatipalliyum Gôvinda-nâyakkar kattina perî-êriyum nañjai puñjai  
nâr-pârkellaiyu kinôkkina kinarum mēl nôkkina maîamum chatu-chchîrmaiyum  
utpada Arulâla-nâdarkku amudupadi ūâttupadi tiru-vilakku tiru-mâlai tiru-  
ppanikku pala-padi-nimandatukkum saivamânyam âga pramânam-panni-kkudu-  
ttê tânattâkkum Śokkapperumâl-tâdarkkum Pemmaya-nâyakkanena inda  
dhammattukku ilanganam-pannînavan Gengai-kkarai râ-r-pâšuvai konṛân  
pâvattai kolluvân dhammattai rakshippan(pân) pâdam eu-talai-mêlê ūubham

astu Śīpatīpalli chantīāditta-varaiyum sarvamānyam āga nadatti-kkudukka-  
kadavôm Tēkkal-nāttu-nāttavaraiôm ippadikku ivai Śōmappan eluttu ivai Śēmbi-  
nāyan eluttu ivai Jayanāyan eluttu ivai Vai. n

## 21

At the same place.

(Grantha and Tamil characters)

svasti śrī Śakāptam 1278 n mēl śellānīna Dummakḥi-samvatsarada Âni-  
māsam mudal-tiyadi Embeiumān adiyāril Śēndikkā-dēvi magal Malayāttai  
Śrīanga-nāyakiyār Mānikkattukku Aiulāla-nādan kōvil mun-muraiyum Âlam-  
bāilil perī-ēiyilē padinam-gulaga-kkalanīyum mēipadi ūrilē kandaga-kkollai-  
yum ival tangai Varadikku Nāchchiyāi kōyilil mun-muraiyum Âlam

## 22

At the same place.

(Grantha and Tamil characters)

svasti śrī Śagāptam 1278 n mēl śellānīna Dummakḥi-samvatsarattu Âvani-  
māsam periya Rājamānikkattukku Tēkkal-nāttu Âlambāilil periya ē  
l padinam-gulaga-kkalanīyum mēipadi ūrilē kandaga-kkollaiyum śandrāditya-  
varai śellakkadavad-āgavum nāl-vali nāli piāsadamum śellakkadavad-āgavum  
kuduttōm sthānamum Śokkapperumāl-dāsarum Varadikku

## 23

At the same place

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Tai-mādam. ti svasti śī . Śōla. . .  
rājan nāṭṭu Śonṇai-nāyakkan Iruga-ṣetti Śokkapperumāllukku  
sādana kuduttapadi Kuvallāla-nāttu . kanpalli utpatta nañjai  
puñjai nār-pāl-ellai kinōkkina kinaum mēnokkina maīamum utpada nilam  
adangalun-gaikkondu . kadavai sarvamānyam āga .  
 . 1-ttanmattukku Gengai-karai kurā-paṣuvai pā-  
vattai kolvar ivai Śonṇaiyan eluttu ivai ganna eluttu ivai Iruga-ṣetti  
eluttu ivai Vīmāndai eluttu

## 24

At the same place

(Grantha and Tamil characters)

svasti śrī Śakāpta-varusham 12 8 n mēl śellānīna Dhātu-varushattu Arpaṣi-  
mādam 20 tiyadi 1-kkōyil-udaiya Śokka-pperumāl-tādarena 1-kkōyilil (y)Emberu-



mân-adiyâril . kku piamânam kudutta pariśavaḍu i-kkôyil (y)Emberuman-  
 adiy-âl-ây . makkal talaiyâ gavum šêvikkum idattu i-kkôyir tîruch-  
 chur .lê .ru malaiyum . . .iru-nâli prasâdamum nam  
 vanda . rukku . .mmadittu pramânam-panni kuduttên Šokkapperumâl-  
 tâdarena Šokkapperumâl-tâdar eluttu

**25**

At the same place.

(Grantha and Tamil characters)

svasti śrî Prajâpati-vaiushattu-pPanguni-mâda muda tî Šokkapperumalena  
 Malai rkku Âlambâlalê Kachchi-konda

**26**

At the same village, on the wall of the Singapperumâl temple to the west.

(Grantha and Tamil characters)

svasti 1256 n mēi ninia Šîmuka-vaiushattu Vaigâši-mâdam ši-  
 manu-mahâ na . Têkkalil kêšuram-udaiya-nâyanâr tânataiil Kûtta-  
 battarkum Pâla-battarkum tânattârkum udaka-pîramânam-panni-kkuduttapa-  
 di i-nnâyanârku-chchâtuppadî tîru-mêr-pûchchu tu u-vilakku tirunâl tēvai-  
 kku . . ttukkum nadakkumbaḍi viduvitta dēvadânam Têkkal Malai-nâttu-  
 nâyakañ-jeyvâi Vaiyananum Mârakûliyum . marrum ullitta nâ-  
 ttavarôm ttil onbaḍu kulâvi muttil ūi Têkkalil . . 1ai-kkala-  
 niyil vitta kandaga 4 idukku vada-pâikellai kîl-pâikellai Nandik-  
 kuṭṭai Nandi-kkîl ku mêrku mêl-pâikellai Ilaukuli ârurukku kilakkum ten-  
 pâr-kellai Attikkuttaikku vadakkum kalani kandagam nâlum . . lai  
 periya nâ . . .

**27**

At the same place.

(Grantha and Tamil characters)

svasti śrî Šakâbdam 1250 idan mêl-chchellâninra varushattu Vaigâši-  
 mâda mudatti udaiyâr Šingîšvara-udaiya-nâyanâr kôyir-ttânattâi um Pâla-batt  
 Nallâšârîkku chchangirai-kilê dēvadânattil ivanukku kâniy-âga kudu-  
 tta kalani kandagam tta-varai nadakka idukku-kkurai ilai

**28**

At the same place.

(Grantha and Tamil characters)

svasti Šaka . .lâninra Šîmuka-vaiushattu svasti sama . śraya śrî-  
 prithuvi - vallabha mahârâjâdhîrâja râja-paramêšvara Yâdhava - kulâmbara-

dvīmanī sarva-chūlāmanī ma piachanda êkāṅga-vīra asahāya-śūra  
 śattakā tunga-Rāma vāyūpa-kanda Makara-rājya-nimmūla Śōla-rāya-sthā-  
 panāśāri Pāndiya-iāya-pīatishtāśāri nga-pīatāpa-chchakīa  
 śāla-vīra-Ballāla-Dēvar pīthuvī-rājyam - pannānīka Dāti-Sōme-dannāyakkar  
 makka Vallappa-dannāyakkar Tēkkalil nāyanāi Śingīśvaram-udaya-nāyanār  
 kōyil-ttānattārkum Pāla-battarkkum pramā ni-kkudutta pariśāvadu  
 Vaigāśi-mādam mudal-āga i-nnāyanāi kku amudupadī śāttuppadī tīru-mē  
 tīu-vilakkum tīrunāl-ttēvaikkum tīu-ppanikkum kōyil paīkaī attukkum nada-  
 kkum padikkum Māśandi-nāttīl dēvadānam āga Vittirullāndai-palli-kKavunda-  
 karai-palli āga i-nnāttīl ū irandum Eruma vidubitta Kummalūr Tēkkal  
 . . . muttīl onbadu kulaga āga ūr 2 Kuvalāla-nāttīl viduvitta kōra  
 . . .

## 29

At the same village, on a rock at the north end of Īśvarakere bund.

Ungi-Settiya maga Baiyari-Setti katisida kere

## 30

On the same rock

Manmata-samvatsaradalli kere jīnavāgi hōgi yiralāgi aramanēra adhīnavāgi  
 yidu aramanēru modalu kallugotiḡa dāyādi Muniyana kere katusu yendu  
 aramanēru kēlalāgi avanu tanage avakāśa yillanda yida badalāgi aramanēru  
 jīrna-udhāra mādi yandu kotar āda-kāiana kere katisidōra Tīpayana maga  
 Kadurīpati arda-pālu arda-pāluvalage Dore-gauda Halēpēte asaga Chinna

## 31

At the same village, on a rock at the west foot of the Bhūpatiyamma hill  
 in the bēchirākh village Kondarājahalli to the north.

(Grantha and Tamil characters)

śīmatu Tō śuramm-udaiyar kōyil tātattu-ppattar

## 32

At the same village, on the wall of the Kamathēśvara temple, north of the village.

(Tamil characters)

śubham astu svastī vijayābhīyudaya-Śālivāhana-śaka-vai usha 1464 neya Śubha-  
 kritu-samvatsarada Āśhādha-śu 12 lu śrīman-mahārājādhirāja rāja-paramēśvara  
 pūrva-dakshīna-pāśchīma-samudrādhipati śrī-vīra-pratāpa śrī . . vīra-Achuta-

Râya-mahârâyaru prithvî-râjyañ garutam yiralu Paieyadava Râma-Nâyakara maga Yerapa-Nâyakaru Tékala Sômaya-dêvara Râmaya-Linga-dêvara stânika Nayinâraiya kota darma-šâsana-kramav ent endai (rest illegible)

33

At Eruvaguli (same hobh), on a rock called Jôgi-gutta

(Grantha and Tamil characters)

svasti śrî Jayangonda-Chôla Mâman-ankakâia-tTékkal-râyanena Raktâkshishammachcharattu Kâttigai-mâdam mudal Pângal-vêlâr magan Mâdêvarkku pudiš-âga kâdu-vetti pirppâdu ittu ûr-âga kattî karu-ppudaichchu Ilavanguli erupêr-âkki Ilanguli Mâdêvarkku ivv-Ilavanguli nañjai puñjai nâl-ppâl-elai(lai)yum Tékkal-nâttu Ânaya-nâyakkar mariyâdi patt-âlu .šévagam âga kuduttêtan Tékkal-iâyanena

34

At the same place.

(Grantha and Tamil characters)

suvatti širettiri Radai-samma rattu Âmanan dutta Ilavakuli ângal-vêlar kê. gan Mâdêvarkku vaita pa. . . . .nâttu. yârattu pôkku-mâia nadaka kuduttê

35

At Ullêrahalli (same hobh), on a stone west of the Varadarâja-svâmi temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1447 Pârthiva-nâmasamvatsarada Bhâdrapada[. . . ]Vîranna-râhutaru tamage Krishna-Râya-mahârâya . nâyakatanakke pâhsida Tékala-sime-volagana Ulleyarahalli kolada tambige sarvamânyada bhata-viittiyâgi kotteu (usual imprecatory phrases)

36

At the same village, in Šâsana-hola.

(Grantha and Tamil characters)

svasti śrî Tékkal-râyar Šembondiyâgyâr maganâr Kûttâdun-têvar âna Jayañgonda-Šôla Mâman-ankakâra Tékkal-râyanena Šakarai-yâñdu âyirattu-irunûrru-irrandu idanmêl šellânira Vishu-samvatsarattu Mêsra-ravi Šittirai-mâdam mudal Vangi-ppurattu Varadarâša-ppatta rarkku nedungattu âga Kûtta-sa-mudramum idukku . nilamum idukku adatta nañjai puñjai nâl-pâl-(y)ellaiyum kil nôkkina kinarum ménôkkina maramum eppêrpattâduvum šantirâditta-varai ulladiney-alavum šellakkađavad-âga darma-dânam âga dâna-

piramânam-panni-kkuduttên Jayangonda-Šôla Mâman-ankakâia Têkkal-râyanena nila-varî avichchu-ppâttaṁ mariṁ ulla âyangalum agappada vittên Têkkal-râyanena . . . âšai-ppattavanum . . pilai-ninai-chchavan Gengai-karaiyî-kuiâl-pašuvai konra pâpattil pukkâi-âga ippadikku ivai Jayangonda-Šôla Mâman-ankakâia Têkkal-râyâr eluttu ippadikku ivai Varada-dêva ippadikku ivai Mudaliḡal eluttu sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâ shashtim vaisha-sahasrêna vištâyâjñâyâtê krimi .

..

## 37

At the same village, on a rock called Šâsana-kallu-gundu

(Grantha and Tamil characters)

svasti śrî sârvabhûma-chchakkaiavattigal śrî-Poyšala-vîra-Râmanâ-Dêvar tôlu-kkum vâluḡkuñ-jeyam âga Têkkal-nâttu-pPeriya-nâttavaiṁ Kêlvi-mudaliyârṁ munb-ulla adikâiḡalum Viṁuvi-nâyanum (y)iv-anaivômum Vangi-ppurattu Varadarâša-battarukku makkal maiumakkalukkun-dâna-ppiramânam-pannikkudutta parisâvadu nedungatt-âga Kûtta-šamuttiram (v)irandu malaikku nadu Pânanvandaikku-kkilakku Tammatti-kunra mēiku idukku naduv-ulla kuttai kulangalu nañjai puñjai nâi-pâl-ellaiyṁ mariṁ eppêrpatta nila-varivugalum ulppat tum dânam âga Têkkal-râyai dâna-ppiramânam-ppanni-kkuduttapadiyê nâḡalum dêvar tiru-mênikku nâr-âga (y)i-nnâl ulla varivugal kânikkai Kâttigai-ppadi iur-palaccham avalambalam Âšuvika-kadamai (y)irâšânivandi kêlvi-nivandi marrum ulla pala-varivugalum utpada udaka-ppiramânam-pannikkuduttôm Vâlandâlvarḡu (y)ivar vitta Pîâmanarukkum idu šandirâditavarai šellakkadavadu ittanmam yidukku alivu-pilai-ninaittavan Gengai-kkaraiyîl kuiâl-pašuvai konrân pâvan-golvar

śrî-Bhûmi-dêvir-putrasya Vâturvana-kulôtbhava |

svasti sarva-lôka-hitâtthâya Chitramêla sya šâsanam ||

## 38

At Chambe (same hobli), in barber Muni Venkata's garden.

(Grantha and Tamil characters)

svasti śrî šâivabûma-chchakkaravattigal śrî-Poyšala-vîra-Râmanâ-Dêvarkiyâṁdu 30 âvadu mun-nâl Aiyyan-ankakkâra-tTêkkal-râyâr âna Nârana-dêvar Šakarai-yâṁdu 1200 šenra nâl Bahudhânya-šamachcharattu Šittirai-mâdam Šemba-šamittiram-âna Amara-Nârâyana-šaturvêdi-mangalattukkum Tottiganpallikku adaitta nañjai puñjai nâr-pâl-ellaiyṁ ka tṡugalukku . dêvar tiru-mênikkum vâluḡkun-dôluḡkuñ-jeyam âga Têkkal-nâttu-pPeriya-nâttavarum adikâi

Viruvi-nâyanum . . . mahâ-janangalukku udaka-ppiramânam-pannikkuduttôm . . . Âšuvam avalambalam i-ppalachchan-Gâttigai-padi

varivu kânikkai maṛum eppêrpatta šil-varivugalum atta-pûrṇam âga udaka-piamaṇam-panni-kkuduttôm Têkkal-nâttu-pPeriya-nâdavarum adikârīgai Viruvi-nâyanum idu šandirâditta-varai šellakkadavadu ı-ttanmattai alivu-pilai-ninaichchavan Gengai-kkai-aiyil-kku-âl-ppašuvai-kkonrân pâvan-golvan

**39**

At Halepâlya (same hobli), on a rock to the west

(Grantha and Tamil characters)

svasti šrī hari-râya-vibhâlu bhâshaḱku-ttappuva râyara gandan šrī-Hari-appa-udaiyarum Muttana-udaiyarum Têkkal-nâttu nâttaiḱku kudutta muttirai-irâyasa-p tangal-nâttu-nâttu-nâyagaṇ-jeyvâr Vaiyyanan Kômuppanukku tangal nâṭṭil Mâdaraišanpalli Veya-varuśhattu Vaigâši-mâdam mudal ivanukku kudangai mânibam âga ivv-ûrkk-adaitta nanšey punšey nâi-pâḱkellaḱk-utpatta mēl nôkkina maramu nôkkina kinaṛum dâna-mâṇiyam niḱḱi eppêrpatta nilam adangalum tân vëndum payir-cheydukollakkadavar âgavum ivv-ûrukku varum putti tu-kkânikkai nal-yerudu nar-pašu kânikkai kattâyam Âśu-vam tari-ııai ulmârâttam vetti vidâram kil-tandu mēl-tandu pûrvâyam apûrvâyam eppêrpatta varivum utpaḡa sarva-mâṇiyam âga ivanukku šandirâditta-varaiyum nadattakkadavad-âga-kkallilum šembilum vetti-kkuduttôm

**40**

At the same place.

(Grantha and Tamil characters)

Kômûppar kudangai Mâdaraišanpalliyl Pâttiva-varuśhattu Panguni-mâdam 23 ti Šani-kkılamai Tiruvônatt-anru Ilandêvan Šittara dêvan Šiva-lôka-paviṭṭi-pannugaiyil Ulagarum Âdichchaim Pêr-âyiram-uḡaiyarum kanda Šivâlayamu nandâvânamum kinarum

**41**

At the same village, on a rock of Râjabhâvi to the south-east

svasti šrī vijayâbhyudaya-Šâlivâhana-šaka-varuśa 1500 neya Bahudhânyasamvatsarada Kârtika-šu 10 lu šiiman-mahâ-mandalêšvara Salaka-Râja-Chikka-Tirumala-Râjayyanavara komâia šrī-Ranga-Râjayyanavara kônêri guṭṭa Narasimha

## 42

On the same rock

Yiruganna-Vadeyaya bâvi Kîlaka-samvatsarada Âšvaja-šu 15 Bhauma[vâ]ra

## 43

At Mâkârahallî (same hobli), on Kurusiddanahallî-dinne to the east.

(Grantha and Tamil characters)

svasti śrî sârvaabhûma-chchakkaravattî śrî-Poyšala-vîra-Râmanâ-Dêvaiku yându  
 37 vadu Khaia-šammachcharattu Aipaši-mâdam Têkkal-nâttu-pPeriya-nâttava-  
 varum adikâri .. villâlum . dêvar tîlukkum vâlukkum  
 jayam âga Šetta-šamuttirattîl ašêsha-mahajanangalukku mun-nâl Šetta-šamu-  
 ttirattîl kala pângalâna Âlappalli nañjai puñjai nâr-pâl-ellaiyun-gîl-nôkkina  
 kinarum mël-nôkkina maramum marrum eppêrpattanavum šandraditta-varai  
 šellakkadavad-âga tanma-dânam âga dâna-ppiramânam-panni-kkuduttôm Tekkal-  
 nâttu-pPeriya-nâdavarôm ippadikku . Vuvî-nâyan eluttu idarku  
 alivu-pilai . . kurâl-pašuvai-kkonîân pâvattê pôvân

## 44

At the same village, on a rock to the west.

(Grantha and Tamil characters)

Mâvan-ankakâran-palli svasti śrî Šagâbdam 1305 idan mēr-chellâninra Rudhi-  
 rôtgâri-samvatsarattu Tai 5 tî śrîmanu-Têkkal-nâttu-nâttu-nâyagañ-jeyvân  
 .yândai-šiyarum kundatîl Šingaya-nâyakkan Kambananum Bhatta-bhâgava-  
 tikku šâsanam-panni-kkudutta parišâvadu ivaikku . Â . palliyîl ûrukku  
 kîlakkîl Mânguttai sarvamânyam âga chantrâditya-varai šellakkadavad-âga  
 šâsanam-panni kuḍuttôm 1-ttammattai keduttinavan Geṅgai-kkarai-il kurâl-pašu-  
 vai-kkonrân pâvattîlê pôvân

## 45

At Bannahallî (same hobli), on a rock to the west.

(Grantha and Tamil characters)

svasti śrî sârvaabhuvana-chchakkaravattî śrî-Pôšala - vîra-Râmanâ-Dêvaikku  
 yându 16 âvadu Tai-mâdam 10 vadu nâl mudal Têkkal-nâttu-pPeriya-nâttava-  
 varu nâttu-nâyagañ-jeyvâr vêlâr Mayilândaiyu nâttu -nâyagañ-jeyvâr  
 Šembi-dêvarum . . . Mayilândai(y)-tTêkkal -nâttavarukku śrî-Mâhêšurâr-  
 kum... . . . . kuḍutta parišâvadu Têdakkal-nâttîl dêvar-dânam tîuvîdai-

yâttam pallichchantam batta-viitti ullittanavum (y)iray-ili vittômm-  
 Irâmanâ-Dêvar tûlukkum vâlukkum nanî-âga amudupadi šâttuppadî tiru  
 pallikk-udal-âga-chchellakkadavad-âga iuvi-nâttu vârum  
 uângalum saivamânyam-âga vittôm tângalum amudupadi šâttu-  
 ppadi tiru-ppanyuñ-jeyvittu anubavippadu idu šandîâditta-varai šellakkada-  
 vadu inda tâdana-kâriyam (y)ilanganam-pannuâi undâgil Gengai-kkaraiyil  
 kurâl-pašuvai-kkonîân pâvan-gollakkadavan

46

At Timmanâyakanahalli (Têkal hobli), on a rock near the wastewer of the tank  
 šubham astu vijayâbhyudaya-Šaka-varusha 1430 neya Vibhava-samvatsarada  
 Šîâvana-šu 5 lu šîmatu Têkalu-sîmeya dêvaru sthânika . neyada  
 Râma Tippaya yage kotta šâ šri-dêvara . tida  
 Timmasamudra kil-êriya . gaddeyanu nimma putra-  
 putra-pârampariyavâgi anubhavisalullavai yî-kil-êriya . nitya-  
 amûta-padige saivamânyavâgi (on another side) šâsanada  
 . Gôpa-Râya hadinaidu - kola[ga]- gaddeyanu  
 nîvu putra-pautra-pârampariyavâgi nimage dânadhi âgi â-chandra-  
 sthâyiyâgi anubhavisikondû suhadalu ihudu sthânika-Nayanârâyage . .  
 yakke yôgyavâgi anubhavisuvadu Tambayyanige yikkala-gadde Gummayyanige  
 yikkala-gadde dânada gaddegalige vopa šri-Nandi-Kempanna-baraha

47

At Nûtava (same hobli), on a rock near the fort gate.

svasti šri vijayâbhyudaya-Šâlîvâhana-šaka-varushagalu 1679 Íšvara-samvatsara-  
 da Kârttika-šu 10 Šukravâradallu kempina Tambi-Setra sâmpradâydalli Vi-  
 ranna ettisidantâ ûru-bâgilu mangala mahâ šri šri šri-Jayanâtha

48

At Hirimale (same hobli), on a rock in the kodige field north-west of the village.  
 svasti šri vijayâbhyudaya-Šâlîvâhana-šaka-varushangalu 1762 neya Šarva-  
 sam || Mâgha-šu 7 rallu Hirimale-kôte-mânyada vivaravu

49

At Huladênhalli (Huladênhalli hobli), on the bund of the kodige tank

(Grantha and Tamil characters.)

. . . . . nâr-pâl-ellaiyun-gil nôkkina kînarû mêl nôkkina maramum  
 vîra-Vallâḷa-Dêvar..ṇâkka . l. . . . . nâttu-nâyagañ . . . vâru

nan adikâni Ponnaya nayan  
 śandrāditya-varai śella dhâtâ-pûivam āga udakam-panni  
 nminavan Geṅgai-karayīni śuvai konia  
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## 50

At Gandagēhalli (same hobli), on a rock to the north-east of the village.  
 svasti śiī vijayābhyudaya-Śālivāhana-śaka-varuṣhangalu 169 li Nanda-  
 na-sam || Chayitra-śu 15 llu śiī Rāja-nāyakitti Vira nāyanī vamśa-  
 . gavana alipu charuvu kindinu 20 nāluni putra  
 parāla .mbukoni sukhigā vunnadi

## 51

At Bommanahalli (same hobli), on a rock to the south of the village  
 svasti śiī vijayābhyudaya-Śālivāha[na]-śaka-varuṣha 1456 neya Jaya-sam-  
 vatsara-Māgha-śu 7 lla śrīmanu rājādhirāja rāja-parāmeśvara śrī-vīra-piātāpa  
 Achyuta-Rāya-mahāīāyaru

## 52

At Chāmanahalli attached to Huladēnahalli (same hobli), on a stone  
 on the Chāmanahalli dinne.

svasti samadhigata-pañcha-mahā-śabda Pallavānvaya-śiī-piṭhivī-vallabha Palla-  
 va-kula-tilaka Padmagāśraya śrīmad-Ayyapa-Dēva piṭhivī-rājya geyye Ereya-  
 ppana pariṣanthi Navilūra Sītiyapēndian aiasaiava band attidai att irid ulid  
 āntai āntu vadadu katu kādu sattaru dūnlu parāmagatta

## 53

At Gōnūr (same hobli), on a stone lying to the west of Pillegauda's  
 kunte in the jungle belonging to the village

(Grantha and Tamil characters)

oiu te na Śiriyā . markku i-nañjai mmuttāmal nadakakadavadu ippadi ivai  
 Tāmārai na palavan Āvudaiyārkkku śiī-Mahēśvara-rakshai

## 54

At Chākalahalli (same hobli), on a stone in front of the Gōpālasvāmī temple  
 svasti śrī sakalābhyudaya-Śālivāhana 1522 ane Śārvari-samvatsara-Āshāda-śu  
 5 yandu śrī-Gō Yimmadi-Tammaya-Gauni-ayyavāru bahasida rājaka agra-  
 hāra yīnu yichina . .



55

At Mékalanâyakanapâlya (same hobli), on a rock to the north-west of the village  
 Šâlivâhana-šaka-varuśambulu 1 32 lu Pramâdi-nâma-samvatsai am Bâdrapada-  
 ū 1 lu bâlada Venkata-Vîa-Nâyaka Nârâyanaie kotâramann etire  
 Channa ūsasana

56

On the same rock.

ūi-râyalu muâcha Vîamana-komârudu Sînamana-kotâra-banda

57

At Mâsti (same hobli), on copper plates in possession of the ūanabhôga.

(1b) namas tunga-etc ||

svasti ūrî vijayâbhyudaya-Šâlivâhana-šakâbdâh 1499 t | eli vartamâna-Îśvara-nâ-  
 ma-samvatsaiada Phâlguna-ba 30 Šanivâra ūiiman-mahârâjâdhrîja râja-para-  
 mēśvara ūrî-vîra-pratâpa ūrî-Tîumala-Dêva-Râya-mahâi âyar-ayyanavaru Chan-  
 draguuyallu ratna-simhâsanârûdharâgi prithivî-sâmiâjyam gavutt iralu chatur-  
 ttha-gôtrada Yalahanka-nâda-prabhugalâda Nañjê-Gaudaravara pautrarâda  
 Kempa-Nañjê-Gaudaravara putrarâda Hirîya-Kempê-Gaudaravaru Sîvatsa-gô-  
 trada Âpastamba-sûtiada Yajuś-šâkhâdbyâjgalâda Varadayyangâi a pautrarâda  
 Timmappayyanavara putrarâda Tîumalayanavari ge barasikota bhû-dâna-  
 dharma-ūsasana-pâtia-kîamav ent endare namma âlivike Beṅgalûu-sîmege sa-  
 luva Voratûru-hôbalyalu î-Voratûru-grâma 1 Soruhumise-grâma 1 Hâruva-  
 halli-grâma 1 an[tu] grâma 3 nnu sarvamânyavâgi sûryôparâga-punya-kâladalu  
 dakshina-Vâranasiy enipa Kakudgiryalu ūrî-Gangâdharîēśvara-svâmi-sannidhi-  
 yalu Paramēśvarîrpana-buddhiyinda sarvamânyavâgi sa-hiranyôdaka-dhârâ-  
 pûivakavâgi dhâreyan eradu kotev âdakârana î-sarvamânya-agrahâra-grâma  
 3 kke saluva chatu-sîmey-olagâda nidhi-nikshêpa-jala-pâshâna-akshîna-âgâmi-  
 siddha-sâdhyagalemba ashta-bhôga-têjas-svâmyagalannu dânadhi-kraya-vinîma-  
 ya-bhôgyangalige yôgyavâgi nivu nimma putra-pautra-pârampariyavâgi â-chan-  
 drârka-sthâiyâgi î-Varutûru-Soruhumise-grâma 2 kke ashtaka 8 ke gana-sankhê-  
 vritti 64 ke yajamânâm [II a] ūa ardhake kshêtra 32 vulida ashtaka 4 ke kshê-  
 tra 32 prakâra Hâruvahalli-grâma 1 ke nimage yêka-bhôjya-prakâra anubha-  
 visikondû sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yendu  
 barasikotta tâmra-dharma-ūsasana-pâtia || (usual final verses)

aśvamêdha-sahasrânî vâjapêya-ūatânî cha |

kîtvâ yat phalam âpnôti bhûmi dânat tad aśnutê ||

ganyantê pâmsavô lôkê ganyantê varsha-bindavah |

na ganyatê Vidhâtîâpi vipra-dattâ vasundharâ ||

## 59

At the same village, on a stone in the fort

varisha vo 974 . Nandana-samvatsa ra-âkhya . sunda Nukkiyûia  
 . Mâraya Sungûlûra bânasa yandu mâna ratiya batta Râjên-  
 dra . likâ lingi Kalvâlya . likappa Kalî-nivarana

## 60

At the béchirâkh village Vommasandra (same hobli), in a field to the east

(Grantha and Tamil characters)

svasti śîi mahâ-mandalîšuvaran Tîupuvanamalla-purâduâyan Attiyândai tan-  
 gai lvâiena Mêlai-mâ gaikku vadakku Nâga  
 mêikku tanma-dânam-âga vittên idukku . van Gangai-karayil ku-  
 râl-pašuvai konra pâvan-golvân

## 61

At Trînsi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters)

svasti śîimanu-mahâ-mandalêšura arirâya-vibhâla bâshaikku-ttappuva râyara  
 gandan śrî-vîra-Ariappa-udayavarkku Šakâbtam 1268 mêl šellâninra Veya-  
 varushattu Âvani-mâšam 20 tiyadî śrîmanu-mahâ-mandalêšuran Ariya-Vallappa-  
 dennâyakka svêpatta Vallappaikku pramânam-panni-kkudutta parišavadu Mâ-  
 šandi-nâttîl toru pon 80 dalanpalli pon 30 m âga ûr irandukkum  
 pon 110 m kaikkondu ivv-ûngalukku adaitta nañjai puñjai nâi-pâk-kkellaiyil  
 dêvadânam tiruvidaiyâttam ningal âga kîl nôkkiya kinarum mêl nôna mara-  
 mum ut nilattîl ka kai riya kel ka nall-erudu nar-pašu  
 .ttâr-pâttam ivv-ûril ngal . kol ka ul  
 ..ttamum . ve . . ya kon .kolla.

## 62

At Mukkadegutte (same hobli), on a rock to the north-east of the village.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1164 neya  
 Šubhakrit-samvatsarada Bhâdrapada-šu 12 llu śrîman-mahârâjâdhirâja râja-  
 paramêšvara . . pûrva-dakshîna-pašchîma-samudrâdhîšvara śrî-pratâpa-šrî-Ven-

kata-Râya-mahâîyaru prithvî-râjyam geyuttam iralu Mâsittu-Allâlanâtha-  
 dévarige pêtheyava-Râma-Nâyakara maga Yaiada-Nâyakaru kotta dharmma-  
 šâsana Vandinakayya-nâdinolagana Têkal-kôteya Mukkaie-gîâmakke salu[va]-  
 chatu-sîmenu kramavâgi sūyya-grahana-punya-kâlādallu Tirumala-Râya-  
 Vodeyarige dharmavâgi Allâlanâtha-dêvara naivêdya-pûje .yakke  
 dhâreyan eradu kotta dharmma-šâsana-mânya (usual final verse)

63

At Kôlattî (same hobli), on a stone near the Kañchugâra-tank  
 to the north-west of Râjénahalli.

svasti śrî Dilîpayya pūthivî-râjyam geyye Ayappa-Dêva Dadiga vade.

64

At Ahanya (same hobli), at the Timmarâyasvâmi temple

(Grantha and Tamil characters)

	Veguda	.	mâda - muda		prasâyî
magan	Pamma		anašum rva	kku pra	. padî..
na	tan	pulattil . .	šamuttiramum ..	kku mânîyam	...lî..
	kanda		yamâgavu	dana	ı-kañdamu .
ya	tu	. dâna	ndu	ka	

65

At the same place

(Grantha and Tamil characters)

manimai ippadî ppam pratâpa-šrî lu vettu Pamma-  
 yana tiru-mugappadî iduku tambî

66

At the same village, on a rock at Gôvu-dinne.

(Grantha and Tamil characters)

Bahudhânya-vaishattu Mârgali-mâdam śrîmanu-mahâ-prasâyitta Irâma-nâya-  
 kkar kumâra śrîmanu-Pammaya-nâyakka . ku kallu-nâttî kudutta  
 parišâvadu ivarku Šetti-gâmun . dinam-gulaga kattî mâ giyum sarva  
 . . lalla ttôn . râl. kon . .kuva . . . Pammaya  
 . . . . .

## 67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters)

svasti śiī svatti-chchuri Sakābda 1224 idan mēl šellānira Plava-vai-  
shattu Mārgali-mādam 22 ti Sōma-vāratu nāl śīmat-pratāpa-chakravatti śiī-  
Pōšala-vīra-Ballāla-Dēvar nāttu-kKundāniyil tīruv-Irāmišvaram-udaiya-nā-  
yanārkkku Māšandi-nāttu Nilala Kalpalliyum idan . galum  
nañjai puñjai nār-pāl-ellaiyum śittāyamum pala-varivu kânikkai anaitt-āyanga-  
lum udaka-pūrvam āga saiva niyam-āga kuduttōm 1-ttanmattai mārriṇa-  
van Gengai-kkai ayil kurār-pašuvai koniān pāvattē pōvān śiī-Māhēšvara-īakshai

## 68

At the béchirākh village Bākārhalli (same hobli).

(Grantha and Tamil characters)

svasti śrīmanu-mahā-prasāyittan rāyannena Šingaiukku  
kkum dāna-pramānam pariśēvadu rshattu Śittara-nāsa-mudal  
nāttil Periya-nāttavarum gāmindarum adikāri Vayana Vallāla-Dēvar  
tōlukkum vāluukkum jayam-āga Māšanti-nāttil Toialpalli nañjai puñjai nār-pāl-  
ellaiyum nubhavi

## 69

At Lakkūr (Lakkūr hobli), on a stone near the Narasimhasvāmī temple  
rāja-śrī-Lachirāma-Jamēdāraravarige kōte-kodige kotadu hola-kha 2 kanduga yi-  
jāru putia-pautra-pārampariyāgi kotu (usual imprecatory phrases)

## 70

On a rock in the field of Munivenkatariya to the south-west of the same village.  
.. Mādappa-Nāyakaru go . Gaudage ho gaddeya kodisidanū (usual  
imprecatory phrases)

## 71

At the same village, on the basement of the Sōmēšvara temple.

(Grantha and Tamil characters)

śrīnat-pratāpa-chakravatti śrī-Hoyšala-vīra-Vallāla-Dēva-arašar Kundāni-rā-  
jyam Virivi-nādu Murašu-nādu Māšandi-nādu Šokkanāyan-parru munnāna  
ellā va-sthānangalil mada-patigalukkum sthānāpatigalukkum vinnappañ-



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jeyya-ppera nôkki . .yûr Tirukkandîšvaram-udaiya-nâyanâr dēvadānam mada-ppuram āna kollai kalani ulladukku dārâ-pûrvam-âga udakam-panni sarva-mānyam-âga-kkuduttôm Plava-varushattu Mârgili-mâdam 22 nti Tingal-kilamai nâl mudal-âga svasti śrî Parichchhēdi-kandi-īšvaram namakkum nammudaiya rāyattukkum nanr-âga pūjayum amudum pōgangalum tiru-ppaniyum kurai-vaia nadatti namakku arpudaiyam-âga vālttiy-ṇuppadu

72

At Nonamangala (same hobli), on \*copper-plates of the Jaina-basti in ruins.

(Ib) svasti jitam bhagavatâ gata-ghana-gaganâbhēna Padmanâbhēna śiîmaj-Jānhavēya-kulāmala-vyômāvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dârunârî-gana-vidârana-ianôpalabdha-vrana-vibhûshana-bhûshitasya Kānvāyanasa-gôtiasya śiîmat-Konganivaimma-dhaimma-mahâdhirâjasya putrasya pitur anvâgata-guna-yuktasya vidyâ-vinaya-vihita-vrittasya samyak-prajâ-pâlana-mâtrâdhigata-iâjya-prayôjanasya vidvat-kavi-kāñchana-nikashô[IIa] pala-bhûtasya viśēshatô'py anavaśēshasya nîti-śâstrasya vaktri-prayôktri-kuśalasya suvibhakta-bhakta-bhûtiya-janasya Dattaka-sûtra-vrittu-pranê-tuh śrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitri-paitâ-maha-guna-yuktasya anêka-châtuiddanta-yuddhâvâpta-chatu-udadhî-salilâ-svâdita-yaśasah samada-dvirada-turagârôhanâtîśayôtpanna-karmmanah dhanu-abhiyôga-sampad-viśēshasya śrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmana-pūjakasya Nârâyana-chaiānānudhyâtasya śrîmad-Vishnu-gôpa-mahâdhirâjasya putrasaya pitui anvâ[IIb]gata-guna-yuktasya Tryambaka-charanâmbhōruha-rajapavitrikritôttamāngasya vyâyâmôdvritta-pîna-kathina-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-krita-râjyasya chura-pranashta-dēva-bhōga-Brahmadēya-naika-sahasra-visaigagâgrayana-kârinah kshut-kshâmô-shta-pisitâsana-pritikara-nîśita-dhârâsêh Kali-yuga-balâvamagna-dhaimmô-ddharana-nitya-sannaddhasya śrîmatô Mâdhavavaimma-dharmma-mahâdhirâjasya putrēna janani-dēvatânka-paryyanka-tala-samadhigata-iâjya-vibhava-vilâsēna nija-prabhâvâmšu-chakravâlâkhandita-śatru-nripati-mandalênâkhanda-[IIIa]la-vidambi-šauryya-vîryya-dhairyya-yašô-dhâma-bhûtēna gaja-dhurî haya-prishthê kâimmukê châdvitiyēna lalanâ-nayana-bhramarâvalî-nitya-kritânuyâtiēna prajâ-paripâlana-krita-parikara-bandhēna kim bahunâ idañ-Kali-Yudhishtirēna śrîmatâ Kongunivarmma-dharmma-mahâdhirâjēna âtmanah śrēyasê pravarddhamāna-vipulaīšvaryyē prathamē samvatsarē Phâlguna-mâšē šukla-pakshê tithau pañchamyām sôpâdhyâsyasya param-Ârhatasya Vijaya-kîrttêh sakala-din-maṇḍalavyâpi-kîrttêi upadēšatah Chandranandy-âchâryya-pramukhēna Mûla-sanghēnānushtitâya Uranûr-Ârhatâyata [IIIb]nâya Kôrikunda-vishayê Vennelkarani-giāmah Perûr-Ēvâni-Adigal-Arhadâyatanâya

\* Found in the earth.



šulka-bahishkarshâpanêshu pâdaš cha dēva-bhōga-kramênâdbhir ddattah yo'sya lôbhâd pramâdâd vâpi harttâ sa pañcha-mahâ-pâta-ka-samyuktô bhavati apichâtra Manu-gîtâh ślôkâh

sva-dattâm para-dattâm vâ yô harêta vasundhaiâm |  
 shashṭi-varsha-sahasrâni ghôrê tamasi varttatê ||  
 bhûmi-dânât param dânam na bhûtam na bhavishyati |  
 tasyaiva[IV a]harânât pâpam na bhûtam na bhavishyati ||

(two usual verses) mahâîjâ-mukhâjñaptiyâ Mârishêna tvattakârêna likhitēyam tāmra-pattikâ

## 73

On copper plates of the same place

[I b] svasti namas Sarvvajñâya || jitam bhâgavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhujajavaja-jaya-janita-sujana-janapadasya dârunâri-gana-vidârana-anôpalabdha-vrana-vibhûshana-bhûshitasya Kânvâyanasa-gôtrasya śrîmat-Konganivarmmadharmma-mahâdhîrâjasya putrasya pitur anvâgata guna-yuktasya vidyâ-vinayavihita-vrittasya [II a] samyak-prajâ-pâlana-mâtrâdhigata-râjya prayôjanasya vidvat-kavi-kânchana-nikashôpala-bhûtasya višêshatô'py anavašêshasya niti-šâstrasya vaktri-prayôkri-kušalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sûtravritti-praṇêtuh śrîman-Mâdhavavarmma-dharmma-mahâdhîrâjasya putrasya pitri-patâmaha-guna-yuktasya anêka-chaturddanta-yuddhâvâpta-chaturudadhî-salilâsvâdita-yaśasaḥ samada-dvirada-turagârôhanâtišayôtpanna-karmmaṇaḥ śrîmadd-Harivarmma-mahâdhîrâjasya putrasya guru-gô-Brâhmanapûjakasya Nârâyana-charanânudhyâ [II b] tasya śrîmad-Viśhnugôpa-mahâdhîrâjasya putrêna pitur anvâgata-guṇa-yuktêna Tiyambaka-charanâmbhôruharajah-pavitrikritôttamângêna vyâyâmôdvritta-pîna-kathuna-bhujadvayêna sva-bhujabala-parâkrama-kraya-krita-râjyêna kshut-kshâmôshtha-pisitâsanapritikarânisita-dhârâsinâ śrîmatâ Mâdhavavarmma-mahâdhîrâjêna âtmanâḥ śrêyasê pravarddhmânavipulâiśvaryyê trayôdašê samvatsarê Phâlgunê mâsê šuklapakshê tithau pañchamyâm śrîmad-Vîradêva-šâsanâmbârâvabhâsanasahasrakarasya âchâyya-Vîradêvasya [III a] nija-kritânta-parârâddhânta-praviṇasya upadêšanât Mudukottûa-vishayê Pebbolal-grâmê Arhadâyatanâya Mûla-sanghânushtitâya mahâ-taṭâkasya adhastât dvâdaša-khandukâvâpamâtra-kshêtram cha Toṭṭa-kshêtram cha Paṭu-kshêtram cha Kumârapuragrâmaš cha êtat sarvva sa-sarvva-parihâra-kramênâdbhir ddattah yô'sya lôbhât pramâdâd vâpi harttâ sa pañcha-mahâ-pâta-ka-samyuktô bhavati apichâtra Manu-gîtâ[h] ślôkâ[h]

sva-dattâm para-dattâm vâ yô harêta vasundharâm |  
 shashṭi-varsha-sahasrâni ghôrê tamasi varttatê ||

(other usual final verses)



Handwritten text in Tamil script, likely a religious or philosophical passage. The text is densely packed and appears to be a single line or a short paragraph.

Handwritten text in Tamil script, continuing the passage from the first plate. It contains several lines of text with some characters appearing to be in a different script or dialect.

Handwritten text in Tamil script, further continuing the passage. The text is well-preserved and clearly legible.

Handwritten text in Tamil script, showing a continuation of the text. There are some dark spots or ink blots on the left side of the plate.

Handwritten text in Tamil script, the final line of text on this plate. It concludes the passage with a few more lines of script.

74

At the same village

. Kongani prithivi-râjyam geyuttue kottôr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village

vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1488 neya salluva Akshaya-sam-  
vatsarada [ . ]ba-dašamiyallu šri-mahâiâjâdhirâja iâja-paramêšvara šri-  
Dêva-Râya-mahârâyaru râjyam Pua .

76

On a stone at Tambuhalli (same hobli)

šri-Vênkatêšvarasya . svasti šîi vijayâbhyudaya-Šâlivâ-  
hana-šaka-varushangalu 1685 neyallu Chitrabhânu-nâma-samvatsara-uttarâ-  
yana-Chaitra-ba 5 Sthiravâra-Jêsthâ-nakshatra . . . sa-  
kulâbdhi-chandraiâda Gôpâla-Singaravara pavutiaîâda Râmachandraravara  
putrarâda Hridaya-Râmaravara šri-svâmi âkhyâtavâgi sadâ barat  
Bhairâgigalu Biâhmarugalige ni . nitya avai vechchakke âgi paragana  
Hosakôte sammatu Havêli taraph Lakkûrige salluva mavuje Tambuhalli-  
grâma 1 kke Šârvari .1583 rallu varushakke salluva yalle chatu-sîme

78

At the boundary of Channarâyapura and the jôdi village Gônûr (same hobli).

(Grantha and Tamil characters)

svasti šri mahâ-mandalêšvara Tribhuvanamalla-puravâdarâyar âna Kâmatâtalu-  
vâr tuu-mênikku nanr-âga Šubhakrit-samvarsara-mudal-âga Mâšandi-nâttu-  
k . ngala Ândânukkum amu. Irâgavanukkum Allâla-pperu-  
mâlukkum Ko valar-kûttanukkum Širiya Allâla-pperumâlukkum Vangi .  
ttu-tTiruva .pperumâlukku mâkuttagai Alagiyânukkum âga-pPirâmanar  
eļuvarukum tâm âga ain-gandaga-kkollai te ngal padikku-tten-kiļakku-ppega  
ttâ. vittên Kam magan Nallândaiy-âna Kômuttanena i-ttanmattai mâg-  
ra ninakkum avan Gengai(gai)-karaiyil kurâl-pašuvai vadittân pâvattu viļuvân

## 79

At Kôdihalli (same hobli).

(Grantha and Tamil characters)

Šakâptam 8 Kalyuga-varusham 4468 idan mêt-chellâninra Plavan-  
ga-varushattu Šitrâ-mâsam 15 tyadî svastî šîman-mahâ-mandalêšvara aruâya-  
vîbhâta bhâshege tappuva râyara ganda šrî-vîra-Bukkanna-udaiyar Mulavây-  
padaivittal pri virâjyam-pañnânikka ya-dhannâyakkaium Dukkannana-  
varum Erumarai-nâttal nâttavarum

## 80

On a stone in the boundary of Varadanduhalli to the north of the  
western sluice of Mâlûr Doddakere.

šrî-Ganâdhipatayê namah

namas tuṅga — etc ||

svastî vijayâbhyudaya-Šâlivâhana-šaka-vaishambulu 1685 neya Chitrabhânu-  
samvatsarada uttarâyanê Vasanta-ritau Chaitra-mâsa-krishna-pakshê 2 Sthira-  
vârê šrîmatu mahâ-punya-kâladalu Bhâradvâja-gôtrada .  
pautrarâda Râmachandraravara putrarâda Hridaya-Râma-Jamâdânavaiu  
barasi kotta dharma-šâsana-kramav ent endade paragana Hosakôtê havêlige  
saluva taraphu Mâlûru-hôbaḷige salluva Varadanduhalli-grâma Mâlûru šrî-  
Šankara-Nârâyana-svâmi-sêvârthav âgi . dipikâ-yantra-šishya-parichâraka  
.. . . . kottu yidê-Mâlûra-grâmakke yalle chatu-ssîme . . .  
.. . . .

## 81

At the same village, a sannad in possession of Jôdîdâr

šrî-Râma šrî-Vênkatêšvata-svâmi svastî šrî vijayâbhyudaya-Šâlivâhana šaka-var-  
shaṅgaḷu 1683 Vikrama-nâma-sam- | rada Kârtika-šuda 15 sômôparâga-mahâ-pun-  
ya-kâladallu Bhâradvâja-gôtrârâda Chayisa-kulâbdhi-chandrarâda Gôpâla-Singa-  
navara pautrarâda Râmachandra-putrarâda Hridaya-Râma-Jamâ[ttâ]dârara-  
varu || Kaundinya-sa-gôtrârâda Âpastamba-sûtrarâda Yajuš-šâkhâdhyâyigalâda  
Râmachandra-bhaṭara pautrarâda Gôvinda-bhatara putrarâda Vênkatâchârya-  
ravarige barasi koṭṭa bhû-dâna-dharma-šâsana-dâna-patra-krama hêg andare  
tarapa Mâlûru-sammatu Havêli-paragane Hosakôṭeḷege saluva Varadanduhalli-  
grâmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabê-kerê-keḷage yî-  
grâmada paṭê-gadeyalli gade kha  $\frac{1}{4}$  yî-hattu-kolaga-bhûmi-svâsthyavannu sa-  
hiranyôdaka-dâna-dhârâ-pûrvakavâgi divya-šrî-pâdâravindagalige prîtîyâgi  
nimage dâna-rûpakavâgi koṭṭu yidhêve yî-svâsthyake saluvantâ nidhi-nikshêpa-

jala-taru-pâshâna-akshîna-âgâmi-siddha-sâdhyagal emba ashta-bhôga-têjas-svâ-  
myagalunnu grihârâma-kshêtra-sahitavâgi dânnâdhi-kraya-bhôgya-yôgyavâgi ni-  
mma putra-pautia-pâi ampaiyavâgi anubhavisikondur nammana âširvâdâ mâdi-  
kondur sukhadalli yiruvadu yendu tti-karâna-tti-vâchakadayinda barakottâ  
dâna-patîa || (usual final verses)

82

At Channarâyapura (same hobli), on a stone lying to the north-west  
of Gavi-gutta of the Channarâya temple.

(Grantha and Tamil characters)

svasti šri Kaliyuga-varusham 4442 idil šellâninra Šakâbta 1263 mël šellâninra  
Višnu-varushattu Šittinai-mâdam mudal svasti samasta-bhuvanâšiyam prati-  
vi-vallabam mahâiâjadêva râja-paramêšvara parama ttâ ka ganda Yâ-  
dava-kulâmbara-dyumani sa . ga-chû mânikka malairâja-iâja Malaiporulu  
ganda ganda-bêi unda Šôla-iâya-stâpanâchânîya Pândiya-iâya-pratishthâchânîya  
Šêtu-mûla-jayastamba nigalânka-piatâpa-chchakkaravatti šri-Poyšala-vîra-Va-  
llâla-Dêvar sa râjyam-panni arulâninra nâlil šrîmanu-mâ-pradhâna Dâti-Šin-  
gaya-dennâyakar tambiyâr Vallappa-dennâyakar vâšalil pradânigalil Taluva-  
chchitta Vittappanavarî svasti šri Pullayûr-nâttil yagañ-jeyvâr Turavar-  
nâyanukku-ttanda vittadukku kudangaikku-chchâdana-pramânam-panni-  
kkudutta parišâvadu i-nnâttil Tattilikk-adaitta nañjey punšey nâr-pârkk-ellaikk-  
utpatta nilam adangalum sarvamânyam-âga šandirâ (dirâ)ditta-varî šellakka-  
davad-âga-chchâdana-pramânam-panni-kkudutôm inda lîlum šembilum  
..duttôm Vittapparum Nadapparum ..

83

At Dodda Kadatûr (same hobli), in Basanna's field

(Grantha and Tamil characters)

svasti šri Pôšala-vîra-Vallâla-Dêvar prithivi-râjyam-panni arulâninra kâlattu  
Plavamga-varshattu Ŗiṣhabha-nâyarru pûrva-pakshattu Trayôdašiyum Brihas-  
pati-vâramum Avittamum Šubha-yôgamum Bâlava-karanamum peira iriâi-nâl  
Nigarîli-Šôla-mattalattu Mâsanti-nâttil Mêlamukkil Tirumalai-parril i-nnâttu-  
kku kadavar âna manu-ma. Piamânananum varî Allappâya nganna-  
num Machchannanum Kumârannanum Vîra-Vallâla-Dêvar-nâttil nâyam-šai-  
vâr Villa-gâmuttar Veppûr Tamma-chchiyar Šâma-šâmuttar Vêngainellimalai-  
dêvar Vêdikuppaiyil Šambayar Gangai-kôn Mâli-šetti-dêvar i-nnâttakku kil  
adikârî âna Kôvânddai ivv-anaiivarôm . . .

## 84

At Jahagir-Bâvanahalli (same hobli),

on a stone near the garuda-kambha of the Gôpâlasvâmi temple.

Šubhakṛit-samvatsarada Mâga-baula Šanivâradalu šîmatu kôlagâra Bayicha-  
ya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dîpa-mâlê-kamba  
ûrindâcha vû tôrav ha

## 86

At Bairanahalli (same hobli), on a stone north of the village entrance.

Jeya-samvachala . . . 8 lu Achyuta . . . yaru pruthivi . . .  
yuttiralu .

## 87

At Kôranahalli (same hobli), on a stone behind the Bhimêšvara temple.

svasti jayâbhyudaya-Šaka-varushangalu nâlku-sâvirada-nânûra-nâlvatta-nâlka-  
neyalu nada varttamâna-vyavahârika-Vyaya-samvatsarada Kâttika-šu 1 âi-  
bhyavâgi šrîman-mahârâjâdhirâja râja-paramêšvara šîi-vîra-piatâpa-Bukka-  
Râyala kumâra piatâpa-Harihala-Râyala niûpadim pradhâna Yalarasa-Ode-  
yaru Hulliyûra-nâda Hattiyûra Vîrappange kotta šâsanada kramav ent endare  
nimma Hullûra-nâdalû ninna bageyalu Toravasamudrada-grâma 1 nû ninna  
dayirya-kodagiyâgi sarbba-(back) mânyavâgi â-chandrârka-stâyiyâgi šilâ-likitav  
âgi kotteu â-mariyâdeyalu sukadim bôgisôdu (usual imprecatory phrases)

## 88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-samvatsarada Pushya-šu 10 lu Subba-Râya Hâvadige kotta  
halli kere-katte gadde 1 hola kha 3 mûru-khandaga sahi

## 89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.

Raktâkshi-samvatsara-Jyêshtha-šu 2 lu Šâlivâhana-šaka-varushangalu 1666  
rallu râjyam 1r Mammad Alî basa- Chikka abalâ . . .  
navarâ. Kempannage barasi kotta rakta-šâsana . . .  
. . .

## 90

At Channakallu (same hobli), on a rock to the west

Šârvarî-samvatsarada Šrâvana-šuda 1 llu šîi-Mâlûrâ šrî-Timmâji-Râja Hampa-  
Râyaravaru . kâvala vîra-kallu-gavi

91

At the same village, on a stone west of the Varadarâja temple.

Ânanda-samvatsarâda Chaitra-šu 3 lu Channa-Dâsiya Dêkabe satra-mathakke  
bitta svâsti yidakke tappidare para-lôka-maitya-lôkakke horagu yi-prakâradali  
sûrya-chandrâdigal ulla païyantravu nadiyal ullavai u

92

At Mailândahalli (same hobli), on a stone to the west.

Hulimangalada elleyolagana bhûmiyanu krayakke kotta sammanda

93

At the same village, on a stone in the natta-hola to the west

šrî Višvâvasu-samvatsarada Kârtika-šu 1 . Râya . . yara  
ganda hannondu-mandalikara gaṇḍa mpâla Pândya- Râya jaya-  
ratnâkara Râya-sampad-âchâryya . . râhutara ganda šii-  
vîrya-Nâgayya-Nâyakara maga mâdida kamba yi-kamba .

(usual imprecation)

94

At Sivâra (same hobli), on a virakal on the jarugu-dinne to the west of the tank.

svasti šii Kannara-Javam Volanam mêl eddu kâdi kondu Chikkâûrada kôteya  
kondu mêlpadiyoda katakav ildandu Šivavûrada gâvunda Pulnal-  
ûram Njarâvayyana maga Mudayya katakadandu banda tâla padaha  
kebanala pokk irdara satta svaya vûrakke pûrvva Chinda-Gâvundara maga  
Nâda-Gâvundi gâvunda geyvandu kalî-Vitta . endu vesa-geyde lâvanyada  
Râma-Saralâchâriya maga Kovaliya. .

95

On a second virakal at the same place

svasti Huli-Gâvundana mayduna Kûragolla Budda-Gâvunda Virapûrada  
modalu . . turu-gonda tâma guli . mahâ hya-Gâvundage  
.mâdida maga . .

## 96

On a third virakal at the same place

svasti śrīmatu Prithuvī-Kongoni-Muttarasar Śrīpui usha-mahârâjarkka Nelli-  
vara Kâlakanna Kalikangarân 111d ôdisi Gañju-nâda Kkalidore-galum Gombu-  
kki-aiasarum padedudu Vuseyañûra idân alivôn pañcha-mahâ-pâtakan  
akkum kanduga kalanî idân vare ponna kotta kela mê pa Kêne-ttachchan-  
magan eleyon Mâda-ttachchann avanpesarajjan idân aliyal

## 98

At Madivâla (same hobli),

on the basement of the Gangâdharêšvara temple to the south.

(Grantha and Tamil characters)

svasti śrī Pôšav-Irâmanâ-Dêvaiḥku yându 3 Sarvadbâi-varu ttu Kâttigai-  
mâsa-mudal svasti śrī Madurânta-Šôla - Viruvi-nâd-âl-vâi Pâlândai - nâyanena  
Gangêšvara-udaiyârḥku tiru-nundâvikkum kâla-chchandi amudupadikkum âga-  
pperi mudal-madaiylê kandaga-kkalanîyum kandaga-kkollaiyum vitt-amaitta  
Pâlândai-nâyan tanmam

## 99

At the same place.

(Grantha and Tamil characters)

sârvabhuvana - chakravattigal śrī-Poyšala - vîra-Râmanâ-Dêvarukku yându 38  
Nandana-šammarcharattu Tai-mâdam Mâlîûr Madaivilâgattil udaiyâr Gangîšu-  
ram-udaya-nâyanârḥku Tâmarai-kilâr Ambalavar magan Âl-udaiyârena nân  
manal oḷukkî kaṭṭina Ponnambala-pputtêriyil nân vitta tîuvudaiyâttamum  
batta-virutiyum mada-ppuramum Pillaiyâr nilamum nîkki iv-êriḥku adaitta  
nilam oru kolukkutti nilam . nayâdi kuravantânâ . vargal ponarkala  
. . . chchan poru. śrīyavašîman

## 100

At the same temple, in the north-east.

(Grantha and Tamil characters)

svasti śrīmar-pratâpa-chakravatti Poyšala - Villâla - Dêvan Hêsar-Kundâni-  
râjyam Viruvi-nâdu Mâšandi-nâdu Muraša-nâdu Šokkanâyan-parru-pPennai-  
yândâr-mada-nâdu Aimbulugûr-nâdu Elavûr-nâdu Kuvalâla-nâdu Kaivâra-nâdu  
Ilaiyâkka-nâdu munâna ellâ-nâdugalum ulla dēvastânangalil mada-patigalu-  
kkum stânikarkkum vinnapañ-jeyya-ppera Šakâbdam 1224 idan mel šellâninîa  
Kaliga-varusham 44.3 âna Plava-varushattu Mârgali-mâsam 1 tî Tingat-kîla-  
mai nâl mudal inda râjyatu dēvadânan-diruvidaiyâtta mada-ppuram pallich-

chantam âna dânanġalil irukkum siddhâyam kânikkai tairi-irai tattâr-pâtta  
 šârġaiy-utpatta pala-varivugalu maĩum eppêrpatta iraiġalum tavittu indanda  
 vibhavanġal indanda dēvaiġalukku pūġaikkum amudukkum bhōġamġalukku  
 tiru-ppanikkum dhâiâ-pūnam-âġa udakam-panni kuduttôm tâġalum indanda  
 dēvaiġalukku pūġaiyum amudu bhōġamġalun-diru-ppaniyun-gurav-aia nadatti  
 namakkum nam irâġġattukkum arbudhaiyam âġa vâltti sukhamêy-iruppadu

101

At the same temple, on the wall to the left of the doorway.

(Giantha and Tamil characters)

svasti šii Pugal-mâdu vilanga Jaya-mâdu virumba Nila-maġal nilava Malar-  
 maġal punara urimaiyir-chianda maĩ-muđi-šûđi Minavai nilai-keda Villavar  
 kulaitara ênai-mannavar niyal-ir-ilitara-ttik-anaittun-dan šakkara-nadattu  
 vijaiyabhishêkam-panni vîa-šimhâsanattu Avani-mulud-udaiyâlôđum vîrri-und-  
 aruliya Kôv-Iâġakêšaripanmar âna šakkiravattigal šri-Kulôttunga-Šôla-Dēvai-  
 kku yându 43 âvadu Vikkama-Šôla-mandalattu-kKuiukundâdachchi-nâttu  
 Mâliyûr Gangaiġonđišvaiam-udaiya Mahâdēvaiġkku Arikêšai-vala-nâțtu Jaya-  
 vai-anallû âna Kulalûr-udaiyân âna Râġarâġan Pîrân âna Râġêtra-Šôla  
 Atimûrka-chChengiaiena inda Mâliyûr Gangaiġonđišvaram-udaiya Mahâdê-  
 varġkku ivv-ûr-ppai-êi-kil inta Mahâdēvarku-ttiruchchennađaiġkku dēvadanam  
 âġa vitta nilam oiu vêli nilamum-tdēvarkku Râġarâġan Kulôttunga-Šôlan  
 Kulôttunga-Šôla Atimûrka-chChengiaiena Mâliyûr Gangaiġonđišvaram-  
 udaiya Mahâdēvaiġkku 1 Vilânga va yir-churiu-murum nañjai puñjai  
 êikkâda širu-šu kan-tiruvamudâm 1 m Vêđai kummarî Parai-  
 yar tari-pudavai marrum eppêrpatta pala-vidarâyanġalum utpada dēvadanam  
 âġavê vittên ippađi šeluttâđe-ittanmattai alippân Gengai-ida-kKumari-ida  
 kurâr-pašuvai-kkonrân pâvam paduvân aram aravêrġkku tan  
 chchâna šâġarañ-jûl-vaiyyagattir kanamachchân kaiuma ârâymin pan  
 šeydân šeydân aran-gâttân pâđam tirumbâmai-chchenni-mel vaittu idu  
 šii-Mahayêšvara-rakšai





# SIDLAGHATTA TALUQ.

## 1

At Gollahalli (Jangamakôte hobli), on a stone in Šânabhôg's field  
to the south-east of the Balla tank.

svasti śrī gata-Kali-yuga-varusha 4524 neya Sôbhakritu-samvatsarada Vai-  
śākha-šu śrīman-mahârâjâdhirâja râja-paramêšvara pûvva-dakshina-pašchi-  
môttara-samudrâdhipati śrī-vîa-pratâpa-Vijaya-Râya-mahâiâya . śrī-  
vîra. śiva-Dêva-Râyara danda-bâshe Râya .. chalavam  
châta-Nâyakkarâ

## 2

At Kurubarahalli (same hobli), on a stone near Venkatappa's garden.

nîya-Bhâdrapada-šu 15 rada grahana-kâladalu śīman-mahâ-  
mandalêšvara mēdinî-mîsara ganda Kathâri-Sâlva Karnâta-Telugâna-Diâvidâ-  
tri-râjya-rakshâmani ripu-râya-saiva-sambhâra Arata-Râya-mâna-maidana  
dushta-nîgraha-šišhta-paripâlakar-âda śrī-Sadâšiva-mahârâyaru prithvî-râjyam  
gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-  
sthaladolagana mahâ Annapanahalliya (rest gone)

## 3

At the same village, on a stone in Kangundi Tânappa's garden.

Krôdhi-nâma-sam-Mâga-ba 12 lu Hajarat-Mîra Jâtundi-Sâ || Mâli-Nâyakage  
kotta netra-kodigê hola 3 Jangamakôteyalî kottevu putra-pârapare anu-  
bhavisôdu Hindû Musalamânu yâru tapidare avai dēvara mēle talâka nâma

## 4

At the same village, in Venkataramanappa's garden near Timmegauda's well.

(Grantha and Tamil characters)

.. . Karkirai tan kilê niḍumuyar mâpa . śrī .  
vaḍa-pâla târ-ârum nandavanan-gand-adanu . tapan-gandu tana-mîga  
Âttiraiyar kulam . nga-chchir-ârûñ-Jivan Šômichcharan kôyilai  
šen-Damil-âlaiyan puḡalan šēnilattu .. . .

5

At Busanahalli (same hobli), on a rock near the pond, south of the village.

śrī śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-vaiśa 1532 Saumya-samvatsara-Chaitra-śu 11 lu śrīman-mahārājādhuāja rāja-paramēśvara sri-vīra-Venkatapati-mahāīāyaru piithvi-rājyam geyvutt iralu Sugatūia Yimmadi-Tammayya-Gavudara putraiāda Mummadi-Tammaja-Gavudanavaiu Sōsaliya-guru-mathada Dēvanāīādhyaiavaiige yī-Busanahalliyu saivamānyavāgi Śivāpitavāgi kottaddu

6

At Nāgamangala (same hobli), on a stone in Talavāra's field, south-west of the village.

Svabhānu-sa || Āshādha-ba 30 lu Mammataki-Sāhēbaru Maluyage hākikota mānya yī-hola ūtā mādikōndu tōta kāpādikōndu sukhadalu yihadu sūtiya-chandrādīgalu yiha-paryantia anubhavisikōndu yuvadu

7

At the same village, on a stone near the fort-gate.

Tārana-nāma-sam | Āśvīja 12 lu Nāgamangalada hōbli stalada śānabhāga Dodappage Nāgamangalada keiē-kattu-kodagi-mānyada hola kha  $\frac{3}{4}$  gade kha 2 putra-pavutra-pāamparyadalu anubhavisikōndu sukhadalli yiruvadu ||

8

At Sugatur (same hobli)

(Grantha and Tamil characters)

a) . vippira-śikāmani . -ppangaya-kula mudaliyā n perum-pugal Śāmayan pa nda mey-mmoli-Vēdiyan kōd-il

b) . ippattirandu Pū-magal Jaya-maga Nā-magal punara Vēdi . ramēśvarian tribhuvana-chchakkaravatti śrī-Rājarājan śrī-Vikkirama-Śōla-Dēvar . ngodai-kKaivāia-nāttul Adhichhattira-pundavarttanam āna Tenki . ttol-padiy-āna Arumoli-dēva-chchatuvvēdi-ma lattupPodiya . . ra-Vyēdiyar dhamma-niyāyar madura-vāśakar māma . . lar tiruv-arul pu . kattalai kalai-tēi nūpanan . tumanē pōlvarut-pana murai . .

c) . yyutalam pōrri Vādīmuttaya . . , ku yāndu uan ra Nigarli . niya poli . . pilai n pōlum Vēdiyar nlavu . . . yuñ-jitta sa . Manu-neri tappā . . . . .

- d) rkan-unmaiyr .  
 e) ênaiya tanmaiylilyâ .  
 f) . . . m pugal vâya vinaiya. . . .

## 9

At the same village, in Bairanna's field to the north

(Grantha and Tamil characters)

svasti śrī Śaka-varsham âyirattu-nârpattirandu Pû-magal punara-ppugal adu  
 valara-ppuviyôr pôrra ven-Gali-kadindu ſengôl-ôchchi-pPûli-vêndan Kôliyar  
 kula-pati śrī- Râjayar âna śrī-Vikkirama-Śôla-Dêvarkk-iyând-nand-adanil nârâ  
 Nigaril - Śôla-mandalattu - kkârâ-vayal ſûl Kaivâia - nâttul mâda-maligai  
 mandapam ôngiya kûda korra-vâyadal Pâgattûi m pâvaiyar nadam-  
 payil Œûguttûril ton-nila-nigala-ttarumoli-nalgun-danama lan Arumoli-dêva-  
 chchatuppêdi-mangalattu-ppallôr pugalum Nallûr-mudalvan mâttiraiy-adanil  
 mâ-nedi-nalgumm Âttiraiyar kôn tâd-ulâ-šâlai pâ namâttum Pâppana-pperu-  
 mâl Šâmundayanran perun-dêvi pû-chcheri-kulalâl Viçchamai payanda tan-  
 Damil-âlaiyan târani êttum endiſai nigalum m-irappâlan kondal-anna Kua-  
 laiya-tantiran ânav-ôngu-pugalân Udayamâttânda - Brahma-mârâyan tēn-  
 kamal-târôn ſelu-marai-Vânan tan-irru-ttamaiyan-ran peyarâlê pon-puri-šada-  
 yana-ppunniyan vinnavar nâmîchchara nid-êttiya Šomîchcharan tti-  
 kkôyil eduppit ſirandu lânamiſappa tti-u-pratiſtai nigala-ppanni-  
 ttiruvadî-nilaiyuñ-jem-bonâl amaitt-uruvadu valarav-Umâ-sahitan tirumēniy-  
 iru-nilam pôrrav-elundarulu vittu-kkêtagai malligai kiñjuka-mañjari pâdai  
 punnai pârai-yâra-magila ſidalai mauval ſerundi ſenbaga mâdavi enr-ivai valam  
 perav-amaittu-chchengan-Vidayôn ſenni mannun - Gangai-nîru-mannun-  
 gunarndu gurukkal kulira-kkôyil mēl-pârriru-kkuḷam âga-ttîrtan-gandu  
 ſelu-nilam êtta-kkottun-dattuñ-gulavi nilaviyav-iruppu m-adiyâr mēvi  
 mun ſirakka-ttiruppadimârrukku-ttêvar dânam âga-pPei-êriyil nilam ôrây-  
 iramuñ-Jirrêriyil nilam ôrâyî amuñ-jîrâ ſen-Damilôr kaḷippârav-îrâyiran-guli  
 nîrâgala-kkunapatîyây enguṟrang-amayun-Ganavatiyârkum âkk-irunûru-kuliyu  
 Mârâyan âna pirâ . na Œûriyadêvarkk-irunûru-kuliyum añ-jollâ .  
 tatava .. ſeyvânrikkalattu mēl-pâr-pâlai nan-nilam oru-vēliyu nar-  
 pannaikum lina pennai mēl-pâr-Paſuvûr nâr-pâl-elaiy-utpada nanſey punſai  
 nan-nila nigala nân-maraiyavar-pâr-ponn-ara vittu mann-ara-kkundu târani  
 nigala-ttan-kilai valarâ ſandrâdityar tâm ullalavum ûli ûliyu ravu perav-  
 amaittanan vâli vâli vaiyyagatt-inidê a .inda dhanmam iyâvaiâyinum  
 ndu yâvarilum vilakkuvâr . ſen-Damil pâſiya ſrī-Vânarâſiyil kanrôdu kavilai  
 irandaiyum alitta pañja-mâ-pâtakar enappadvôrê ndîchcharar-ôlai  
 ſâgarañ-jûl vaiyyagattâr kan. chchândichcharan mmârâya ndêy-arañ-jey-  
 dâñ .ydân arañ-gâttâ... n pâdan-dîrambâmaṟ-chenni-mēl vittu

bahubhir vasudhâ dattâ rājabhīṣ-Sagarādibhīḥ | yasya yasya yathâ bhūmi tasya  
tasya tathâ phalam || sva-dattâm paia-dattâm vā yô haiēta vasumdhārām  
shashṭir-varsha-sahasrāni viśthayām jāyatē kīimih |

**10**

At the same village, on a stone in Śāntappa's field

svastī śrī vijayābhūdaya-Śālivāhana-śaka-varsha 1443 neya Chitrabhānu-  
samvatsarāda Bhādrapada-śu 13 radalu śrīman-mahārājādhuāja rāja-para-  
mēśvaia śrī-vīra-pratāpa-Kīṣhna-Dēva-mahāiāyaru śrī varanāgi prithvī-  
rājyam gaivutīralu Hosabana rāda Kīṣhnama-Nāyakaru namage  
Kīṣhna-Rāya-mahāiāyaru Nallūia-sīmey-olagana Mundabēliya-sthalakke  
saluva Vodahalli-gīāmada ma ya Chenna varige ava  
diga dipārādhane anga-ranga-va cha tiru tīunālige āga nu sarva-  
mānyavāgi kottevu Hosabana-Nāyakage yaiāda Kīṣhnama-Nāya sōma-  
grahana-punya-kāladali putīa-pautīa-pāampaieyavāgi chandrāika-stāyiyāgi  
(5 lines gone)-(usual final verses and phrases)

**11**

At Hosapēte (same hobli), on a stone near the eastern wastewer of Bhadrakere.

ya Duggamāiaīā padeyul Karggottūrarum avar-mmaganum Rana-  
mēriyum mangalatt ērida mārggam

**12**

At the same place, on a pillar of the ruined Kallēśvara temple.

nī bhri tya Māniga Basuṇṇi pēsuve chala-bhūshāṇan eltu  
parākramana pudida kallu Kottali Suddam-vadeyaram mangalam

**13**

At the same village, on a stone in Talavāra's ināmatī-field to the east of the village.

Kālayukti-samvacharada Pushya-śu 9 śrīmatu Nandi-Nāyakana maga Mārappanu  
Varada-Gaundana maga Chokkannanige kotta (back) kraya kotta gadde ko 10  
koṭṭadu sukadim bālvadu

**14**

At the same village, on a stone in śānabhōg's ināmatī field.

Śubhakītu-samvatsaradalu Sugatūra Imma Tammaya-Gaudayyanavaru ava-  
saradali sāyisava mādi Gōpa Hirīya-Chennaiyanu sāyalāgi ātana makalige  
ko vara-gaudage ma ... yañjalu tīndavaru

## 15

At Hosapéte (same hobli),

on a stone in Tammanna's field near the Channarâyasvâmi temple.

šubham astu svasti śrī jayâbhyudaya-Šâlivâhana-saka-varushangalu 1450 neya Sarvadhâri-samvatsarada Bhâdrapada-šu 13 yalû śīman-mahârâjâdhuâja râja-paramêšvara śī-vīra-pratâpa śrī-Achuta-Râya-mahâîâyai u prithivî-râjya geyutīralu Râmâ-bhattaia Ar ayagarige Achuta-Râya-mahârâyaru nâyakatanakke pâlisida Bêlûra châvadige saluva Kôlâla-sîme-valagana Aramalada-stalake saluva śī-Kâmanahalli emba giâmavanû Akimangalada Tammappa-Gaundaiige gauvundikeya dandige-umbali saiva-mânyavâgi kotevu yî-grâmavanû nimma putia-pautra-pâiampariyâgi â-chandrârka-sthâyigaiâgi sukhadali anubhavisuvudu (usual imprecatory phrases)

## 16

At the same village, in the field of the patel of Tammagâlagadde to the south

(Grantha and Tamil characters)

svasti śrī Nigarili-Šôla-mandalattu-kKaiyvâra-nâttu Šuguttûr âna Arumoli-dêva-chchatuppêdi-mangalattu-ttattân Vilâmangalavan Pâlan Pamban âna Šavaiyašârīkku-kkudangaiy-âga Perī-êri-kil kuli u-nûrum Karkiraiyil kuli munnûrum âga-kkuli aîññûrum êka-bôga anubavikka šabhaiyâr karuna yañ-jedâr idukk-alivu-šeydâr śrī-Vanaîâšiyil kanrôdu kavilai irandaiyum alitta pañja-mahâ-pâtakar enappaduvôrey

## 17

At Sundrahalli (same hobli), on a stone in front of the village.

Ânanda-nâma-sam-Âšvīja-ba 5 lu Ha || Mahammada-Mendikhâna-Sâ || Sundarahallî Bīra komâra Channayage suragu-mânyavâgi kotta hola kha 1<sup>3</sup>/<sub>10</sub> lu putra-pautia-pârampariyavâgi.

## 18

At Dodda-Chokkondahalli (same hobli), on a stone in front of the Basavanna temple.

daya śrīman-mahâîâjâdhu paramêšvara śrī-vīra-pra śrī-vīra-Achuta-Dêva-Râya-mahârâyaru prithivî-râjyam geyavut īralu Kâšyapa-gôtiada Sûrya-vamšôdbhûtarâda śrī-Tivuda-Bêhâra-mahâpâtie śī-Sômašila-dêvu Râhutta-râya-mahâpâtreyaru Vadigihalliya Sômêšvara-dêvarige

amritapadige kotta bhû-dâna-dharma-šâsanada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbaliyâgi pâlisida Nallûra-sîmey-olagaṇa Mundibele-stalada Chokkanahalli-emba grâmavanû Kârtti .

**19**

At the same village, on a pillar of the village gate

šrîmatu Yannangûru Chokandahalli Yale-Bauiê-Gaudaru Chitrabhânu-samvatsarada Kârtika-šu 5 divasadalli prâimbhamâdi kattisiddu Chokandahalli

**20**

At Ennangûru (same hobli),

on a stone in the kodagi field near the road north of the village.

Târana-sam- || Chaitra-ba 10 lû Nâgamangalada-hôbali-stalada šânabhâga Dodapage Yannangûru-kerê-kattu-kodagi hola kha  $\frac{1}{2}$  gadde kha  $1\frac{1}{4}$  saha putra-pautra-pâramparya

**21**

At Barasandra (same hobli), on a stone of Bendiganahalli-Râmanna's field.

Parâbhava-samvatsara-Âshâdha-šuddha 12 llu . Timmayage kotta nettara-kodigê hola  $2\frac{1}{2}$

**22**

At Basavâpatna (same hobli), on a stone in the bush, east of the village.

svasti šrî vijayâbhyudaya-Šâlîvâhana-šaka-varushangalu sâ 1453 nê Khaia-samvatsarada Âšvîja-šudda 13 lu šrîman-mahârâjâdhirâja râja-paramêšvara uttara-dakshina-pûrva-pašchma-chatus-samudrâdhîšvara šrî-vîra-pratâpa šrî-Achyuta-Râya-mahârâyaru šrî-Ti hâia šrî-Sômašilâ-dêvu Râvutta-râya-mahâ-ayyanavara kâryakke kartarâda (garbha) (back) Gaibhasaru-mahâpâtrê-ayyanavaru Vêlûia Banapa-gavudana maga Timmapage santigîya-umbali-mâni kotta sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreyarige umbaliyâgi Nallûra-sîmege saluva Mundibelê-stalakke saluva Basavâpaṭṭanada-grâmavanu nâvu nimage umbaliyâgi â-chandrârka-stâyiyâgi putra-pautra-pâramparyavâgi nâvu nimage umbaliyâgi kottevu (usual final phrases)

## 24

At the same village, on a stone in the mānya of the Chandraśekhara temple.  
Pramôda-nāma-sam- . tē 14 lu Ghatamāranahallī-bhūmiyalli Dodda-Vungā-  
lāluga Chikka-Vungarāluvarige kotta mānya hola

## 25

At Arikere (same hobli), on a stone lying in Venkamma's field in the north-east.

(Grantha and Tamil characters)

lê udaiyâr švaram-udaiya-nāyanārukku-ttēvadāna-  
kkalanī nilam 2 .ittanmam mārriṇān Gengai-kkaiyil kuīâr-pašuvai-kku-  
lai-šeydān pāvattilē viluvān

## 26

On a stone set up at the boundary of Attiganahalli and Arikere (same hobli).

(Grantha and Tamil characters)

svasti śrī Śakābdam 1263 n mēr-chellānīnia Vishu-samvarsarattu Mārgali-  
(māda)mādam mudar-tiyadi Ambadakkī-nāttu nāyagañ-jeyvâr Pāppi-šiyar  
Šotti-šiyar Māchchi-šiyar vāši yar ullitta nāttavarum svasti śrīmanu-mahā-  
sāmantādīpati Mañje-nāyakkar kumārār Šīpati-nāyakkar Šīpati-nāyakkar  
kumārār Anke-nāyakkar nammudaiya tambī Vettappanukku tanda Amba-  
dakkī-nāttu Attiga . . Vettappan-Attigapalli enru pērun-guduttu ivv-  
ūru . . nañjai puñjai nār-pāl-ellaiyum Tēvapperumāl-tādaikum Pe  
mmadarkum dhārā-pūrvam pannī-kkuduttōm idu šantrādītya-varai šellakkada-  
vadu inda dharmmattukku lamnghanam-pannīnavan Gamgai-kkaraiyir-pašu-  
vai-kkonra pāpattē pōvān

## 27

At the kāyamgutta village Nadapanāyakanahalli (same hobli),  
on a round pillar in Nandigudi Sinappa's kāyamgutta land to the south.

(Grantha and Tamil characters)

svasti śrī Duttar-ādītan Annan-ankakāran Rāja-Nārāyaṇa-Bīamhādīrāyan  
Šelvāṇḍai Ponneya-nāyakkan magan Šingāṇḍai Kilaka-šammašarattu Aypaši-  
māšattil natta medam

## 28

At Amarāvati (same hobli), on a virakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakālai-āndu āyirat-oiu-nūiru 25 šenra Rudīōikāri-varushattu Mārgilī-  
māda . kudirai-kutti mīṇḍu vīra-soggam-perrâr

**29**

At Šidlaghatta, on the tōranada-kambha near the kemmannu-bāgīlu  
 Šubhakritu-samvatsarada Bhādrapada-šu 12 Sanivā svasti śrī Kandamangalada  
 Bayirē-Jiyara maga Venkatapana kāladalī Konkōjana maga yya Enkōjanu  
 nīlsida tōrana śrī

**30**

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters )

svasti śīī Kōv-Irājakēšari-varmai āna chakkiravatīgal śīī-Kulōtunga-Šōla-  
 Dēvaruku yāndu nārpattanbadāvadu Kaivāīa-nāttu nināna  
 Kurapūr nanšiy-vetti kūtṭuvittān perum-pu

**31**

At Būdhālu (Šidlaghatta hobli), on a stone to the south of Chintāmani road.  
 svasti śrī jaya-Šālivāhana-šaka-varushangalu 1563 neya samvatsarada  
 Chaitra-suda 1 dalu śrīmatu mandalēšvara rājādhirāja paramēšvara śrī-vīra-  
 piatāpa śrī-Venkatapati-Dēvaru prītvī-rājyam geyyutīralu avara varga-  
 pālakar-āda Āvatī-nāda piabhu Bhaīē-gaudara putraru Yimmadi-Bairē-  
 gaudaru kotta puīa-vargada śāsanada kīamav ent endade tanna Vadīgehaliya-  
 sthalakke salluva Būdhāla-grāma vondannu śīmatu sajana-guru-Šībāchāīa-  
 sampanna śrī-Līnga-chakī. . Śrīśaīa-Kailāsa yallaha ..

**32**

At Bhaktarahallī (same hobli), on a stone in Telagars' field.

svasti samadhigata-pañcha-mahā-šabda Pallavānaya śīī-prīthivī-ballava Nolam-  
 bādhirājan prīthivī-rājyan-ge[ye] Kakkāīa Madalūr-eridu toru-gondode  
 Tīngani-Māra śīī-Mēlī Tīnganiyūrullagi palaran echchu vil muridode surigge  
 .lchi palāian eridu sagam ēridan avage elpatta-nālbaru koldadu ay-golam  
 kalaniyum ay-golam palu idan aliyo pañcha-mahā-pātakan akkum śrī-  
 Ānandūra Mūdachchāri māḍidan

**33**

At the same village, on a virakal in Tammanna's field south of the village.

svasti samadhigata-pañcha-mahā-šabda śīī-Pallava-Nolambādhirājan prīthivī-  
 rājyam ge[ye] kalīdu ru go .de poliyanade palan eridu.....



**34**

At Hittalahalli, on a stone in Mārāya's field.

svasti śrī Kandamma-bhattai Âneûr-âle Âneûr-alivinol mandeyan page  
tammutt-irbbarum eridu sattâr

**35**

On the back of the same stone.

svasti śrī vijayâbhyudaya-Šâlīvâhana-šaka-varushangalu 1470 Kilaka-sam-  
vatsarada Šiâvana-šu 14 Â śrīman-mahârâjâdhirâja râja-paramêšvara śrī-vîra-  
piatâpa śrī-vîra-Sadâšiva-mahârâyar prithvî-râjyam geiyutt-iralû Aliya-Linga-  
râjaya-Nâyakarige Ketsalûra . Hittalahalīyanu . du Mâchapa-gavu-  
dana kumâra Maleyapa-gavuda gonda-sammandha kotta nettaru-godigê-hola  
kha 1¼ hadinentu honnu hârada šâsana (usual final phrases)

**36**

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters)

svasti śrī Nigarilî-Šôla-mandalattu Kaiyvâra-nâttu śrī-vîra-Vallâla-Poyšala-k  
mânikka-Brahmâdirâyar tîuv-irâjyam-panniy-arula Paridâvi-šammaisa-  
rattu Ânaiyûril Maniyândân âna Vainâivana-chchetti mël Amaraiyanukkâga  
Uttama-Šôla-kKangarum Šannai-nâd-âlivan Kûttai um eduttu vandu porukadattu  
Brahmâdirâyar palaiyân Šânayan Vainâivani-chchettittiyâlai Kaliyašinaivan  
tamaiyan Vainârvana-chchetti-munbêy-eydi pattân ivinukku nettal-pattu  
mu-kkandaga-kalanî šandirâditta-varai šelvad-âga ittaiy-alichchân Gengai-  
kkaaraiyil kuiâ-pašuvai konrân Brammôttiya pôvân Šânayanukku kalnâdu  
šeyvittân tambî Kaliyašinaivan kalanî iruvarkum podu

**37**

At the same village on a stone in Nâjajya's field.

Sâdhârana-samvatsarada Âshâdha-ba 30 śrīmat-mahâ-mandalêšvara Kaibâada  
šîi-Râja-Dêva-mahâ-arasugalu Tingani-Chavudeya-gavudage kotta koreya  
kodage-mânyada hola ba kolaga (usual final phrases)

**39**

At Settihalli (same hobli), on a virakal in Patêl Gulê-Gauda's field

svasti śrī Mayinda. mmarâsi-Râ . pituvî-râjyam geye Vinumangalada Emma  
toru koleva told aṭṭi kadeyam palaran ânt iridu sattu saggayadar

## 40

At Vankamaradahalli (same hobli), on a stone in Chukkiranna's field  
 Sivarâja-vodeyarige Sarvadhâri-samvatsarada Chayitra-šudda 15 lu šrîmatu  
 Mummadi- Nâyakara maga Timma-Râya Vodeya Râma-  
 Gavuda . (usual final phrases)

## 41

At Vârahusênahalli (same hobli), on a stone in Nañjundayya's field  
 šrîmatu Maddi-Nâyakana komâra Nallapa-Nâyakana nettara-kodagi

## 42

At Namanahalli (same hobli), on a stone in Âñjanêya's inâmatu field.  
 šrîmatu Ânanda-samvatsarada Šrâvana-šudha-pa-Bu 9 yalu Šivanê-Gaud-  
 ayanavara Appayanige kota kodagi-mânya (usual final phrases)

## 43

At Taladummanahalli (same hobli), on a stone in Venkôba-Râv's inâm field.  
 Sobhânu-samcharadallu Sitayakôtê Râmannage kotta gauda-mânya

## 44

At the same village, on a stone below the huvvarasi tree.  
 Šôbhakritu-samvatsarada Chayitra-ba 30 Su.. Yimmadi-Šivâya-Gaudaru Tale-  
 dūganahalliya Chokkaya-Gavudana maga Baireyage kotta nettara-godagi-  
 mânya hola kha  $\frac{1}{2}$  hattu-kolaga yi-holavanu nimma putra-pautra-pârampariyav-  
 âgi anubhavisuvadu

## 47

At the same village, on a stone in Andaralli Marappa's field  
 Šubhakritu-samvatsarada Chayitra-šudha 5 lû šrîmatu Enkôja-Râjara âluvîkêli  
 Rahadurgada havâludâra râja-šrî-Bâranâju-Râjaru Simangalada Chikka-Dêva-  
 maga Timmapanige kotta nettara-kodi. . sana Kûtiganaliya varigû Valigûra  
 Chikka . grânavannu kotta . . .

## 48

At Hujagûr (same hobli), on the base of the garuda-kamba.  
 neya samvatsarada. . Husagûrali Hadilôjana maga Bûmôja nihisida  
 kamba mâdîdava

## 49

At the same village, on a stone in the śānabhōga's field

Īśvara-sam- | Kārtika-ba 12llu ma | iā | Śrīmantaravaru Dēśakulakāiani  
 Śāmaṇṇa kotta mānya Husugūra bhūmiyalu hola 44 anubavisikondū sukhadallu  
 iruvadu yandu kottuyidhēve yidakke jāru tapī (stops here)

## 51

At Malūru (same hobli), on a stone in Venkataramana's field.

śrīmatē Rāmānujāya namah | śubham astu | svastī jayābhūdaya-Śālivāhana-  
 śakha-varshambulu ? 1507 aguneti Pārthiva-samvatsara-Dhanu-sankrānti-punya-  
 kālamandu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Śrī-Ranga-  
 Rāya-ayyavāru pṛithivī-sāmiājyam seyuchundagānu Sugaṭuri Tammappa-  
 Gauni-ayyavāru dharma-rājyam seyuchundagānu Malūri Śīte-Gaudu Hanu-  
 manta-iāyaniki chēnu putēḍu maḍi putedunu Hanumanta-rāyanikiga vēsina  
 dhaimma-śāsanam (usual final phrases and verse)

## 52

At the same village, on a stone in Angārada Chinnappa's field.

śrīmatē Rāmānujāya namah śubham astu svastī śī vijayābhūdaya-Śālivāhana  
 śaka-varshambulu 1464 agu naduva Śubhakṛitu-samvatsara-Pushya-bahula-  
 ēkādaśilu śrīmad-rājādhirāja iāja-paramēśvara śrī-vīra-pratāpa śrī-Venkata-  
 pati-Rāya-mahārāja pṛithivī-rājyam seyuchundagānu Sugutūra Timmapa-  
 Gauni komāiadu Yimmadi-Sanna-Gauni Chandam-Gau Mallūra  
 dēśāniku Paranda Bīu-Gauda

## 53

At the same village, on a stone near the village gate.

śubham astu śrī-Gōpāla |

Harēr līlā-varāhasya dāmsatrā-dāṇdas sa pātu vah |

Hēmādi-kalaśā yatra dhātri chhatra-śrīyam dadhau ||

svastī śrī vijayābhūdaya-Śālivāhana-śakha-varushangalu 1619 nē varushakke  
 saluva Yīśvara-nāma-samvatsarada Māga-śu 15 Sthiravāra mahā-parva-kāla-  
 dalu śrī-Madana-Gōpāla-svāmī-dēva-śrī-pāda-padmangalige nimma mukhya-  
 dāsarāda chaturttha-gōtrada śrīman-mahā-Āvati-nāda prabhugalāda Mudu-  
 Bayira-Gaudara pautrarāda Yimmadi-Sona-Bayira-Gaudara dharma-patni Sam-  
 pammana putrarāda Gōpāla-Gaudaravaru śrī-Gōpāla-svāmige paditara-dīpā-  
 rādhanege nityōtsava-pakshōtsava-māsōtsava-īathōtsava-sakala-vinīyōgakū  
 mahājanaru Dēvanāpurada-rājyada Vodigēnahallī-hōbalige saluva Madlūru-  
 Mēlūru ubhaya-grāma 2 nu . . . . .

**56**

At Mēlūr (same hobli), on a stone near the village gate

śubham astu śrī-Gôpāla |

Harêr lîlâ-varâhasya damshtîâ-dandas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śrīyam dadhau ||

svastî śrīvijayâbhyudaya-Sâlivâhana-śaka-varushangalu 1619nê varushake  
saluva Yîśvara-nâma-samvatsarada Mâga-šu 15 Sthiravâra-mahâ-parva-  
kâladalu śrī-Madana-Gôpâla-svâmi-paditara-dîpârâdhane-nityôtsava-pakshô-  
tsava-mâsôtsava-rathôtsava-viniyôga sahitavâgi kottadu Dêvanâ-  
purada-râjya Vadigêhallî-hôbalige saluva Mēlûru Madlûru ubhaya-grâma-  
2 pâlakî-chatîa-châmara-dîvatigeyavarige rahallî-sahitavâda kshêtra-  
svâstiyu sakala-vinayangalau svâmi-sêve mâdabêku yendu idake tapîdare  
badalu hâkabêku Brâhmana-Kshatriya-Vaiśya-Śûdraru yâru tappidarû avara-  
vara matakke dūrasthai u

dêva-dravyam guru-dravyam vipîa-dravyam tathaiva cha |

apêkshya narakam yânti bhakshanam cha kula-kshayam ||

śrī-Madana-Gôpâla-svâmi-pâda-padmangalige nimma mukhya-dâsarâda cha-  
turtha-gôtrada śrīman-mahâ-Âvati-nâda prabhugalâda Yimmadi-Bayira-Gaudara  
pautrarâda Yimmadi-Soṇa-Byira-Gaudara putrarâda Gôpâla-Gaudaru samarpi-  
sîda dharma-śâsanam

**57**

At the same place.

Corresponds with No 56 above, adding a few more villages

**58**

At Mallîsettîpura (same hobli), on a virakal in the grove east of the village.

svastî śrī Pusugûr-mMaramânâta -mudada Viyanna turugalol turuvânn  
ikkîsî kâdî svarggam âldam

**59**

At the same place, on a second virakal.

svastî śrī Nolamba arasugeyyuvandu Brahmaśiva-baṭairaru Pusugûra âle  
Sâyilala Kôjajya Kolarara aliya Sîrimêre turuvânn ikkîsî kâdî satta

**64**

At Bellotti (same hobli), on a stone in front of the village-châvadi.

śrī-Ganâdhipatayê namah | śubham astu svastî śrī vijayâbhyudaya . ran-  
galu 1468 neya Parâbhava-samvatsara-Vayîśâkha-šu 15 lu śrīman-mahârâjâdhi-  
râja râja-paramêśvara śrī-vîra-pratâpa srî-vîra-Sadâśiva-Râya-mahârâya pri-  
thivî-râjyam geyuttam ire (rest illegible)

## 66

At Gudihalli (same hobli), at the south-east corner of the Sōmēśvara temple.

(Grantha and Tamil characters)

svasti śrī Pugal-mādu vilanga Jaya-mādu vīrumba Nīla-magal nīlava Malar-  
magal punara urimaiyir-chinta manī-mudi-śūdi Mīnavar kulaitara Villavar  
nīlai-keda Vikkalan Šīnganan mēl-kadal-pā tikk-anattu tan śakkara-nadāttiya  
vijayabhīshēkam-panni vīra-śīngāśanattu Puna-mulud-udaiyālōdu vīruunt-  
arulina Kōv-Iīājakēšari-panmar āna udaiyār śrī-Kulōttunga-Šōla-Dēvarkku  
yāndu 11 āvadu Nīgarilī-Šōla-mandalattu Kalavāra-nāttu Arpalam Šāngai-  
yanum Baśavaiyanum Arpalam Tīgūrpāla Kāmananukku ai-mann-iraiyum  
pūmiyum nīr-vārttu tarma-kkāniy-āga kudutōm Pālan Māchchan Nāganārena  
nā Rājamānikka-vēlān Tālvāśai arai-kūrai kollum idattil pattān ivan magan  
Irugan rājamānikka-vēlān ševitta kal talai maikku Māchchann-āna Vīra-  
šetiyar magan Vetta-gāmundan magan Irugann-āna Arpalam-udaiyān magan  
Mudikona m Rājamānikka-vēllānum Pālanum Kēmuttar magan Šīlanum  
Rājarāja-vēlān ševitta kal

## 67

On the basement of the same temple.

(Grantha and Tamil characters)

svasti śrī Kali-yuga-samvatsaram 4447 kku šellānīra Šakābdam 1268 āna  
Vyaya-va .Aipaśi 15 ndi apara-pakshattu Traiyōdaśiyum Velli-kkilamaiyum  
Attamum perra nāl Šēngaiyil Irājētra-Šōla-Tekkiśvaram-udaiya-nāyanār  
pūjaikkum tiruppadimārrukkum Kadali-dēvar kaiyyil dārā-pūrvam āga kallu-  
vetṭi-kkuduttapadi 1-nnāttu Ānūrk-adattadu svasti śrī Ambakki-nāttu nātta-  
var Pāppi-śiyar Šōtti-śiyar Kannuva-śiyar Māchchi-dēvai Kētti-śiyar Malai-  
yanan Šānāndai mī-śiyan ullitta nāttavaiyum svasti śrīmanu-mā-śāmantādi-  
pati Mañjaya-nāyakkar kumāiar Ankaya-nāyakkarum 1-nnāttu Ānūrukk-  
adatta nañjai puñjai nār-pāl-ellaiyum sarvamāniyam āgavum tariy irai tattār-  
ppāttam Āśuvam avalambalam ul-mārāttu-ppura-mārāttu tappu-ttagudi nīr  
nēṅ eppēppattaduvum utpada kallil vetṭi-kkuduttōm ippadikku nātt-oppam  
Šēttīśvara-dēvar nāttu-kanakku Nilappan eluttu ippadikku nāyakkar .am  
śrī-Allālanādar Ānaiyappan Ādimūlam eluttu ippadikku ivai Allai-śiyar  
Mādava-battar Šāmi-nāyakkar maga Kilavan Ulagu-tola-nīrār Tirunāngulavan  
Tiruvēngadam-udaiyān eluttu 1-dharmmattukku iyāvan oruvan ilanganam  
šonnāvargal Gaṅgai-kkaraiyil kurāl-pāšuvai-kkonrān

68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters)

svasti śrī Śingayanum avan magan Vaśavayanum avan magan Pâ . . . m  
iva . . . Tekka śrī-Mahadêvaikku dêvadânam âga  
palattilum ttilum ttilum nila. ngi ivarku ña-  
nade pari . nnaikku .. iu-chchanadaikku Tekka .. gâmundar  
dayar Mahadê vallai na . . .gâmunda .

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters)

. Vijayarâjêtra-mandalattu-kKalavâta Râjarâja-vêlâr  
pattâr

70

At Namanahalli (same hobli), on a stone in the bêchirâkh village site.

(Grantha and Tamil characters)

. varshattu. . . . pattân-diyadi.. . kânyâ.... . . .

71

At Chikka-Dâsênahalli (same hobli), on a stone lying to the north.

(Grantha and Tamil characters)

svasti śrī Kali-yuga-varusham 4447 idunul nîngiya Śakâbdam 1268 âna Vyaya-  
varuśam Tai-mâśam 23 tiyadi pûiva-pakshattu Chatutthiyum Brahaspati-  
vâramum perra nâ Ambadakki-nâttu nâttavar Pâppi. r Mâchchi-dêvar  
Kêtti-śi nnuva-śiyâr ullitta nâ m svasti śrīmanu-mâ-śâma Mañjaya-  
nâyakkar kumârar Ankaya-nâyakkaium 1-nnâttil Dâśaiyanpalliya Vayiri-  
śiyar magan Kêtti-śiyarukku kudangaiy-âga ivv-ûrukk-adaitta munb-ulla dâna-  
mâniya-nîkki allâda nilam nañjai puñjai nâr-pâl-ellaiyu sarvamâniyam-âga-  
kkudangaiy-âga-kkallu-vetti nâtti-kkuduttôm ippadikku nâtt-oppam Śettiśvara-  
dêvar ippakku nâyakkar oppam śrī-Allâlanâta ippadikku Âneyappan Âdimûlam  
eluttu nâttu-kkanakkan Nilappan eluttu

72

At Gañjigunte (Gañjigunte hobli),

on a stone built into the roof of the verandah of the Chandramauliśvara temple.

śriyam vitanvatâm nityam Śambhoh padâbja-rênavah |  
aṅkurârpana-bijâni viśva-sriśṭau bhavanti yê ||

svasti Śrīnātha-nābhi-kamalaja-bhavanasyāyui-arddē parē'sminn  
 ādau Vāiāha-kalpē parinama . . Manōr antarē saptamasya |  
 aštāvīmšē yugēsmin Kamalaja-kalitē punya-pañchānga-lagnē  
 kaīmēdam kurvatām nō vidadhatu satatam mangalam Bhāskarādyāh ||  
 bāna-gō-rasa-śītāmšu-Śakē Vijaya-vatsarē |  
 Kārttikē dhavalē pakshē daśamyām Induvāsarē ||  
 Śatatārākhyā-nakshatrē Kīta-lagnē śubha-pradē |  
 vīddhi-yōgē garābhikhyē karanē śubha-kāranē ||  
 ēvam sad-guna-sampannē muhūrtē sukha-dāyākē |  
 Āśvalāyana-sūtrasya Bhāradvājasya gōtrīnah ||  
 nīrnīta-nīgamārthasya nīkūlāgama-vēdīnah |  
 purōhitasya paurāna-Gaṅjagunta-nivāsīnah ||  
 Kīshna-vidvat-kēsarinō naptārah tripta-samvidah ||  
 pautrās Subbākhyā-sankhyāvad-agranī-Bīahma-vēdīnah ||  
 śrīmad-Vēnkatakīshnākhyā-śāstrīnas tu mahātmanah |  
 dharmā-patnī chāru-śīlā pati-bhakti-parāyanā ||  
 Akkāmbētī samākhyātā yathā Lakshmīr Muradvīshah |  
 tasyā garbha-sudhā-sīndhu-śukti-muktā ivābbabhuh ||  
 chatvāras satya-dharmajñāh nītya-yajña-parāyanāh |  
 Subbarāya-budhah pūrvam paśchād Vēnkata-pandītah ||  
 Nārāyana-manīshī syād anujanmā tatah param |  
 tēshām pāda-sarōjāta-Śīvā-bhakti-parāyanah ||  
 Ambāyāś charanāmbhōja-bambharāyīta-mānasah |  
 gambhīra-vāchā-samrambha-sambhavad-rasa-gumbhanah ||  
 su-dhārāla-sudhā-syandī-kavitvaika-dhurandharah |  
 guru-dāivata-vīprānghri-bhajanānanda-kandalah ||  
 śrī-Rāmakīshna-śāstrīti vīkhyātō vīmalāśayah |  
 tēna śrī-Chandramaulīśa-dēvatā (side of the stone) sthāna-mantapam ||  
 bhōga-mōkshārtha-sārtha kītam ā-chandra-tārakam |  
 tatra Durgā-Ganādhyaksha-Chandīkēśvara-Bhairavāh ||  
 Vīrabhadra-mahōkshābhīyām sangataś Chandraśēkharah |  
 pratīshṭhītah prakāmam syād Rāmachandra-manīshīnā ||  
 yē santah Chandramaulīr vidadhatu nītarām sādhu-chārān  
 tēshām vamsābhi-vīddhīr nīravadhīka-sukham mandīrē śrīs sthīrā syāt |  
 antē Śambhōh padābjē nīvasatīr anīsham sambhavēd ēva satyam  
 vēdāh svasthā yadī syuś śāśī-dīvasakarau satyasandhau bhavētām ||  
 Rāmakīshna-śāstrī Ārukātīmbīna Chandramaulīśvara-dēvasthānakke śubham

73

At Nandanahosahalli (same hobli), on a stone  
built into the roof of garbaha-gudi of the Viśvēśvara temple

Šaka-vaisha 975 Vijaya-samvatsarada Šiāhayol svasti sa  
mahā svasti mahā-mandalēśvarādhīpati Okkattu-ganda-Nārāya śrīmad-  
dandanāyaka Māchīmayyanappa Rājarāja-Brahma-māiāya . yeipa-  
sāsīramam Vallūra bīdīnale sukha-sankathā-vīnōdadīn Mahārājavadī  
ru-sāsīrada balim Koyyakoru-nādu-munnūia kōie-gāvunda Bumbagalla  
Nattura . . Tālayai-gāvundana magam Maleyama-gāvunda Male-  
yana magam Tālayyan Rāya-gāvundange aīasa . baragi Vallūra  
biddan ādira mechchi kotta san ī-nāda deyahallīya kāruchi kālum  
nadeyuttam ire yīdakke viśēsha chīyan eragottan ī- jaya chandrādītyar  
uldannega (usual final phrases and verse) idam baredam Kalī-Dēmayya

75

At Kundalagurike (Gañjikunte hobli), on a rock west of the village.

śrī-Ganādhīpatayē namah | Raudri-samvatsarada Chayitra-śūda 11ū śrīmatu  
Kundalagurige-pīatināmavāda Rāmasamudrav emba saivamānyada agrahārada  
aśēsha-vidvan-mahājanangalu Bagturahallī Tamma-gaudarige kota kodige-  
hola kha 1-6 gadde Hīriyakereya kelage kha 1 gadde yī-hola-gadde nīmma  
putra-pautra-pārapaiyamāgi ā-chandrāika-stāyi śāśvata-sukhadalu anu-  
bhavisuvudu endu kotta śāsana yīdakke Vīrūpāksha-linga sākshi

76

On a second rock at the same place

Sarvajitu-samvatsarada Kārtika-ba 11ū śrīmatu Bayicharasanavaru  
. . rige Golahallī-Dāsēnahallī-hola-gadde saluvantādu Bayicharuge bāgau  
archaka-Bayicharasarige vondu-bāga yīda adola prākku Chikka-Bayicharasage  
bitta gadde āi vadedā balī Bayicharasara maga Tippayyanu arda-  
bhāga bāgā hallīya Bayirīdēva-Gavunda Bayichepa-Gavunda (rest  
illegible)

79

At the same village, on a rock behind the Basava temple.

Chitrabhānu-samvatsarada Puśya-ba 3 lu śrīman-mahārājādhīrāja rāja-para-  
mēśvara Krishna-Dēva-Rāya-mahārāyara nīrūpavidīda Krishnama-Nāyakaravaru  
hākista dharma-śāsana Nallūia-nādige saluva Malalūra-sthalada Kundalaguri-  
keya grāmagalige ār-obbaīu maduveya mādīdaru sunkav illa endu nāda  
gavūṇḍapagala mundittu hākista dharma-śāsana (usual imprecatory phrases)



## 80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) śrī-Piabhava-samvatsarada Jyēshta-šu 15 Sōmavāradalu Kiri-  
jīyana maga Heyanana samādhi (south face) Hirīyanana maga Ma  
ramyappana samādhiya kelasavanu Divānd. maga Jiyōjanu māḍida kelasakke  
mangala mahā

## 82

At Chīlakalanēru (Chīlakalanēru hobli),  
on a virakal near Errakunte in Kambam dmne.

(Grantha and Tamil characters)

svasti śrī tiru-kkala nīrppa eruma na pudava . metti Kannara-ṣetti magan  
Mārama-ṣetti Mārama-ṣetti magan Jāgi-ṣetti Jāgi-ṣetti magan Śōla-ṣetti Śōla-ṣetti  
magan Kēttā-ṣetti Kēttā-ṣetti magan Pālayān āna Gangaigonda-Śōla-kkāmun-  
dan Gangaigonda-Śōla-kkāmundan makkal Śāmundayānūn-Gangaigonda-Śōla-  
kkāmūḍanum Kēttāyān āna Kulōttuṅga-Śōla-kkāmūḍanum engal tambī  
Vimāya-gāmūḍan vēttai-pōy panri-kutti idanāl ēr-undu pattamāyil engal  
tamappanār eduppitta Gaṅgaigonda-Śōla-iṣvaram-udaiya Mādēvar kōyil tuvā-  
iakku purambē nāttinōm ippānī-ṣeyda Ochchikondān Kāvaiyāṣāiḱku nīr-  
vārttu Tīrttakiniyil kudaṅgaiy-āga nūru kuli kuduttōm Śāmundayān āna  
Gaṅgaigonda - Śōla - gāmūḍanena nam-pinnu vayan ulalavum nīruttinan  
nanṅ-āga svasti śrī

## 83

At the same place.

(Grantha and Tamil characters)

.. viḷanga Jaya-mādu vi .. Malar-magal punara urī . . mudī-śūdi  
Mīnavar. . r kulaitara ēnai-man . tara tikk-anaittu ta ... vijaiya-  
apishēkam pa . ṅgāsanattu Avani-mulu. . .dum vīr-irund-arulīya Kō  
nmar āna śakkiravartti śrī-Ku Śōla-Dēvarkku yāndu mu . .  
dāvadu Iraṭṭapādi ko . mandalattu Mēlai-Māiāya yyakurai-nāttu  
tiru-kKanga māyān paṣuvan metti sī kkāran tandu kan . l  
amaichchi ṅdan Gan . nda-Śōla-iṣvaram udaiya-dēvar kōyil mun maṅḍapat  
terku 1. r talai-maḍapam Kēttīyān Pālayān āna Gangaigonda-Śōla-gāmūḍan  
makkal Śāmūḍaiyān āna Gangaigonda-Śōla-kkāmūḍanum Kēttīyān āna  
Kulōttuṅga-Śōla-gāmūḍanum engal makkal Periya-Pālayānūm Śīriya-Pālai-  
yānūm Gangaigonda-Śōla-iṣvaram-udaiya Mādēvarkku dēvarkku dēvādānam  
āga tiru-nandāviḷakkukku sekk-onrum tiruvamīrdukkū śrī-kōyil kilakkīl ēri  
onrum ēri-kīl naṅjai puṅjaiyukku mēl-pārkellai śrī-kōyilukku-kkilakkum  
. . . . .

85

At Burudagunte (same hobli), on a stone in the Mādigas' field.

śubham astu śrī-Ganādhipatayê namah Manmata-samvatsaram Vayisâka-šu  
I lu śrīman-mahâ-mandalêśvara Peda-Tirumala-Dêva-mahârâjala kârya-  
kartalayina Bukai apayavâi Annayam samukha dêviya (rest illegible)

86

At the same village, on a stone at the  
entrance of the Āñjanêya temple at the fort gate

śubham astu svasti śrī jayâbhyudaya-Śālivâhana-śaka-varushambulu 1529 agunêti  
Plavanga-samvatsara-Chaitra-ba lu śīmatu Burudakuntalôni kôta-vākila  
mundara Hanumanta-râyaki dipârâdhana (rest illegible)

88

At the same village, on a stone to the right of the Râmêśvara temple.

namas tunga-etc ॥

svasti śrī vijayâbhyudaya-Śālivâhana-śaka-varushambulu 1492 agunêti Pramôda-  
samvatsara-Vaiśâka 5 Sôma-punya-kâlamundu śīmad-râjâdhirâja râja-paramê-  
śvara śrī-vîra-pratâpa śrī-vîra-Sadâśiva-Râya-Dêva-mahârâyalu Gâjape . 500  
. . . sa-hiranyôdaka-dâna-dhâtâ-pûi vakangâ (rest illegible)

91

At Nandanavana (same hobli), on the basement of the Chennikêśvara temple

(Grantha and Tamil characters)

svasti śrī Pugal-mâdu vilanga Jaya-mâdu virumba Nilamagal nilava Malar-  
magal punara urimaiyir-chianta ma-mudi-šûdi Mînavar nilai-keda Villavar  
kulaitara ênai-mannavar iriyal-uri-ulitara-tukk-anattun-tan šakkara-nadâtti  
vijayabhishêkam-panni vîra-simhâsanattu Avani[-mu]lud-udaiyâlôdum vîr-  
irund-aruliya Kô-Râjakêśari-varmar âna chakravattigal śrī-Kulôttunga-Chôla-  
Dêvai ku yându muppattu-mûnrâvadu Irattapâdi-konda Šôla-mandalattu Mêlai-  
Mârâyapâdi-kKoyakkurai-nâttu Vêma . ngal âna Râjendra-Šôla-ppêttaiyil  
I adumârâya ukkun-tiru-mêr-kôyil âga Jayangonda-Šôla-mandalattu Ūru-  
kkâttu-kkottattu Veļimânallûr-nâttu Peruvañiyûr-chchavukkam Virakkulân  
Kamban TirichChirrambalam-udaiyan âna Vayirâgarâjan eluntai uluvitta śrī-  
Kulôttunga-Šôla-nânâdêšittu u-Vinnagar-âlvan kôyilum madai vilâgamuñ-jûlnta  
šâlaigalum utpada ivv-ûrir-cheṭṭi Irayadan-duttar-gandan âna Vîrarâjendra-  
maṇḍalâditta-ṣeṭṭikku vilai-kuduttu mērpadyâr iraiy-ṭichchikkonda nilattu-

kku ndappadı kil-pāl-ellai-kkīlai-kkôpūia-vāśal āśarudiy-āgavum ten-pāl-  
 ellai terkır tiru-madilukku-tterku irubadın-śān-kôlâl irubadın-kôl-nīlamum  
 mēr-pāl-ellai mēlai-tiru-madilukku mērku-ppadinam-gôl-nīlamum vada-pāl-ellai  
 vadakku-ttiru-madilukku vadakku aın-gôl-nīlamum i-nnār-pāl-ellaikkum utpatta  
 nīlam ittanaiyum Kamban TirichChiriambalam-udaiyān āna Vayirāgarājar  
 pakkal emmil isaintu ponn-ara-kkondu vilaiy-ara vırru i-nnīlam ivarkku iraiy-  
 ilichchi-kkuduttēn Iraiyadan-duttai-gandan āna Viraiājēndra-mandalāditta-  
 śettiya varkku vırru-kkudutta nīlatil irukkum tiruvārādanai-pannun-Gura  
 vaśari-tTiruvaiangamānanaiyum ivan vamsāttāraiyyum pala-padi-nimanta-  
 kkāraraiyyum dēvar-adiyāiyum para-dēśigalāy-irukkum Brāhmanaiyyum  
 midāiarālāiyum mairum eppēppattāraiyyum kollādēn-āgavum  
 e-chchōrupadi kottanamum nahya-pperādēn-āgavum nānum en vaikattārum  
 ippadı śeluttuvōn-Tiruv-ānai Avani-mulud-udaiyār-ānai ittanmam ippadiy-  
 alladu mair-ēdēnum adarku śeyya ninaippōm āgı-Kangaiy-ıdai-kKumariy-  
 ıdai na vu-śeydār śeyda pāpamum vanam-adittu-kkodu-pōm Vēdar śeyda pā-  
 pamum anubavippōm marrum i-kkōyil nokka-chcheydār-cheyda dhanmangalu-  
 kku virōdham-pannuvār mur-chollappatta pāpam anubavippār ivv-ūrir-Kada-  
 kkattu Malla-śeṭṭi-kuttaiyyum ıdai dukku ellai āvadu vadakku āru āśaru-  
 diy-āgavum mēl-pāl-ellai Śāmun kollaiyāgavum kil-pāl-ellai peıu-valiy-  
 āśarudiy-āgavum naduv-utpatta nīlamun-tiru-nandavanmum

## 92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters)

... . . . . . duttad-iyādu .. . taduttu tan-kudai-nilar-kil inb-ura  
 ni... . yum puliyun-diśaitoru na. tti-ppugal-taru-tarumamum vīramun-  
 diyāgamun-garunaiyyum uımaiy-añ-jurramum āga-ppiriyāttalai nigala-chchaya-  
 mun-dānum vırr-ırundu kula-manı-makuta muraimaiyır-chūdi-ttan kalal tarādi-  
 var śūda-chchengôl Nāvalam-puvitoru nadāttiya Kōv-Irājakēśari-panmar āna  
 udaiyār śrī-Rājēndra-Śōla-Dēvarku yāndu mūnrāvadu Iraṭṭapādi-konda Śōla-  
 maṇḍalattu Mēlai-Mārāyapādi Vēmapangal āna Attāninnalūr Tiru-mūlasthānam-  
 udaiyār Mahādēvar śrī-kōyilın munb-ırundu adikāıgal Rājamānikka-mūvēnda-  
 vėlār kōyır-karumam-āıyāv-ırundu i-nnātti .... . . . . . vattira  
 . . . . . nāṭṭu-kkāmundu vamsāttu . . . . . laiyan Malaiyanan Mudıkonda-Śōla-  
 gāmundan ivan magan Tālayan āna Rājarāja-gāmundan ivan magan Malaiyanan  
 āna Vijaiyārājēndra-kKoyyaıkkurai-nād-ālvān

93

At Vangimâllu (same hobli), on a stone in the bed of Horakunte to the south.

(Grantha and Tamil characters)

svasti śrī Irattapâdi-konda Śōla-mandalattu Mēl-Mârâyapâdi Dēvândi râjyam-  
âlun-gâlattu Turaiyaraišan Tâlivangimadu-kutta ūr-alivil pattâr Śunaiya-kōnar  
magan Vayira-kkōnar ndamayin Śōla-kōnar magan Kaśava-kkōnar ūr  
aliyâmâr-kâttu pattâi ivaiku. ppēr vâniyar Kānamānedi-mangalam Vayira-  
kkōnai magan Kaśavândân ūyavittân

94

At Sâdalī (Sâdalī hobli), on copper plates in possession of Ghadyâra Venkannâchâr.

(Nâgarī characters)

śrī-Ganâdhīpatayê namah | śrī-Sarasvatyai namah | śrī-Râmachandrâya  
namah | a-vighnam astu |

namas tunga-etc ||

êtad râjâdhirâjasya trâtur ambhōdhi-mêkhalâm |

sangrâmê Târakârâtêr Dēva-Râjasya śâsanam ||

avyât tvâm ānanê hastī dīṣṭyâ yasya dayâ-duhâ |

nadīmâtrikatâm yânti narâṇâm kârya-bhūmayah ||

kalyânâni kaiê karôtu vasudhâm vârakarâd uddhaian

damshtâ-kânti-tatir yatô dīṣi-dīṣi vyâtanvatī chandukâm |

viśva-grâma-vidhâna-sâdara-dhīyâ krōdikritê Vêdhasâ

sûtê vyōmani sūtra-pâta-sushumâm sô'yam Kiri-grâmanih ||

asti chûdâ-manish Śambhôr ambhôrâśês tantubhavah |

Mahendra-nagarī-nâri-mângalya-sthâpanaushadham ||

tatô Yadôī abhûd vamśô bhajan parvabhir unnatim |

yaśô-dhauta-diśâm râja-ratnânâm yatra sambhavah ||

tatrâbhûd Bukka-bhûpâlô Vritîari-sama-vikramah |

krîdâputri-krîtarâtih kîrti-vallî-mahî uah ||

pâlayan yah prajâs sarvâh pakshapâta-parânmukbah |

chakâra śithlōtkanthâm chakravartishu mēdinim ||

agranih punya-śilânâm âsîd asyâtmasambhavah |

hâra-gaura-yaśah-pûra-hârî Hariharêśvarah ||

arthânubandhini Tungabhadra yad-dâna-dhârâyâ |

parjanyōpajñâ-saubhâgyâh pratyâdiśati nimnagâh ||

udvahan yô vasumatim urô bhîndan virōdhinah |

âkrâman vikramênâśâ hanti Brahmâparâdhinah ||

kōdanda-sachivah kurvann urvim uddhrita-kantakâm |

prathâm apratimallasya prathayâmâsa yah Prithôh ||

vichchhinna-vêda-santâna-sandhânôdghôsha-janmanâ |  
 pratishthâm piâpitô yêna (II a) chaturbhîṣ charanair viṣṣah ||  
 bhadrâ yad-râjadhânî manî-nivaha-mahô-mañjaiîbhîr Vasantam  
 kârâgâîâri-śramsan-mukha-pavana-tarangôśmabhîh Grîshmam êti |  
 kastûrî-kâlikâbhîh jaladhara-suhrîdam kâlam ullâsi-padmam  
 kântâ-vaktrêndu-kântiyâ kalita-hîma-bharam ghânasârah parâgaih ||  
 asyâsîd âtmajaś śrîmân Dêva-Râja-narâdhîpah |  
 â Sêtôr â cha Kailâsât avyâhata-paiâkramah ||  
 âkarnya yasya sannâham arâtînâm pradhâvatâm |  
 âranyânâm cha satvânâm âvâsê'bhûd viparyayah ||  
 âjñâvajñâta-Sugrîvê yasmin râjyam praśâsati |  
 bhaktam chôra-śrutih prâptâ bhâshâyâm dakshinâ-pathê ||  
 jatâ nibadhnan chchhiraśi vanê vâsam piarôchayan |  
 bhakshê parichayam kûvan viraktim vishayê diśan ||  
 valkalê vâsasi tanvann anâsthâm âvahams tanau |  
 âchâryakam arâtînâm akarôd yasya vikramah ||  
 tasya Dêmâmbikâ-jânêh putrô Vijaya-bhûpatih |  
 pûivêshâm punya-îâśînâm vipâkasyêva vîgrahah ||  
 yasya bâhau vasumatî isanâyâm Sarasvatî |  
 pratyakshê paramam jyôtiḥ parôkshê para-yôshitah ||  
 ardhânga-Lakshmîr asyâsît sarvânga-śubha-lakshanâ |  
 nâmnâ Nârana-Dêvîti îâmâ-nirmâna-mâtrikâ ||  
 atha Vijaya-bhûmîpâlâd alabhata sâ Dêva-Râya-naranâtham |  
 tanayam vinaya-nidhânam vijayam nîtur iva vikramôllâsât ||  
 Karṇâta-râjya-lakshmî-kalyânôllâsa-kâiané yasmin |  
 vasudhâ vâridhi-tanayair viraham vijahâti vitaranâchâryayah ||  
 saptânâm śaila-mallânâm ashtânâm âdi-dantînâm |  
 bhârô dharâ yasya bhujê kastûrî-makarâyâtê ||  
 sâmmukhyam chîra-samśêvâ svastîty uchchâranê śrutih |  
 dêbhîti darśana-vyâkhyâ yasya nîśîma-dâninah ||  
 mahârâjâdhîrâjêśô râjanya-paramêśvarah |  
 Dêva-Râya-mahârâyah para-râya-bhayankarah ||  
 adhiruhya bhadrâ(II b) pîthîm avanîm avinîta-mada-harô rakshan |  
 adhivasati Vijayanagarîm adhivâsita-sapta-sâgarâm yaśasâ ||  
 arthi-chintâmanis sô'yam âśrîtananda-chandramâh |  
 avyâja-bandhur bhûtânâm apâra-karunâ-nidhîh ||  
 atah param purôhita-svâmyavatâm dhârâ-grîhitasya Brâhmanasya gôtra-  
 sûtra-nâmâni cha lîkhyantê | svasti śrî vijayâbhîyudaya-Śâlivâhana-śaka-va-  
 shambulu \* 1254 agunêti Ângîrasa-samvatsara-Vaiśâkha-bahula 30 lû śrîmad-

\* So in the original

iâjâdhirâja iâja-paramêšvara śiî-vîra-pratâpa śrî-vîra-śrî-Dêva-Râya-mahârâyâl-  
ayyavâru Vijayanagaramandu yêka-chchhatra-prithvî-sâmrajyam châyuchunḍa-  
gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyô mahadbhyyah vividhâbhîdhâ.

kušalêbhyah kulâchârê sûtrêbhyah shatsu karmasu |

adhyâtma-vidyâ-nishthêbhyah varênnyêbhyô vipâschitâm ||

atah Śrîvatsa-gôtram Âpastamba-sûtiam Yajuš-śâkhâdhyâyilaina Chakriavartti-  
bhata-pautrulaina Śrîranga-bhata-putrulaina Chokana-bhata-jôsyuluku  
Âtrêya-gôti am Âpastamba-sûtram Yajuš-śâkhânumatulaina Nalla-Timma-Râju-  
gâri pautrulaina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru śrî-Vîrû-  
pâksha - sannidhina sûryôparâga - punya - tithiyandu Râyalayyavâri - mundugâ  
yichchina tâmra-patrikâ-dharma-sâsana-kramam Sâdali-pîthikâyâm Mukkunda-  
vênthya-Burudakunta-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktam sîmâ-chatushkêna bhôgânâm ashtakêpi cha |

atraitê ashta-bhôgâ nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhya-

bhû-svâ ya-svâmyêna Kâmârasamudra-giâmam Varasamudra-grâmam  
Lakasamudra-giâmam êvam grâma-trayam bhû sâdhya-svâmyêna Îśânyâdi-  
chatuḍaśa-sthala-grâma-purôhita-svâmyam agrahâra-kshêtiânâm svâmyêna  
cha (III $\alpha$ ) chatvâri agrahârânâm trayastrîṣat-purânâm purôhita-svâmyêna  
Chokkana-bhattasya śrî-Vîrûpâksha-sânnidhyêna sûryôparâga-samayê sa-hira-  
nyôdaka-dâna-dhârâ - pûrvakam tâmra-datta-diyamâna-grâmâ likhyantê dêśa-  
bhâshayâ | (usual final verses)

Śaurêr iva mahâ-Lakshmîh Śankara-priya-Pârvatî |

purusha anagha-pûti va-janma-tapah-phalam ||

vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatih |

dayâ-nidhir abhût tasya dêvî Nâiâyanâmbikâ ||

vidyâ-nidhi-bhûmiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ  
(usual final verses) yî-Buruda-sthalântastha 14 sthalâlaku chuṭtu-valaya-vivaram  
(here follow details of boundaries of gift and usual final verse) mangala mahâ śrî śrî jayatu ||

śrî-Vîrûpâksha (in Kannada characters)

## 95

At the same village, on a rock in the nâgarakallu-katte.

śrî svasti śrî vijayâbhyudaya-Śâlîvâhana-śaka-varushaṅgalu 1714 nê varushakke  
sallatakka Paridhâvi-nâma-samvatsarada Chaitra-śu 15 Sthiravâradallu śrîman-  
mahâ-Âvatî-nâda prabhugalâdanthâ Dodda-Banê-Gavudavâvara pautrarâda  
Channanappayyanavara putrarâda Râmasvâmyaru Vaśîšta-gôtrâda Âpa-  
stamba-sûtrarâda Râmâ-śâstrigala pautrarâda Chenna-śâstrigala putrarâda  
Râmâ-śâstrigalige yî-punya-divasadallu śrî-Nandišvara-svâmi-charaṅgaravinda-  
galige prîtyâgi Hari-Harâdigalu sâkshiyâgi Sâdali-grâmada baḷiya Nâgara-

katte-hola solige 3 kke kha 3 saha sa-hiranyôdaka-dhâre yeiadanthâ hola-  
gaddeyannu anubhavisi yiruvadu yendu barasi kotta dâna-patrike dâna-mânya  
śrî-Nandiśa

## 96

At the same village, on a stone in the Kôté-gaddé-hola.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1468 ânati  
Paiâbhava - samvatsarada Mâga 15 lu śrîman - mahârâjâdhîrâja râja -  
paramêśvara śrî-vîra-piatâpa Sadâśiva (rest gone)

## 98

At Irappanahalli (Sâdalı hobli), on a stone near Basavanna's well.

(Nâgarî characters)

śrîmân Muppa-mahîpatir guna-nidhih śrî-Malla-bhûpâtmaiah  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |  
Râmâmbâ-tanayah Sadêśvara-Śivâchâryas tadiyah priyah  
chakrê Śambhu-mahâbhîshêka-vidhayê pûrnâm imâm vâpikâm ||  
śubham astu śrî śrî

## 99

At the same village, on a stone north of Basavanna's field.

(Nâgarî characters)

śrîmân Muppa-mahîpatir guna-nidhih śrî-Malla-bhûpâtmaiah  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |  
Râmâmbâ-tanayah Sadêśvara-Śivâchâryas tadiya-priyaś  
chakrê pâpa-layam Śivâlayam amum sârdham mahâ-Nandinâ ||  
varshê Vikârini cha Kârtika-mâsi krishnê  
pakshê Viśâkha-tithi-samyuta-Saumyavâiê |  
tênarva Muppa-narapâla-varêna samyak  
śrî-Mallikâruna-Śivasya kritâ pratishthâ ||  
(usual final verse) śrîh śrîh

## 100

At Uppaguntahalli (Sâdalı hobli), on a rock north of the village.

śubham astu Vishu-samvatsara-Mâga-šu 13 lu śrî-Ganga-Râya-Dêva-mahârâyala-  
ayyavâru bommalâta - Paruvati - Purânam - Vîrapa - komârudu Krishnapaku  
Sâdalı-chêtô Upakuntipale sarvamânyangâ manîchîna darma-śilâ-śâsanam

Kadarañchanilô bomma  
lâtivârîki vikriñchina-vâdu

(left side) bomma-

### 101

At Timmanâyakanaḡalli (Basettihalî hobli),

on a stone built into the roof of mukha-mantapa of the Râmadêva temple.

svastî srî Mahârâjarâ nâda mēge Mayindanâ sama valamum eltare śrî-  
Ēreyammara îâ mane-makkal Allaggiyarâ Paramēndi Kaligge-pervvayîla  
to yenendade Vommâñchûrul nîltu ntadî eîdu palaran kondu sa . Para-  
mēndiyam Sâdêvanum tammunt-îrvvai Paramēndi Mâdêvam akkaman  
nîrîsî dôlu-kallan

### 102

At Ânēmadagu (same hobli), on a stone in the north wall of the Īšvara temple.

svastî śî Mahârâ masta-talamu magan ndi mâñchûrul nî  
palaran kondu sa mme-arasar da ygula kalanî ve dâyam kottodu

### 103

On a stone in the east wall of the same temple.

tta ndun eîdu . .ttue Mâñchû . .kalanî mâpâtakan akku

### 104

At the same village, on the wall of the Channigēšvara temple.

šubham astu svastî śrî jayâbhyudaya-Šâlîvâhana-šaka-varušambulu 1454 Nan-  
dana-samvachara-Jēshta-ba 7 Âdivâram-nâdu Achuta-Râya-mahârâyalu  
pruthvî-sâmiâjyam yêluchundagânu vâri kindâ Gumma-Nâyani-Chinamma-  
Nâyani-kumâia Nârašimha-Nâyani-Narasappa-Nâyanigâru Burudagunte-  
sîmalônu sâmrâjyam yêluchundagânu vâri kâiya-kaitulaiyanavâri bantu  
Bandi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri  
kindâ Burudakunte-sîma-pârupatyam chêsî undi Ânēmadugu aneṡi grâmâna  
tama sâmalu Nârasimha-Nâyani-Narasapa-Nâyanigânikî pu gânu  
ravum pēti Chenna-Kēšavaiâyanî ântarâlikam śrî-mantapa m anēti  
silâ-mantapâlu gudlache Chenna-Kēšavarâyanîkî samarpîmstîmi ||

### 109

At the same place.

(Grantha and Tamil characters)

manâ-dêvar-purattukku Šomanâdan pangu 2 Lâkanâdan pangu 1  
ngan pangu 1.. lagan pangu 2 .nayan pangu 1 Vašavadêvan pangu 1 Vîra-



malaiyan pangu 1 Šōmanādan pangu 1 Kālayyan pangu 1 Attaigan pangu 1  
Kuttaiyan pangu 2 Têvâran pangu 1 Pambaiyan pangu 1 Mâdaiyan pangu 1  
Viraiyan pangu 1 Virabattara-dêvar pangu 1 pûšâri Mallam pangu 1

## 110

On the rock of the Râmalinga hill to the north-east of the same temple

(Grantha and Tamil characters)

svasti śrī Tīuvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mēl-ânâr  
maruva Kaliy-âyira-nâl-kond-âraimbatt-ândin mēl êlubatt-ôr-âṇḍu šenra  
Bhagudânya-varusham nâyanâr Irâmišvaram-udaiya-nâyauñai ši-pâdattaiy-  
êtti . . šindai tapôdanar tân vanangun-dondu-tolir-Küttâdun-dêvan  
vandairâl vâsan . r nîrâl malarinâl mandirattâl pûšanai-šeydu puram-alit  
ton-neriyum valangâ-moliyum viri-tirai-vêlai-ttalan . valun-danadêy-âga tēša  
nigala ai . . talaiyan Brahma-Kshatriya-Ganga-pperumâl-dêvar magan  
Mâman-ankakâra-tTuttarâditta I . . ja-Nârâyana-Brahmâdirâjan Kariya-Gôpâlan  
ganda-ppandâra-ka . . râyân llakanda Küttâdun-dêvanena Irâmišvara-  
Šiva-purattuk . tta nanšey punšey nâr-pâl-elaiyum Šiva-puram âga vittên  
idu . . rrinâr Gengai-karayir-kurâl-pašuvai-kkomâr pukka naiakam-  
pugakadavar

## 111

On the same hill, on a stone lying

by the side of the outer prākâra of the temple.

(Grantha and Tamil characters)

. . . yum nâmam vilangâ-moliyum viri-tirai vêlai-ttalan-gâvalun-  
danadêy-âga-chchilangâlakâra gi šindai-šed-uyar Gânga-kkumâra li  
mandala . dêva bhuja Vira-Nârâyanan Toy nâttu-mandalikar šak  
vatti Vira-Râgava-dêvanena Ko . nšey punšey nâr-pâl-elaiyum  
tiruv-Irâmišaram-udaiya-nârukku šandirâdita-vaiyai . vittên (y)i-  
ttanma-mârinavan Gengai-karayil kurâr-pašuvai koniân pâvattê pugakkadavan

## 112

At the same village, on a stone south of the Râmêšvara temple

svasti śrī jayâbhyudaya-Šaka-varušaṅgalu 1300 Kālayukti-samvatsarada  
Šrâvana-ba 12 Šu śrīman-mahâ-mandalêšvara mûru-râyara ganda śrī-vira-  
Bukkanna-Vodeyara kumâra Hariyappa-Vodeyaru pruthuvî-râjyavan âluva-  
kâladalh Khatkâra-Râyara ganda Nâranna-Vodeyara kumâra Dêpanna-Vode-  
yaru prithuvî-râjyavan âluttalu Sâdaliya-nâda Râmêšvarada-grâmadalu yikki-

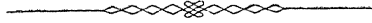
sida santhe (back) svasti samasta-bhuvana-jana-nija-nâ[ma-]mâlikâ-prasasti-sahita-  
vâda Sâdaliya-nâda gaudu Kanna-Gauda Râmêšvarada Râyappan-olagâda  
samasta-gaudugalu Sereya ayvaru-settigalu mindagudda â-Baivi-Setti-volagâda  
Sâlumûleya samasta-halâlugalu baisanige yikki mâdîdanthâ santheya ho-  
kantha bhandakki varusha-paiiyantâra sarbbamânya alindam mêle yattuvanthâ  
âyagalu Sâdaliya maiiyâdeyalu râjâya 1 nâthâya 1 ayvaiu-settiyu-âya 1  
mindaguddarige 1 yî-âyagalanam yetti Dêpanna-Vodeyaru â-chandîârka-  
kâla-stâyiyâgi sukhadim bâlvaïu šrî šîi

113

At Yalagalahalli (same hobli), on a stone in Krishna-Reddi's field

Sarvadhâri-samvachara-Chaitra-sudha lu | šîimatu Nâgi-nâyadu Malla-  
pagâru yinka sarava-pašulaku Vîrayaku kâlachi-mânyam yî-mânyaku tapîna.

(imprecatory phrases) vâni sommu vâni bîdaku



# CHIK-BALLAPUR TALUQ

## 1

At Chik-Ballapur (kasaba hobli), on the north-east basement of the wall  
of the Chitrâvatî well.

adô Bande Bañchâlapa kallina mâlige kattisidu Chikannage anêkavâgi yinâmu-  
galu kotu santôsha-mâdidaru avaru avara makalu ayiśvavyavantaiâgi yiruvadu

## 2

On a rock to the west of the same

Mañchenabalê Dêvângada Dodda-Mudanna kallina bâvi kattisidu Chik-  
kannage bahalavâgi udagare mâdi santôsha-mâdidaru avai avara makkalu  
ashtaiśvavyar âgi tannagey iruvadu

## 3

On a stone on the bund of Gôpâlakrishnanakere (same hobli).

svasti Śaka-varsha enṭunûra eppatta nê Pramâdi yarasai iâjyanam  
doreyelu Âladâvuna hendati Âlvabbe kattisida kereyan sîda arasina  
kodandeyu keṛege salvu âi âldoda (usual final phrases)

## 4

At Mañchanabale (same hobli), on a stone to the east of the third gate  
of the village.

a-vighnam astu śubham astu ||

hêmâśvam hêma-garbham kanaka-kari-ratham pañcha-lângaly atânit |

sô'yaṁ śri-Krishṇa-Râya-kshitipatir adharikṛitya nityâ Nrigâdin |

. . . . . sana-sthah |

â pûrvâdrêr athâsta-kshîtîdhara-katakâd â cha Hêmâchalântât |

â Sêtôr arthi-śârîtha-śriyam iha bahulikṛitya kirtyâ babhâsê |

Śâlivâhana-nûnîtê śakâbdê sa-chatushtayê |

dvâtîmśatâ cha samyuktê sankhyâtê daśabhiś śataih |

Pramôda-samjñitê varshê Kârtikâhvaya-samjñitê |

śukla-pakshê cha . . . . .na-dvâdasî-tithau |

Tuñgabhadrapagâ-tîrê Virûpâksha[sya] sannidhau |

puñyâya yaśasê châpi . . . . . |

. . . . .sômam samânêna Śântânâya sakulinâ . |

sârathi-Timmâbhîdhânêna bhôja . . -śâlinâ |

. . .mâda. .janê.yam karam Gôpa-kulôdbha . |

â-chandra-tâarakam dhârâ-pûrvakam . |  
 yôpi râjyê cha Gutî-râjyê cha viśrutê |  
 râjyê [ ] Kanda-nâdâkhyê Ghantikôta-sthalê'pi cha |  
 Siddâvatâkhyayâ Siddhâpura-sîma viśrutê |  
 Chintêsaryâkhyâ-râjyasya Nâgamaṅgala-sîmakam |  
 Mula-vâyâ(khya)-mahâ-râjyê Jayadugi-mahat |

|  
 vivâha-samayê nijê |

vadhû-vaia-janaih sarvai kam |

â-chandra-tâam dhârâ-pûrvakam |

Nandinâyanikôtaku

Timmarasayyana Âdêpa-

Nâyadunu Râya .

saiyamânyam china dharma-śâsana

risa-dêva-mahârâya-bhûmipasya śâsanâ |

## 7

At Sabbênahalli (same hobli), on a stone near the âle-mane.

śrî-Ganâdhîpatayê namah mahâdêvi satyadêvi durôdya -madârna-mantra  
 anâdya-mantra dêvâ-dêvi ôm namô madô nivîpa parupi kôrisida jônima . mâdâ  
 mantrâja vadanaga mantrô bayisike kolasike gudikoga parapparemadiya  
 yantiadinda mantra edagahirâgacha saguna-vâga-dêvi dé harihahâva kaputa  
 rivakachakatuve âkâśava katuve munnûru-dêvakela katu nava kôti-sidaia  
 kattuve baha rakshisiya katuve Garuda-gândarvar katuve kanne-dêva Kinnara-  
 Kimpurushara kaṭu ôm namô Mahankâliyara katuve Bayiruvana katu  
 Durgiya katuve patadarasiya katu ôm namô bhagavatê ôm namaś Śivâya

## 8

At the same village, on a stone in the Mallikârjuna Chikkaviranna's field

svastî śrî Śaka-varsha ? 1235 neya Pramâ samvatsarada Pushya-šu 10 Guu-  
 vâradandu śrîmatu pratâpa-chakravartti śrî-Hoyisana-bhuja-bala śîî-vîra-  
 Ballâla-Dêvara (rest illegible)

## 9

At Kavuruhalli (same hobli), on a stone in Bajjâ-Krishnappa's field.

Sâdhârana-samvatsarada Mârgaśîra-ba 10 lu śrîmatu Mira Lahya Tarulemma-  
 dahalliyavaige barasi kota sannadu adâgi || Hârûbandehali . Kavurahali-  
 baliya nimma kaiyinda hana mutisi kate katisidarinda hukumnâme appaṇe  
 stala-kârya-kartarige kere-keḷage sâgina bhûmiyalli châtur-bhâga-gadeyannu  
 dasavandavannu putra-pautra-pârapareyâgi anubhavisikondû yiruvadu yandu  
 barasi koṭṭa dâna-śâsana (usual final phrases)



nâttu Dakshina-Kailâsam âna Tirunantišvaram-udaiya-nâyanâr sthânattârôm  
 nâdu lê .ittânattil maha , kkum viyâ-  
 pâri.

17

At the same place.

(Grantha and Tamil characters)

svasti šîmanu-mahâ-mandalikêšvara Talakkâdu-konda bhujâ-bala-Vîra-  
 Ganga Poyišalan âna Vittî-araišanena Kong-eintu jaya-stambham-nâttitTalai-  
 kkâttil Koppattil iruntu Tirunandišvaram-udaiya Mahâdêvar dêvadânam âna  
 Vikkîama-Šôla-mandalattu-chChannai-nâttu vada-kûrru-kKuyil pôgattu Nedu-  
 manûum idu-palligalum ulpada irangi . nta irangal sâ ngandu sâ  
 ppadi dêvar vaiusham â . ttiru kada-  
 vadu chchantirâditta-va vadâga ttu kuduttên Vîra-Ganga ..  
 n âna Vit šanena idai kkuvân Gan karaiyi kurâr-pašu . ttân  
 Brahmava ppaduvân aram-aravark-aram alladu tunaiy-illai tamê tunai .  
 dakôn Karikâma kann âna Râjarâja n âna Virudarâja-payankara Vâ  
 varâjanena sâsanangandu sâsauam Pôšala-Dêvar âna Vittî-araišai-ku-kkâttu  
 mangalam-ittên Viudaiâja-pa .nkara Vâlavarâjanena

18

At the same place.

(Grantha and Tamil characters)

svasti šîi Šarai-ându 1 5 šenra Šrîmu-šamachcharatu Appaši-mâdam Niga-  
 rîli-Šôla-mandalattu Kalavâra-nâttu tiru. Šâmu yyan nânena svasti šî  
 mahâ-mandalêšvaran Tîbhuvana-malla Nandigiri-nâta nga-kula-tila ..  
 . Dushtarâditta ganda Annan-ankakâra Kumâra-Šikka-dêvar dêva-  
 dânam paligal ulpada nâr-pâl-âlai . m ula šârigai vida nânun vitên šunkada  
 Šavandayannena

19

At the same place

(Grantha and Tamil characters)

svasti šîi Ko-pParakêšai-ivanmar âna udaiyâi šîi-Râjêtra-Šôla-Dêvar-  
 kku yându 22 âvadu Irâjêtra-Šôla-Brahma-mârâyâr ennai-vânyaridai-ppo kondu  
 viyâpâri Viralayan tarikka Kongan enru vandu Šamaya-šênâpati-chchetti-  
 yâr Kanda-purattil vattaiyum Âlûr vatayu madu vatayu šelâgai ida-šalâgai-  
 kkudarru-ppay kudutamaiyâ šelâgai viarkku šôru kûrai v-vattamaiyâlun-  
 Galavara-nâttu-pPeriya-Nantiyut-kûdina Irâjêtra-Šôla-pPerunirivi-šamaiya

ttôm pPeiyya-Nantiyut-talai-vâśal mēr-padamadai ittu Aiyypolil ākki vachchu  
 kudutta savva-pariyāram ā du duva dāgavum iuva pperuvār-āgavum  
 šangu še .yum pe vadāgavum ivv-ūi va űiyya varivu saiva-paiihāiam  
 āgavum samayattai ugantu natta šetti kum Ārūian Aīanga  
 pediya eluntarula šētara Vidanga-dēvar i . vum ivv-ūr-ppašu .  
 Vala᱅iyya ndam i . ia Vidanga dēvarē peruvadāga i-pparišu šilā-lēkai-  
 panni-kkuduttôm

## 20

At the same place.

(Grantha and Tamil characters)

svasti śiī śrīmat-pīatāpa-chakravatti śrī-Hoyśala-vīra-Vallāla-Dēvar Hesar-  
 Kundāni-rāyam Vūivi-nādu Muraśa-nādu Māśanti-nādu Veppūi Eiumarai-  
 nādu Ilaippākka-nādu Kalavāra-nādu Ambadakkī Nondangulī Kaiivāra-nādu  
 Kuvalāla-nādu Tēkkal-nādu Aimbuluga-nādu Elavūr-nādu Eyil-nādu Tagadai-  
 nādu Puramalai-nādu āna Adigai-mā-nādu Paīyyūr-pparru -pPennaiyāndāi-  
 madam Pulliyūr-nādu munnāna elā nādugalil ulla dēvastānangalil ulla mada-pati-  
 galukum sthānāpatigalukkum vinnappañ-jeyya -ppeia -kKaliyuga-varusham  
 4479 mēl šellānīra Šakābdam 1224 āvadu Pla-varushattu Mārgalī 22 ti Tingat-  
 kilamai nāl inda rājjattu dēvadānan-diruvidayāttam ma᱅a-ppuram palli-  
 chchandam āna dāna-mānya᱅galil siddhāyan-gānikkai tariy-irai tattār-ppāttam  
 nall-erudu nar-pašu šārigaiy-utpatta pala varivugalum marrum eppērpatta  
 irāgalum tavirtu indanda vibhavangal indanda dēvaigalukku-ppūśaikku  
 amudukkum bhōgamkkum tiruppanikkum dhārā-pūnnam-āga udakam-panni-  
 kkuduttôm ippadikku Dak᱅i᱅a-Kayilāyam āna Tirunandīśvaram-udaiyār  
 kōyilir mada-patigalum stānāpatigalum Tirunandīśvaram-udaiya-nāyanār dēva-  
 dāna na᱅jey pun᱅ey nar-pāl-ellaiyu mēl nōkkina maramun-gīnōkkina kīnarum  
 inda nāyanār dēvadāna űrgalum sarvamānīyam āgav-anubavittu inda nāya-  
 nārku pūjayyum amud-upabhōgamun-diru-ppaniyun-guravi-ara nadatti namak-  
 kum na-rājjattukkum arpudaiyam-āga vāltti sukhamēy-iruppadu ippadikku  
 inda dhammam irājar rak᱅ai nāttavar rak᱅ai ippadikku śrī-Māhēśvair  
 rak᱅ai śivam astu inda dhammam vilakkīnavan Gengai-kaiyil kurāl-pašu-  
 kkonra papan-golvān ippadikku idu Tirukkan

## 21

At the same place.

(Grantha and Tamil characters)

svasti śrī tingal ēr-pe᱅a valara ven-gadir-kkadavu᱅-tol-kulam vilaga-ttōuri  
 malgiya va᱅a-tiśai-kKangaiyun-denriśai Ilangaiyun-guda-tiśai Mahōdaiyun-  
 guna-tiśai-kKadāramun-dandār-konda tādai tan mandala-muluvadum ven-kudai-

nilar-kil-ttan-kudai-nilarri-ttišaitoruñ-jen-göl-ôchchi-ttišai-kelu Tennavanai  
Mânâbâianan pon-mudiy-ânâ-pparu-manı-ppaşuntalai pôkalatt-arıntu Vênâttı-  
araišai-chchênatt-odukki-kKa ngatt-araišai šengan-dulaiıtu vêlai-kelu Kândalûr  
chchâlai kalam-aıupptıtu-ttudi-kelu Jayañgonda-Šôlan uyarnda perum-pugal  
madı-kelu Kôv-Irâjakêšarivanmar âna udaiyâr šiî-Râjâdhirâja-Dêvarkku  
yându muppattıandâvadu Nıgarılı-Šôla-mandalattu-kKalavâia-nâttu Nanti-  
malai mël Mahâ-Nantišvamm-udaiya Mahâdêvarkku adikârıgal Mâttûr-udai-  
yâr Šatti lânâr âna. Viravichhâdıra-mûvênta-vêlâr šandı adıtta-vara  
ı-ttêvar šârttı aru-ttııuv-âbaranam âga itta pattam nâ onbadu mâıı kudıšai-  
kkal nırai pon iru-kalañjaraiyê mañjâ

22

At the same place.

(Grantha and Tamil characters)

ndan Ponnaiyan Pâlaiyan Râjâdhirâja-vêlânun Â gâmundanum  
ullıtta ûrâi polišaiyâl tıngal ne munnâlı šantırâdıtta-vara attakkadavargal  
âga ivanıdai-kkonda kâšu iranđum Širıya-Nanti-maniyan Vašavayan âna Râ-  
jâdhirâja-chChôla-gâmunda llıtta ûrâi tıngal ney nânâlı urı šantırâdıtta-vara  
attakkadavargal âga ıvalıdai-kkon vettınân Perıya-Nanti-ttachchan  
Malaiyan Šâmundan âna Pandıta-âšâıı ı-pparišu išantıtu kallıl elutt-ıttu-  
kkudukkav-enr-ııand-ûrâruñ-jolla elutt-ıttên Šôla-mandalattu Râjêntıašınga-  
vala-nâttu-ttııu-kKalumala-nâttu-tTengangudi-kKalumalam-udaiyân Kêšavan  
Kolakkâvanena ıvai en eluttu idu alıppâr Gangaiy-ıdai Kumâriy-ıdai ullâr  
šeyda pâvan

23

At the same place.

(Grantha and Tamil characters)

.. kkâttarkkum Nulambapâdıy-âgiya Nıgarılı-Šôlapadıy-âgiya  
Kalavâra-nâttu . . dêvadânam Peru-Nanti Mâchchaya-gâmundanum Ira-  
yamanum Ponnayanum ullıtta ûrôm o lıvidakaittıttu ittu-kkudutta parišâ-  
vadu ivv-ûr ûrkkal aiñjum Vanñârppâriyım iv-ur Mâ-Nanti-išvaram-udaiyar-  
kku tıru-no. . . . otti ittu-kkuduttôm Mâyanum Iraiyanum Ponna-  
yanum. . . . lıtta urôm ı-pparišu išand-ıttamaıkku. . . . vâ kkaittıttu itta-  
mai arıvâr ı-nnâttu\* Irâjarâja-gâmundan magan Šâmundanum mërpadı-nâttu  
Šıru-Nandi Vâna-gâmundanum Kottanur Mayamanum Velakırai Kannayanum  
. . . . dakalam Mâšanti-nâttu-kkâmundan. . . . Brahma-mârâyan ma-  
gan .Mânık . . . . kattıttu iduvittên ı-nnâdu . nâyagañ-jeygıra  
araišâ. . . . . nena ıvai enn-eluttu ivv-ûr. . garâšâri vettına eluttu



## 24

At the same place.

(Grantha and Tamil characters)

svasti śrī Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-šûdı Villavar kulaitara Mīnavar nilai-keda Vikkala Šinganan mēl-kadal-pāya-ttik-anattun-tan šakkara-nadātti vīra-simbhāsanattu Puvani-mulud-udaiyālōdum vīri-irunt-aruliya Kōv-Irāja-kēsarivanmar āna šakkaravattigal śrī-Kulōttunga-Šōla-Dēvarkku yāndu 23 āvadu Nigarilī-Šōla-mandalattu-kKalavāra-nāttu Tirunantīšvaram-udaiya Mahādēvarkku Jayangonda-Šōla-mandalattu kkāttu-kkottattu Tamadūr-nāttu Šembiyan Tiṅgādupākkattu Tiṅgādu kkilān Tirumārī-Madurāntakan āna sēnāpatī Gāngēyarājan śāttiy-arula iṭṭa pattam onrināl Madurāntakan mādaikkku a māruru nalladu kudīñai-kkal nīrai . en-kalañje-kunri idu śrī-Mahēšvara-rakshai

## 25

At the same place.

(Grantha and Tamil characters)

svasti śrī vīramē tuṇaiy-āgavun-diyāgamē aniy-āgavuñ-jengōl-ōchchi-kkarun-Gali-kaḍindu Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-šûdı Villavā kulaitara Mīnavar nilai-keda ēna-mannavar iliyal-urr-ilitara tikk-anattun-tan šakkara-nadātti vijaiyabhīshēkam-panni vīra-simbhāsanattu Avani-mulud-udaiyālōdum vīri-irunt-aruliya Kōv-Irājakēsarivanmar āna chakavattigal śrī-Kulōttunga-Šōla-Dēvarkku yāndu 44 āvadu Nigarilī-Šōla-mandalattu-kKalavāra-nāttu Tirunantīšvaram-udaiya Mahādēvar śrī-kōyilīl pati-pāla-mūla-ppatt-udai-ppañchā-šāriya-dēvakanmīgalum Vīra .māvātya. kōn Rājāšēkaran āna Vīudarāja-bhayaṅkara Mālavārājanum Periya-Nanti Jayangonda-vēlān ullittār sammadikka it-dēvar dēvar-adiyā dēvan Šī ndi-malayān Kandanena it-dēvar maniyārattil Madurāntakan mādaipadi pon . . . . kalañje-arakkālum oduki-pPeriya-Nanti ēri-kil nī-nilam konda paṛisāvaḍu tīrtta-kkulattukkum tāmarakkku . . . . pāy peru-varambukku mērkum tū u-nantavānattukkupperiya .rṛukku vadakkum vadakku nōkki pōna tanni-kkālukkum vaḍakku nōkki pōna varambukku-kkilakkum kilakku nōkki-p... tṭa nilam padinen-šāṅ-kōlāl..... . . . .

## 26

At Nandi, on a stone in the enclosure of the Bhōga-Nandišvara temple.

svasti samadhigata-pañcha-mahā-šabda Pallavānvaya śrī-prithivī-vallabha Pallava-kula-tilaka śrīmat-Noḷambādhirāja prithivī-rājyam geyyuttam ire

śrīmad-Dharmaśakti-panditarâ Kiramaya-gâmunda (others named) mukhyar appa  
ldu Ainûrvâchâniya maga Paliyanna Nandi-bhavarana hîg gana gôpa  
katti padeda sîti bbu lli mare Pillaya ma idan

27

At the same village, on a stone to the north of Golla Timmaya's well

śubham astu svasti śîi jayâbhyudaya-Śâlivâhana-śaka-varusha sâ 1497 Yuva-  
samvatsara-Âshâdha-ba 1 lu śrīmad-râjâdhîrâja paramêśvara râja-śrî-vîra-pra-  
tâpa Sri-Ranga-Dêva-mahârâyaiavaru prithivî-sâmbrâjyam geyyuttâ yiralu śri-  
matu-mahâ-Âvati-nâda-prabhu Moleya Bayiraya-Gavudara kumâraru Bayiraya-  
Gavudara tammandiru Mâiaya-Gavudaru lôkadallu Śrīkanthêśvara-  
dêvarige dharmavâgi kotta Saka . . . tamma tande  
Mole-Bayira-Gavudarigu tamma tâyi Hiiya-Bâyaku tamma pitrigaligû punyav  
âgi sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi saiva-parichchêdavâgi hâkista  
dharma-śâsanakke (usual final phrases and verses)

28

At the same village, on a stone in the Khâji-Said Husen Sâbi's field.

śubham astu svasti śîi vijayâbhyudaya-Śâlivâhana-śaka-varusha ngalu 1497 neya  
Yuva-samvatsarada Âśvîja-šuda 5 lu śrīmad-râjâdhîrâja râja-paramêśvara râja-  
śrî-vîra-pratâpa-Śîi-Ranga-Dêva-mahârâyaru pithivî-sâmbrâjyam geyyuttâ yiralu  
śrīmanu-mahâ-Âvati-nâda-prabhu Moleya Bayiraya-Gavuda komâraru Bayiraya-  
Gavudara tammandiru Mâiaya-Gavudaru | (rest illegible)

29

At the same village, on a rock near the Gopâlasvâmi temple on the Gôpinâtha hill.

svasti śrīmat jitam bhagavatâ Jina-vara-vrishbhêna Vrishabhêna purâ Kali-  
avasarpinnyân Dvâvarê yugê loka-sthiti-rakshârttham kânkshita-manushya-  
janmanâ purushôttamêna Sûrya-vamśa-vyôma-sûryêna mahârathêna Dâsarathinâ  
Râma-svâmnâ pratishthâpitâya bhagavatô'rhatâ Paramêsthinah sarvvajña-  
sya chaitya-bha(ga)vanâya paśchât Pândava-jananyâ Konti-Dêvyâ punarnna-  
vikrita-samskârâya Bhûmi-dêvyâs tilakâyamânâya svarggâpavargga-padayôs-  
sôpâna-padavibhûtâya dharâ-dhara-Dharanêndrasya phanâ-manî-lîlanukârîṇê  
dharâdhara-varâya Jinêndra-chaitya-sânnidhyât pavanâya parama-tîrthâya  
tapaś-charaṇa-parâyana-maharshi-ganâdhyâsita-kandarâya Śrīkundâkhyâya  
(stops here)

## 30

On Nandi hill, on a stone to the south of the Yôga-Nandiśvara temple.

svasti śrī jayābhyudaya-Šālivāhana-śaka-varshangalu 1459 neya Duimukhi-samvatsarada Bhādrapada-ba 14 Gu lū śrīmatu Pādrikuppada Pratāpa-Anantangala kumārārū Yammarasarū śrī-Nandigiriśvarana śrī-pāda-sēveyanu mādi ā-chandrārka-sthāyiyāgi dēvara sannidhiyalli sadā sēveya mādikondū yidāru mangala mahā śrī

## 31

On the doorframe of the southern gate of the same temple.

Simmōji Baichu maga Bayiru mādida kada

## 32

On a stone to the west of the same temple.

(Nāgarī characters)

śrī-Nandiśvarāya namah |

dēśē Karnātakē pūrvē parvatō Nandi-nāmakah |  
 aty-unnatō abhēdyaś cha māigēnaikēna samyutah |  
 champakāśvattha-nāringa-tamālah paṇitaś śritah |  
 atyuchchrāyō mahā-vaprō dēvālaya-vibhūshitah |  
 rājye Ballāpurasyaiva durgam kritvā mahā-girim ||  
 mēnē śatru-bhayāt trātum svayam asti viniśchitam |  
 grihītum durgam agrāhyam Mlēñchhō bahu-balānvitah ||  
 agama tatō jātah tādītō'tyanta-vimhvalah |

Šakābda-sābasram dvi-tri-śata-dvè-vaishē Raudrau Šrāvana-śuddha-shashthyām ||

Budhē cha vārē Śiva-chhatrapatēh kumārō Šambhōji-rād atra mudānuśāsti |  
 durgādhikāri-Jagadēva-sudurgakāni Bālāji-Krishnō hy anuśāsti yatra ||  
 ājñānusāri Raghunātha-supanditasya jagrāha durgōttama-yājamānyam  
 itī ||

## 33

On the Nandi hill, on a rock to the west of the Vishnu temple.

yī-giriya mēle Šanyavāra pūja nadisuvadu

## 34

On a rock to the south of the same temple.

śrīman-mahā-maṇḍalēśvarāvāru Narasimha-mudrānkita-Chōḷa-vamśa-kulōd-bhavaru ..Buradapampeya Nala-Tirumalarasara kumāra Tirumalarasa-Dēva Chōḷa-mahā-arsara biridu Gajasimha maṅgala mahā śrī

35

On the same hill, on a stone to the north of the Kâyi-Basava temple.

ôm namaš Šivâya Šriparvata-vâši Mahâ-parašu-mahâ-danduligal illi bratam  
[ge]ydu goheyul ildar Kalattigal embôr Kâhlamatti-guruvvara šishyar

36

On a rock near the same temple.

namaš Šivâya šiya Kârtti bahula 4 paksha . nâma bata  
Mahantiya . . Konga-râja . . tasya kirtih sri-Vasva baraha  
raksha

37

On the same hill, on a stone in the way to Nandi village.

Sidiyûta Tammayya tanna tamma ubayânumatîya bâvi mâdisida šâsana  
šubham astu šri

38

On the same hill, on a stone on the door in the Virabhadra temple.

svasti šri Kali-yuga-samvatsara 4497 rolagana Saka-varusha 1319 neya Dâtu-  
samvatsarâda Jyêshta-šu 14 Sô mavâradalu svasti šrimatu Kannanappa- yara  
maga Dêvayyanavaru Virabhadra-dêvaia vâstukavanu chandrârka-târam-baran  
ullannega mangala

39

On the same hill, on a rock near nâlku-kâlu mantapa on the way to the hill  
from Kuduvatti

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri .

40

At Kuduvatti (same hobli), on a copper šâsana.

šrimad-ananta-kalyâna-guna-sampûrna sakala-charâchâra-Kûshmânda-Skanda-  
Brahma-Vishnu-Indrâdibhih sadâ sêvyamâna prasanna Pârvatî-samêta dakshina-  
Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandišvara-svâmige âgamârcha-  
nârtha saluva Nandi-mandala-pañcha-krôša-parimita nanige karuṇisi sakala-  
šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dêvaru  
Karagadammana pati tân âda kârana nammage dêvatântarav illa nâvu yî-

iâjya-paripâlane mâdikondu tammage sakala-pûjâ-mahôtsava-viata-dânâdigalu  
mâdikondu utêve tappalilla yendu gurukkalige kotta grâma-svâsthyada  
šâsana Šâlîvâhana-šakakke saluva 1350\* sâvirada munnûra-aivattu Dhâtu-sam-  
vatsara-Mâgha-bahula 14 yallu |

Kailâšê Šîva-mandirê sthîratara-šrî-Pâivatî-sannidhau

Skandô nâma guruš cha Šaiva-nipunah šrî-Pañcha-Nandî-sthalê |

ânîtas sua-pungavêna cha tadâ nînîta-pûjârthatah

sapta-sthô rishi-pungavâdhika-mahâ-Âgastya-vamšôdbhavah ||

nirantara âgamâichana-kâitakai âda Gaura-gurukkala naptiarâda Skanda-  
gurukkala pautrarâda Nandiša-gurukkala putrarâda Nandišvara-gurukkalige  
šrî-mahâ-Mari-Bairê-Gaudara naptiarâda Mârê-Gaudara pautrarâda šrî-mahâ-  
Âvati-nâdu-prabhu Dodda-Bairê-Gaudara putrarâda Âhavati-vamša-payah-pârâ-  
vâra-paripûrna-sudhâkai śrîmad-Dêvî-vara-prasâdaka Kârêpurada Bairâ-bhû-  
pâlaru Nandî-paivatakke dakshinadallhanthâ Kârêpurakke saluva Kuduvati-  
grâma Šivarâti-pûjânantara âchâiya-pûjeyam mâdi Nandišvarârpitavâgi tîrthâ-  
kshatê-suvarnagalinda dattavam mâdi yî-grâmada dhânyâdi-sakala-suvarna  
sârva-kâla nîvu anubhavisikondu nâvu kotta sakala-padâitha svâmige kâla-  
kâla samarpaṇê mâdikondu sukhadalli yiri yandu putra-pautra-pârapareyû  
tappadahâge barasikotta tâmia-šâsana

Šaiva-svam Šaiva-dêša-svam Šankarâya vinîrmitam |

yô dadyâd anya-dêvâya narakam yâti tat-pitâ ||

visham na visham ity uktam Šîva-svam visha-sankulam |

êkâkinam visham hanti Šaiva-svam vamša-nâšanam ||

âchârya-Šîvayôr bhêdam ubhayôr antaram na hi |

yah pašyêd ubhayô bhêdam narakam tasya kirttitam ||

Šîva-dviyasya yad dânam Šîva-dânam tad uchyatê |

Šivêna sthâpitaš Šaivah Šaivêna sthâpitaš Šivah |

Šaiva-dânâdi vidhinâ putra-pautrâbhivardhanam ||

Âvati-nâdu-prabhu Dêvî-vara-prasâdaka Kârêpurada Bairê-Gaudara vappita  
Amṛitapuram Angâchâi chakkina dâna-patramu

## 41

At the same village on a rock near Sunnada Pâpanna's garden to the west

(Grantha and Tamil characters)

Pramâdauta-varushattu Arpiši-mâdam svasti šrî mahâ-mandalî Tribhuvana-  
malla Nandigîri-nâta Anṇan-aṅkakâra Vembidênena Tonḍai-mandalattu Pu.  
valûril Šambû-baṭṭar Kašyapar Allâla-dêvarku Kuduvatti-pulattal ivar tamm-  
attam-iṭṭu kattina êri ivarku pullum pûmîyum kallum Kâvêriyum ulladanaiyu  
mârṛâmaikku dânam âga kuduttên ivv-êri vanšâvali šeluttuvad-âga kudutta

\*So in the original. 1350 = Kîlaka, Dhâtu = 1378.

šāsanam idakk-oruttar iraikkuṇittār undāgil Gangai-kkaraiyir-kurār-pašuvai-  
kkonravargal āvar ivv-ērīkk-ellai kīlaku pārayum puliyum mērku kālum  
pulyum ālum teiku nā mum paraiyum ippadikku tappāmal nī-vā tu kuḍu-  
ttēn Vēmbayanena

## 42

At Kandavara (same hobli), on a Garuda-kambha in the Kukkulu Gōvindaṃya's garden  
to the east of the Jvaraharēšvara temple.

svastī śrīmatu Šaka-varuṣa 1281\* neya Pingala-samvatsarada Chayitra-šu 1 Ša  
śrīmatu Teppada Nāganna-Vodeyara kumāra Dēvannana sakala-sāmbrajyādhi-  
pati . . . taradalli . . . dēgulada uttaravāgi Vaišya-kula Nagarada Dīvi-  
settiya ma darmada kāryam emba chatur-vida jaya-stamba Bānasanda-  
purada Varadarāja-dēvara munde dīpa-māleya kambha yattīdanu mangala  
mahā śrī śrī śrī

## 43

In the same garden.

šubham astu svastī śrī Šaka-vaisha 1302 neya Raudri-samvatsarada. . . . .  
. . . yalu Nāganna-Vodeyaru rājyābhyudayam geyuttihali dēvara . . . . .  
. . . Rācharasa . . . Dēvappagala darmadalu su. . . . . maga Chinnamalu  
nilisida dīpa-māle-kambhakke mangala mahā śrī śrī

## 44

At the same village, on a virakal to the north.

svastī śrī nūr-enbarā lu. . . . kulli torugolul sattam

## 45

At the same village, on a stone in the field to the north.

svastī Saka-nripa-kālātīta-samvatsarāngal entu-nūra tombhatt-ombhattaneya  
Īšvara-samvatsaram pravarttise tad-varashābhyantarada Chaitra-šudda-pañ-  
chamī-Sōmavāradandu svastī samadhigata-pañcha-mahā Pallavānvaya-śrī-  
prithivī-vallabha Pallava-kula-tīlaka śrīmad . . . . . Nōlambādirājar . . . . .  
kotta kereg ī-batta gadyanada. . .

## 46

At Yalavahalli (same hobli), on a stone to the east of Bangalore road.

Yalavahalli Dodda-Maralli yī-madhyē Ballāriḡe Channapattanakke hōguva  
rastēli Ānanda-samvatsarada Āshāda-māsada 8 Pōkanāti Jōgi-Basappa kaṭṭista

\*So in the original Pingala = 1300, 1281 = Vilambi

mantapa šédô-bâvi gundu-tôpu sâlu-maradalli 6 gôvugalu nîru-kudiyatakka totti 1 niluvu-kallu 3 kelasa Nandišvara-svâmi-sannidhiyalli mâdisi-yidêve yidakke Haii-Haragalu sâkshi

## 48

At Kottanûru (same hobli), on a stone near the Ânjanêya temple.

Vijaya-samvatsara-Mâgha-bahula 10 yallu šrimat-Komâra-Modalappayagâru .

šrî-Ajalīšvaiundu Kottanûri-grâma Anumantarâya-gudi Akkagâri-gudi yî-rendu-gullu kattî amruta . mânnamunu kham  $\frac{1}{4}$  chênu madî kham  $\frac{1}{4}$  sukhâna anubhaviñchêdi. . yistimi (usual final phrases)

## 50

At Dibbûru (Pârnasâgara hobli), on a stone near the ašvattha-katte.

šubham astu svastî šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambalu 1468 neya Parâbhava-sam Kârttika-šu 4 lu šrimad-râjâdhirâja râja-paramêšvara šrî-Sadâšiva-Râyalu prithvî-râjyam sêyagânu gavara . Nilayari Timmaya

a . . . šrî-jaya punya-kâlamandu (rest illegible)

## 51

At the same village, on a stone near the Kêšava temple.

šrî jayâbhyudaya-Šâlivâhana-šaka-varushangalu 1381\* neya Vikâri-samvatsarada Mâga-šu 11 šrîmanu-mahâ-pradhâna-Mangapa-dannâyakara kumâra Sidaya Chadanaka-Vodeyaru stira-râjyam âlivali šrîmanu-mahâ-mandalêšvara Yâjarasa-dêva-Vodeya Porarsara makkalu Vîrarasarige Dibbûra Buvaya-Nâyaka .vâgi kotta iha ga

## 53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

. . . . Šaka 1438 neya . Havalî Baire Sonnaya . . .  
 . . . . . dēšakala katu achakatu chatu .

## 54

At Gollu (same hobli), on a stone.

Vyaya-nâma-samvatsarada Kârttika-šu 2 šrî Mahâpaṭanake Gaudana maga . . . . . ge dakshinâda baḷiya Balâpurada doregaḷu kotta baḷi pârapatyâ . . angake . . nṇa nure 1 ru surugu-mânyangala kha  $\frac{1}{4}$  gâranam aravinda-ko .-dânam

\* So in the original Vikâri = 1401 ; 1381 = Pramâthi

## 63

At Elagalahalli (same hobli), on a stone near the Râyappa's tank.

svasti śrî Śaka-varushangalu 1293 nê Virôdhikrutu-samvatsarada Kârtika-šuddha 15 Šu śrîmanu-mahâ-mandalêšvara pûrva-pašchima-samudrâdhipatiyappa śrî-vîra-Bukkanna-Odeyaru prithvî-râjya mâduvalli śrîmatu Kantikâra-Râyara ganda Nâganna-Vodeyaru Sâdaliya iâjyavann âluva kâladalli śrîmatu Kâvêri-vallabha karad-îva-dâni pekkandru-râjula okkettu gânda Chôla-kataka-chûre-kâra birudara bâyi bandi mandalika-râja Pogarûra Pôche-Nâyakana makkalu Hirîya-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitîya hesarinalli kattida Periyasamudravanu kattda vokkala Chîle-Nâyakara kamma-tada bandi vondu Chokôjana maga yîyûta gâvundanu Bairôjana bandi vondu vuppilika-Pâpana sênabôvagala bandi vondu Muttûra Bayyanna Mâdiga Madaiyanavara bandi vondu antu nâlku-bandi avarigevu kotta mariyâde hosa-tiddu mûru-pala sarvamânyavâgi yumbaru mûru-paladinda mêle aramanege vâra van ikkuva gaddege kattu-kodage kandugakke mûgola-mariyâdeyalî salisu-vevu yâva yâva kâladalli hosa-tidduy âgi mâdida gaddenu mûru-mûru-bôgavanu kandugakke (back) . mûla-mariyâdeyalî kodageyanu bhôga-bhôgaganu sûriya-chandran uḷḷanna-bara kereya kattdavarige saluhudu Śaka-varushangalu 1293 neya Virôdhikrutu-samvatsarada Kârtika-šuddha 15 Šukravâradali sôma-grahana-punya-kâladali Periyasamudradali Chîle-Nâyakaru tanna kammatada bandiya kattu-kodageya-valage tamma tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu punyavâgi kotta Brâhmaṇa-vrittigalu (here follow names of Vrittîdârs and the details of their vrittis and usual final phrases) int ivara matav ididu baradâtanu Dêvôjana maga Bîrôja

## 64

At bechirâkh Bandahalli (same hobli), on a stone in the field to the south-east.

Šakâbda-varsha 1248\* nê Šukla-vatsara sara śrîmatu-Kêšava-Râyaya Nâganṇa-maneya Rukadêvange sa 1 mâdidu (impreatory phrases)



\* So in the original but Šukla = 1252, 1248 = Kshaya.



# GORIBIDNUR TALUQ.

## 1

At Goribidnur (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) . tama dâna-patram pôlnchina .. ya Tiu vengala-nâda-  
dêvuniki sarvamânyangânu nadapu vara. manî mâ pêranu nirûpam pâlin-  
china chinâru ganuka munnu yî-Kôtapale-grâmânukunnu china-kâlûva-  
kunnu chatu-sî. . . . . sa-hiranyôdaka-dâna-dhârâ-  
pûrvakangânu dâna â-chandrârka-sthâyîgâ (rest illegible)

## 2\*

At Gôribidnûr (same hobli),  
on copper plates in possession of Kalludi pañchângada Nârana-bhatta.

(Nâgarî characters)

namas tunga-etc |

Harêr lilâ-varâhasya damshtâ-dandaḥ sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatîa-śîiyam dadhau ||

bhûyasyai bhavatâm bhûtyai bhûyâd âscharya-kuñjajah |

âhur vihâra-kântâram âgamân yasya yôginah ||

kalyânâyâstu tad dhâma pratyûha-timirâpaham |

yad gajô'py Agajôdbhûtam Pañchâsyênôpalâlîtam ||

jayati kshîra-jaladhêr jâtam savyêkshanam Harêh |

âlambanam chakôrânâm amarâyushkaram mahah ||

pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajah

sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tatah |

tad-vamśê Bharatô babhûva nripatis tasyâbhavachchhantanus

tat-putrô Vijayâbhimanyu udabhût tasmât Suhôtâ nripah ||

Nandas tasyâstamô'bhût Sibir iti narapas tasya râjñô'tha Likka-

kshmâpas tat-saptamaś Śrîpati-ruchir abhavat Râja-putrô naiëndrah |

tasyâsîd Bijjalêndrô daśama iha nripô vîra-Hemmâlî-Râyas

târtiyikô Murârau krita-natir udabhût tasya Mâyâambarîshaḥ ||

tat-putras samabhûch cha Pinnama-mahîpâlô nijâlôkana-

(s)trastâmitra-ganas tatô'janî haran durgânî saptâhitâ |

tasyaikô jaya-Sôma-Dêva-nripatis tasmach cha îajñas sutô

vîrô Râghava-Dêva-Râya-nripatis śrî-Chinnamô bhûpatih ||

Âravîṭî-nagarî-vîbhôr abhût tasya Bukka-dharanîpatîs sutah |

\* This is printed from a copy furnished by the owner, which is full of mistakes

yēna Sāluva-Nīsimha-ījyam apy ēdhamāna-mahasā sthirikritam |  
tasya Svarnāmbikājānēs tanayō vinayōnnatah |  
hāra-gaurā-yaśah-pūa-hāi Haiharēśvarah ||  
yat-shōdaśa-mahā-dāna-yaśasām dig-vihāinām |  
bhūyasām abhavan nālam bhuvanāni chaturdaśa ||  
Pratāpa-Dēva-Rāyō'bhūt tasya putiō'ti-višrutah |  
pramōda iva mūrtōbhūt prajānām svair gunaiś śubhaih ||  
pratyarthi-samidhō hutvā pratāpāgnau ranānkanē |  
prāptas śrī-vīra-vijaya-Lakshmi-pānigrahōtsavam ||  
tasya Gaurāmbikājānēs tanayō vinayānvitah |  
vidyā-nidhir viśēsha-jñō vīrō Vijaya-bhūpatih ||  
vidyā-nidhēr abhūt tasya dayitālankritā gunaih |  
Šaurēr iva mahā-Lakshmi's Šankaiasyēva Pāvati ||  
putra-ratnam tataś ślāghyam pūrva-janma-tapah-phalam |  
Mādhavān Madanam Padmā Šēnānim Adrijā Šivāt ||  
Jayantam Amarādhiśāchchachīvālabhatātmajam |  
Dēva-Rāyam mahīpālam dāritārāti-mandalam ||  
vikramē Vikramādityam bhōgē Bhōjam ivāparam |  
Rājarājam vitaranē rājanam yam prachakshatē ||  
yaśasvinām agrasarasya yasya paṭṭābhishēkē nija-pārthivēndōh |  
dānāmbu-pūrar abhishichyamānā dēvi-pādām bhūmir iyam dadhāti ||  
rājādhirājas tējasvi śrī-rāja-paramēśvarah |  
mūru-rāyā a-gandākhyō Mēru-langhi-yaśō-bharah ||  
para-dārēshu vimukhah para-rāja-bhayankarah |  
aribha-gandabhērundō Hari-bhakti-sudhānidhih ||  
śishta-samrakshana-parō dushta-šārdūla-mardanah |  
bhāshātīlanghi-bhūpāla-bhujanga-bhūdōnnatah ||  
śrī-Tungabhadrā-nikatē nagarē Vijayāhvayē |  
pitryam simhāsanam prāpya pālayan prithivīm imām ||  
punya-ślōkāgraganyō'sau Dēva-Rāyō mahīpatih |  
Tungabhadrā-nadī-tīrē śrī-Vīrūpāksha-sannidhau ||  
vēda-nētrāgni-bhū-samjñā-ganitē Šaka-vatsarē |  
Chitrabhānan tu Vaiśākha-pauṇamyām Bhaumavāsarē ||  
śrīmad-Ghanagirēr dēśē Pinākinyāś cha sannidhau |  
Bīdalūr grāma-valitē paśchimē samupasthitam ||  
śrī-Channarāya-dēvasya Mudugiryāś cha pūrvatah |  
Maralūr-agrahārasya dakshinē chaiva samsthitam ||  
grāmam Kādālavēnyākhyam sarva-sasyōpaśōbhitam |  
dattavān dvija-varyēbhyō Dēva-Rāyō mahīpatih ||  
nidhi-nikshēpa-pāshāna-siddha-sādhyā-samanvitam |

akshiy-âgâmi-samyuktam vipra-bhōgyam su-bhūi uham ||  
 sarvamānyam chatu-simā-samyutam cha samantatah |  
 śrī-Dēva-Rāya-bhūpālō mānanīyō manasvinām ||  
 śrī-Virūpāksha-śu-prityai dēva-dēvasya bhaktitah |  
 nānā-gōtrēshu jātēbhyō Brāhmanēbhyō mahā-yaśāh ||  
 sa hūanya-payō-dhāiâ-pūrvakam dattavān mudā |  
 vṛitti-sankhyāś cha likhyantē vipra-sankhyā yathā-kramam ||

(here follow names etc of vṛittidās)

nāgādri-sankhyā vṛittīś cha bhōktārō Brāhmanōttamāh |  
 putra-pautrah parivṛitāh sukham tishthantu tē varam ||  
 tad idam dharma-yuktasya Dēva-Rāya-mahā-piabhōh |  
 śāsanam śrēyasē nityam bhavēd â-chandra-tārakam ||  
 simānōsyâgrahāiasya likhyantē dēśa-bhāshayā |

(here follow details of gift and usual final verses)

### 3

On copper plates in possession of Yajña-Nārāyana-Śāstrī at Gōribidnūr.

śrī-Ganēśāya namah Śāradāyai namah ||

Haiēr lilā-varāhasya damshtṛā-dandas sa pātu vah |

Hēmādī-kalaśā yatra dhātrī chhatra-śriyam dadhau ||

svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varushangalu 1587 nē varushada  
 Viśvāvasu - samvatsara - Mārگاśira - bahula - amāvāsye - sūryōparāga - punya - kâla-  
 dallu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Śrī-Ranga-  
 Dēva-mahārāyar-aiyanavaru Chandragiri-durgadalli simhāsānārūdhaiāgi sām-  
 rājyam gayuttā yalū śrīman-mahā-nāyakāchāryarāda gaviy-anka-Bhīma  
 chaudēra chaudi Kēyūia Chaudappa-Vadeya-prapautra Timma-Nāyaka-Vadeya-  
 putra Narasappa-Vadeya-putrarāda Immadi-Narasappa-Vadeyanavaru Bhā-  
 radvāja-gōtra Āśvalāyana-sūtra Rik-śākhādhyāyigalāda Mallā-jōisara piaputra  
 Lingā-jōisara putra Lingā-jōisara putrarāda Chikkaiyanavarige dhārā-dattav  
 āgi kōṭṭa bhū-svāste-grāmagala kramav entendaie sūryōparāga-punya-kâla-  
 dalli tamma pitrigalige punya-lōkāvāpti āgabēku yendu kottantha grāmagala  
 dāna-patra-kramav ent endare Penagonde-simhāsānakke saluva Koramurugala-  
 nāda Karigiridurga-sthalad-olagana Siddhāpura-grāma ondu Gūlūrige saluva  
 Sīrivara-sthalad-olagana Kālēnahalli-grāma ondu ubhayam grāma yeradarannu  
 Ke. Immadi-Narasappa-Vadeyanavaru Gūlūra Lingā-jōisara kumāra Chik-  
 kaiyanavarige sarvamānyavāgi yī-grāmagalige saluva bhūmivolage iddanthā  
 jala-śilā-akshiyi-âgâmi-siddha-sādhyagal emba ashta-bhōga-svāmyavannu nimma  
 putra-pautra-pārampariyavu â-chandrārka-sthāyigalāgi sukhadalli iharu yendu  
 suvarnōdaka-pūrvakavāgi kottaddakke tāmbra-śāsana |

ahō Rāghava-rājendra sapta-kalpānujīvinah |

na śrīmōmi na paśyāmi svayam dattāpahāimāh ||  
 Indriah piichchhati chāndālim kim idam pachyatē tvayā |  
 śva-māmsam surayā siktam kapālēna chitāgninā ||  
 dēva-Brāhmana-vrittīnām haranē niatās cha yē |  
 tēshām pāda-rajō-bhityā chaimanā pihitam mayā ||

(usual final verses) śrī-Mahammâyî

#### 4

At Hirī-Bidnūr (kasaba hobli), on a virakal in Kalludi-Narasappa's field.

svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-piṭhivī-vallabha Pallava-kula-tilaka śrīman-Nolambādhirāja Ayyapa-Dēvana maga Anniga-Bīra-Nolamba svasti samasta-bhuvana-vinuta Ganga-kula-tilaka rājanya-chūdāmani Kōlālapura-paiamēsvara śīmat-Pilduvipatiya maga Nanniya-Gangan-Anniy-embaganda Bīra-Nolambam tāgi Śāntaran-eiyar atṭidode Nolambam mulidu Gatav eldu Isavūia dātī edeye āne rada kālegadol Śāntarana talt iridu taleyumam orejuman odagondu ādong oppisi Ganga satta Bīra-Nolamba mechchi Kilka-nāda Piriya-Bidirūia kalnadu gottam Gangana makkala makkalvaregam salgam

#### 5

At the same village, on a stone in the Chaudé-gauda's field.

svasti śrī Nolambādhirāja piṭhuvī-rājya geye Tumannolagana manṇidu Bramadāya Rājamana padirkkolag āl desege Gundala-ūr āhiyum okkalu salipo  
 (usual imprecatory phrases)

#### 6

At Kallūdi (same hobli), on a stone near the Gōrugatte, east of the village

śrī āyur-ārōgya-dātāram bhava-vaidyam jagad-gurum |  
 ādhi-vyādhi-haram vandē para-śaktiyutam Śivam ||  
 svasti śrī Śaka-varusha 1311 neya Vibhava-samvatsarada Âsvayuja-ba 10 Guruvāradalu pūrvva-pāschima-samudrādhīpati rājādhirāja rāja-paramēśvara śrī-vīra-Harihara-Rāya-kumāra śrī-pratāpa-Bukka-Rāyaru Pengunde-pattana-dalli sukha-rājyam geyuttalu ellā-prajegalū sukhadalū irabēkāgi jīvangalig ellā udakavē prānavāgi Penugondege Henneya-nadiyanū tarabēkendu śrī-vīra-pratāpa-Bukka-Rāya chāvadi-olage daśa-vidyā-chakravartti jala-sūtrada Singāyabhattage nirūpava kotta â-Singāyabhattanu â-kāluveyam Siruveerada kerege tandu â-kāluveya hesaranū Pratāpa-Bukka-Rāya-mandalada kāluveyāgi māḍisi śāsanavanū barasidanū ||

yâvan Mêrur ddharâ yâvad yâvach chandrârkkā-mandalê |  
 Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ||  
 jala-sûtia-svara-šâstrê rasa-vaidyê satya-bhâshâyâm |  
 Rudraya-Singari bhavatah sadrišah kô vâ mahitalê šûrah ||  
 šri-Râmachandiâya namah |  
 yasya kêsêshu jimûtâ nadyas sarvânga-sandhishu |  
 kukshau samudrâš chatvârah tasmai tōyâtmanê namah ||  
 mangala mahâ šri šri šri

## 7

At Hudûti village (Goribidnūr hobli),  
 on the basement of the Garuda-kambha near the Ānjanéya temple.

ya namah šubham astu || Šaka-varusha 1353 neya Sâdhârana-sam-  
 vatsara-Bhâdrapada-šu 10 Šanivâra Hudutiya kammâla Bommôjana maga  
 Šamôja nilisida Tirumala-dêvara kamba maṅgala mahâ

## 9

At Idagûru (Goribidnūr hobli), on the top of the door of the Bhimêšvara temple.  
 šri-Gaṇâdhipatayê namah Šakâbhyudaya-šaka-varushngalu 1330 neya Virôdhi-  
 samvatsara-Āšvîja-šu bâgila svârasânayana mâdîdavaru Sanna-  
 Timma-vôjana ku mâra Šivamôja Višvâmitra-pravara  
 Yajuš-šâ râja Râjendra-Chôlage ârâdhyarâda avara râjyada Kurubûra  
 Ayyagala kûtegala darmma (rest illegible)

## 10

At the same village, on a beam of the roof of the veranda of the Râmédêva temple.  
 šri-guru-Gaṇâdhipatayê namah || šri-Râma svasti šri vijayâbhyudaya-Šâlivâhana-  
 šaka-varushangalu 1767 ne Višvâvasu-nâma-samvatsara-Chatra-šuddha-šri-  
 Râma-navamî i-šubha-divasadalli Hidimbâpuri-grâmadolage šri-Râma-dêvaṅge  
 nûtanavâgî kâsi-kelasadinda 12 ankana-dêvasthâna katisuvabagye kelavu janaru  
 bhaktâdigalu i-punya-kelasa-mâdisîdantâddu Šaka-varshangalu 1769 ne Pla-  
 vanga-samvatsara-Phâlguna-bahula 10 varige sampûrna

## 11

At the same village, on a stone near the Mallikâryuna temple  
 mahâ-šabda Pallavânvaya sri-prithvî-vallabha Pallava-kula-tilakana .  
 maga Vira-Nolamba prithvî-râjyam geyyuttire Irubudalaya (rest illegible)

## 13

At Velapı (Gôribidnûr hobli), on a stone in the Dodda-bhâvi sthala.

svasti śrī Perumâla-Râja pu-Dêva śrī-ma . . . Kallahalı-munûru  
 âlge Ereyammarasarâ Bennattûr âlge Bhûpûmu kereyu kattidode osedu koṭṭodu  
 (back) hı. kalanı (usual imprecatory phrases)

## 14

At Chigatigere (Gôribidnûr hobli), on the basement of the Garuda-kambha  
 of the Narasimha temple

śrī-Kaduri-Nârasimha-dêvara kambava nıllıııdu Târana-saṁvatsara-Kârtika-  
 ba 10 lu | rasaya ma Basavi Rada la sêve mangala mahâ śrī śrī

## 15

At the same village, on a stone near Lakkamma's well.

Parâbhava-saṁvatsara Bhâdrapada-şu 5 lu śrīmatu Chigatigere Vodôrayyana  
 hendati Lakkamma kattista bhâvi śrī

## 16

At Hunsênahalli (same hobli), on a pillar in the bharti-dinne east of the village.  
 svasti śrī jayâbhyudaya-Şaka-varsham 1255 neya Şimukha-saṁvatsarada Chai-  
 tra-şu 3 Şu-vâradandu śrīmatu-prâtâpa-chakravartti Hoyisala-şrī-vira-Ballâla-  
 Dêvarasara pradhâna aliya-Mâchiya-danâyakara kumâra Gangi-Dêva-danâya-  
 karu Penugondeya nelaviḍinalli (south face) sukha-saṅkathâ-vinôdadim râjyam  
 geyyuttam iddu Indeya Şântişvara-dêvara kumâra Bommi-dêva-voḍeyarige  
 Haruhe-Hosûra-nâdolagana Maruvakagonkanu Balâlapuravâgi â-chandrârkau  
 sarvamânyavâgi dhârâ-pûrvakavâgi kotteu mangala mahâ śrī śrī (usual final verse)

## 17

At the same place, on a second pillar.

şubham astu

namas tuṅga-etc. ||

svasti śrī jayâbhyudaya-Şaka-varushaṅgalu 1354 Paridhâvi-saṁvatsarada Kâr-  
 ttika-(south face) şu 1 śrīman-mahâ-mandalêşvara śrīman-mahâ-râjâdhirâja para-  
 mêşvaia śrī-vira-Dêva-Râya-mahârâyaru sthira-râjyam geyutt iralu Balâla-  
 purada nânâ-jâtiya maduveya (east face) sunkavanu darmakke bittar âgi yî-madu-  
 veyya suṅkavanu âru koṇḍare (usual imprecatory phrases) maṅgala mahâ śrī śrī

## 18

At Hālughanahalli (same hobli), on a stone north of the Chaudēšvari temple.

śubham astu Parābhava-samvatsarada Chaitra-šu 1 lu śrīmatu Nārāyana-Gaudana maga Hirī-Timmappanu vīrara kallu-gudi kattista gudi mangala mahā śīi

## 19

At Chikka-Kuragōdu (same hobli), on a stone near the Āñjanēya temple

svasti śrī jayābhyudaya-Šālvāhana-śaka-varusha sâ 1468 Viśvāvasu-samvatsarada Chaitra-šu 10 śrīmatu Sadāśiva-Rāyaige punyav āgabēku yendu Kandāchāiada nāyaka Timmappa-ayanavaru Kurugōdiya volagāg idda dēvadāya Brahma-dāya nu tamma tande-tāyige punyav āgabēk endu bitteu endu hākida śāsana-mānyakke ār obbai u tappidai u (usual imprecatory phrases)

## 20

At Marupadagu (same hobli), on a stone lying in front of the village entrance.

Nandana-samvatsara-Chaitra-śuddha-pañchamī śrī-rājādhirāja paramēšvara śīi-vīra - pratāpa - Venkatapati - Rāya aliya Marupadugu-grāmam māgu  
(2 lines gone) hāram āyavala . tudike maduru anyāya

. (rest illegible)

## 21

At Gangāsamudra (kasaba hobli), on a stone behind the chāvadi.

śubham astu svasti śrī jayābhyudaya-Šaka 1472 ne  
śrī-vīra-pratāpa śrī-Sadāśiva-Rāya-mahārāyaru prithvī-rājyam gaiyutta  
(rest illegible)

## 22\*

At the same village, on brass plates in possession of Chikka-Sannakempa

Yittadi-śāsanam ||

namas tunga-etc ||

na dharmmād adhikam... .. santi na samudbhavaḥ |

(6 lines are left out as they are quite unintelligible)

svasti śrī vijayābhyudaya-Šālvāhana-śaka-varushambulu 1212† neya Bhāva-samvatsaram Chaitra-śudha 5 Budhavāram śrī-vīra-pratāpa-vīra - Bukka-bhū-

\* This inscription is full of mistakes

† So in the original

pati-Râyalavâru | Dêva-Râyalavâru Gundama-Râyalavâru | Konthala-dêšam Mânakapatnam pûiri dora Vulelu-Râya | vâni kodukulu yêduguru andâlâlu yekinavâi | vâri. Šankugonda Timmana-gôdu | Chinna-Timmana-gôdu | Dâsana-gôdu | Channa-Kêšava-gôdu | Channana-gôdu | Yirana-gôdu | Nârâyana-gôdu | Vuluvulôlu-nâda-gôtram | pannendu-vêlu-bala-gum gurâlu 100 yintivi | yâbai-dandu | nâlgu-avuda-yênugalu | yêdu-gudlu âvulu | yêdu-bhandlu vaka-bhandi-minda dravyam erugukoni Vijanâgram patnâniki puyiri | râyula bhêti ayiri | Râyulu vâri ni chûchi châla santôšham padini | vudhârana chêsiri | bandi vapagiñchiri | Râyalavâru vâriki yinâmu | guram | chhatu | chaurilu | bîmu-pendemu | avudha-yênugalu mûdu | . Virûpâksha-Sômêšvaruni gudilô nalla-nilupa-râyi-šâsanam | Râyadattartham | nârepuyaramulaku apana ayanu | malato vaci digiri | Šankhunugonda Timmana-gaudu | Badagala-nâdi Narasapa | (others named) pannendu-âyagândlu | mala kotti šânti chêsî Râyala kanama | Dêva-Râyalu apana-tisukoni | Vade-Râmana-Bôyidu | Bhimana-Bôyidu | bhandlu 30 kotataram 12 aralu | charavu 1 kôtalô Changarâya-svâmi-gudi | Timapa-gudi | Yiragândlu-gudi | Ganagiri-simhâsanam Tirumâlige Tirumalâchâyalavâriki tôdukoni-vachi | nâlgu-simhâsanam | 70 yêdu-samstânam doralunu tôdovachi | svampanârudêsa-gaudalikam todukoni vachi dêšamukhi-dêšapândyavulunu piluchukoni vachi | Ganagiri | Dhavagiri | Mumudi-patnam Chikkapa-Gauni piluchukoni vachiri | Vupalagiri - patnam Peda-Kempa -Gauduni tôdukoni vachi | pañchângam Tîpâ-bhatlûvâri ni tôdukoni vachi | Karkâta-lagnam nichhayim chêsî vîrupêru Kurudi anê pêru pettiri guru-svâmulavariki Timmana-gaudu yichindhi guram pâda-kânaka yiravai-varâlu ninda-vudagara (here follow details) kôtatarâniki yêsînadî šâsanam râllula gôdumânyam chênilo baduvulo šâsanam râyi | pandendu âyagândlu vappitamu || vûriki bali-pîla yichi-(back) navâdu Dyâvana-gaudu | bali-chelnavâdu mâdiga-Yara -Pâpadu | Bôgapa kađava Šanku konda Timmana-gaudu | vâni nagurulô vugrânâmu-yintilô agni-mûlalô kanajamlô yêsivundêdi dravyam yêsivundêdi kadâyilu yêdu | bhangâru-pratimalu yêdu kañchu-koramutlu yêdu-baruvu | kanajam . . . tyala-râyi | pannendu-âyigândluku mânyam katakinda | dinna-mânyam | Brahma-mânyam | dêva-mânyam | batu-mânyam | gauni kûṭa-mânyam | grâmâniki mutuvâli Râmatankilu 10080 Lakshmîpati-varâlu renduvêlu puttalikâsulu 10050 Buku-bhûpati-Râyalavâru | Gundama-Râyalavâru | Ambôji-Râyalavâru | vîri apanachâtanu yittadi-šâsanam . . yana Badagala-nâdi-šîma Virachâri | anumatiñchi yittadi-šâsanam Timmana-gauniki yichiri | putra-mitra-kalatrâdulû samêtangânu anubhaviñchukoni sukangâ-vundumani yî-mugguru-râyalavâru yichiri (usual final phrases) dêšamukhi-dêšapânduvulu vapitamu Kondavâdi Kondama-Nâyidu anki doraku Kuradi Channarâyasvâmi-gudilô yichinadi šâsanamu || śrî-Râmu-gatti



## 23

At Mañchénahalli (Mañchénahalli hobli), on a copper plate in possession of Yajamâna-Timmana-bhatta.

(Nâgarî characters)

namas tunga-ete ||

Harêr lilâ-varâhasya damshtâ-dandas sa pâtu vah |  
 Hêm. kalašâ yatra dhâtrî chhatra-šriyam dadhau ||  
 kalyânâ tad-dhâma pratyûha-timirâpaham |  
 yad gajô'py Agajôdbhûtam pañchâsyênôpalâlîtam ||  
 jayati kshîra-jaladhêr jâtam savyekshanam Harêh |  
 âlambanam chakôrânâm amarâyushkaram mahah ||  
 tasyâsit tanayas tapôbhir atulair anvartha-nâmâ Budhah |  
 pautias tasya Puiûravâ Budha-sutas tasy Âyur asyâtmajah |  
 sañjajñê Nahushô Yayâtî abhavat tasmâch cha Pûrus tatah |  
 tad-vamšê Bharatô babhûva nrîpatis tasyâbhavachchhantanuh |  
 tat-putrô Vijayôbhmanyur udabhût tasmât Suhôtâ nrîpah ||  
 Nandas tasyâshtamô'bhûchchhibir itî narapaš tasya râjâtha Likka-  
 kshâmâpas tat-saptamaš Šrî-patir itî samabhût Râja-putrô narêndrah |  
 tasyâsit Vijjalêndîô dašama iha nrîpô vîra-Hemâlî-Râyas  
 tasmâd êkô Murârau krita-natir udabhût tasya Mâyâpurîšah ||  
 tasyaikô'janî Sôma-Dêva-nrîpatis tasmâch cha râjñas sutô  
 vîrô Râghava-Dêva-râya-nrîpatîš šrî-Chinnamô bhûpatih ||  
 Âravîti-nagarî-vîbhôr abhût tasya Bukka-dharanîpatis sutah |  
 yêna Sâlava-Nrîsmha-râjyam apy êdhamâna-mahasâ khilîkîtam ||  
 tasya Gaurâmbikâjânês tanayô vinayônnatah |  
 vidyâ-nidhir višêsha-jñô vîrô Vijaya-bhûpatih ||  
 dayâ-nidhêr abhût tasya dayîtâlânkritâ gunaih |  
 Šaurêr iva mahâ-Lakshmiš Šankarasyêva Pârvatî ||  
 putra-ratnam tataš šlâghyam pûrva-janma-tapah-phalam |  
 Mâdhavân Madanam Padmâ Sênânîm Adrijâ Šivât ||  
 Jayantam Amarâdhîšât Sachîvâlabhatâtmajam |  
 Dêva-Râyam mahîpâlam dâritârâti-mandalam ||  
 vikramê Vikramâdityam bhôgê Bhôjam ivâparam |  
 Râjarâjam vitaranê râjânâ yam prachakshatê ||  
 Yašasvinâm agrasarasya yasya pattâbhîshêkê nrîja-pârthivêndôh |  
 dânambu-pûrair abhîshichyamânâ dèvi-padam bhûmir iyam bibhartî ||  
 râjâdhirâjas têjasvî šrî-râja-paramêšvarah |  
 mûru-râyara-gandâkhyah para-râya-bhayankarah ||  
 bhâshâtîlanghî-bhûpâla-bhujânga-birudônnatah |  
 šîšta-samrakshana-parô dushta-šârdûla-mardanah ||

aribha-ganda-bhêrundô Hari-bhakti-sudhânidhih |  
 pratyarthi-samidhō hutvâ pratâpâgnau ranânkânê |  
 prâptaš śrî-[vîra]-vijaya-lakshmî-pâni-grahôtsavam |  
 śrî-Tungabhadrà-nikatê nagarê Vijayâhvayê |  
 pitryam simhâsanam prâpya pâlayan prithivîm imâm |  
 punya-šlôkâgaganyô'sau Dêva-Râyô mahîpatih |  
 Tungabhadrà-nadî-tîê Virûpâkshasya sannidhau |  
 vêda-nêtrâgni-bhû-samjñâ-ganitê Šaka-vatsarê |  
 Chitrabhânan tu Vaišâkhê paunamyâm Bhaumavâsaiê |  
 šiimad-Ghanagirêr dêšê Pinâkinyâš cha pûrvakê |  
 Mañchêpally-antarvalitê nairityâm samupasthitam |  
 Kôtagânâkhyâ-šailasya pašchimê chaiva samsthitam |  
 Kôtagârapalli-grâmasya vâvyâm samupasthitam |  
 Sâdêpally-agrahârasya pûivataš chaiva samsthitam |  
 grâmam tu Brahmapally-âkhyam sarva-sasyôpašôbhitam |  
 dattavân dvija-varyâya vêda-vêdânta-vêdinê |  
 nijâšîitâya viprâya Bhâradvâja-sa-gôtrinê |  
 Bahvîichê Subbanâryâya Vênkatâkhyâ-prapautrinê |  
 Râmâ-bhattârya-pautrâya Nâñja-bhañtârya-putrinê |  
 śrî-Virûpâksha-su-prityai Dêva-Râyô mahîpatih |  
 sa-hiranya-payô-dhârâ-pûivakam dattavân mudâ |  
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-samanvitam |  
 akshînyâgâmi-samyuktam vipra-bhôgyam sa-bhûruham |  
 dânasyaâdhamanasyâpi vikrayasyâpi sammatham |  
 vâpî-kûpa-tatâkâdi-jalâšaya-samanvitam |  
 sarvamânyam chatu-simâ-samyutam cha samantatah |  
 dattavân dvija-varyâya Dêva-Râyô mahîpatih |  
 putra-pautiâdibhiš chaiva bhôgyam â-chandra-tâarakam |  
 tad idam dharma-šîlasya Dêva-Râyô mahâ-piabhuh |  
 šâsanam pradadau nityam bhavêd â-chandra-tâarakam |  
 simânôsyâgrahârasya likhyantê dêša-bhâshayâ |

(rest contains details of boundaries and usual final verses)

## 24

At Dyâvaratondapalli,

majare of Halêhalli (same hobli), on a rock in Bombagâ's field

šubham astu Haleyahalige pratinânavâda Yimmaçmarasiingarâyapurada  
 kâlualî Varadanahalli

## 25

At Upparahalli (Mañchénahalli hobli), on a stone at the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana śaka-varushangalu 1506 .  
 rana-samvatsarada Kārtika-śu 12 lu Śrī-Ranga-Rāyaru Tirumaleya  
 Penagondeya ka-puravolage Upparahalliya-grāmavanu sarvamānya-  
 agrahāravāgi ā-chandrāika-sthāyiyāgi dhārey eradu kotaru amritapadi  
 tamma tande Hiriyā-Bōiappa-gaudaṅgū tamma gurugaliṅgū  
 punyav āgabēk endu sarva-namasya-agrahāravāgi dhārey eradu koteu (usual  
 final phrases) kotta śilā-śāsana mangala mahā śrī śrī

## 26

At the same village, on a stone near the Basavana katte.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu sâ 1506  
 Sādhāraṇa-samvatsarada Kārtika-śu 12 lu Tirumaleya Pena-  
 gondeya ayanavarige Upparahalliya-grāma agrahāravāgi  
 (rest illegible)

## 27

At the same village,

on a stone at the boundary of Basavanahalli and Chilénahalli

Saumya-samvatsarada Vaiśākha-śu 15 lu śrīmad-rājādhuāja rāja-paramēśvara  
 śrī-vira-pratāpa śrī-vira-Venkatapati-Dēva-mahāiāyara kāryakke kartarāda  
 Hadapa-Venkatapa-Nāyaka-kumārarāda Hadapa-Pāpi-Nāyaka-kārya-kartarāda  
 Giriyājapa Upparahalliya gauda Śī vakahaliya  
 prajagalu . (back) śāsanada vōlē-kramav ent endare yī-Basavanahalli padu-  
 valu Sudekunte kelagana holavanu Chilénahalli-gadde I gaddēnu ninage  
 mānyavāgi kotev āda-kāiana nīnu putia-pautra (rest illegible)

## 28

At Miṇakanagurki (same hobli), on a rock in Patél's karaga-field.

(Nāgarī characters)

śubham astu svasti śrī Śālivāhana 1433 neya Prammōda-vatsarada  
 Āśvayuja-śuddha 15 . Rāhu-grahana-punya-kāladalli śrīman-mahārājā-  
 dhīrāja rāja-paramēśvara śrī-vira-pratāpa-Kriṣṇa-Rāya-mahārāya prithvī-  
 rājyam geyuvadarelli śrī-Kriṣṇa-Rāya-mahārāya (4 lines effaced) mānyavāgi  
 dhārey eradu koṭa chatuś-sīmā (rest effaced)

## 32

At Arakunda (same hobli), on a stone in front of the Āñjanéya temple  
 śrīmatē Rāmānujāya namah véda-mārga-pratīshthāchāry Ālvār śrī-Tirumale-  
 Penugonde-Narasimha-Tātāchārya-ayyanavarige Rāma-Rāja-apanēli Sona-  
 gaudara sarvamānyada Aṅkunda śrī

## 34

At Kadiridēvarahalli (Tondēbhāvi hobli), on a stone in front of the  
 Narasimhasvāmi temple.

Śrīmukha-samvatsarada Māga-śu-pādyadalū śrīmatu Kova-Nāyakaia Gayyapla-  
 Nāyakaru Kadiri-dēvara gudīya mantapavanu katisīdanu

## 36

At Halkūru (Bommasandra hobli), on a wall of the Sômēśvara temple  
 svastī śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1445 nē Svabhānu-samvat-  
 sarada Vaiśāka-śu 15 lu śrī-mahāñāja-paramēśvāia śrī-Kīshna-Rāya-mahārā-  
 yara ūlgada Mālapa-Nāyaka-ayanavarige dharmavāgi pradāni-Sarvarasaya-  
 navaru Halukūra Sômēśvara-dēvarige pratīpālisi mādīsida jīrna-uddhārada  
 kalu-vesada sēve ara adhikāri Vanasayana ūlgada Siddayanu

## 37

At the same village, on the door frame of the Sômēśvara temple.

śrī Alakūru śrī-Channa-Sômēśvara-svāmi-mandīra-dharma-sthānamam Benga-  
 lūru śrīmad-Vīra-Śaiva-Gubbi-Rudrākhyā-tanūja Tōtadāryah kārya-kartā || Śāli-  
 vāhana-śaka 1809 nē vartamāna-Sarvajītu-samvatsara-Vaiśākha-māsadalī nir-  
 misīdanu || san 1887 nē isvī ||

## 38

At the same village, on a stone attached to the Basavanna kaṭṭe.

śrī-Sômēśvara Śālivāhana-śaka-varusha 1426 nē varushadalū Raktākshī-samvat-  
 sarada Kārtika-śu 15 Guru-sōma-grahana-punya-kāladalū Lakyada Lun. Vode-  
 yaru Sômēśvara-dēvara gudī-gōpura-prākāra-ratha-utsaha-paditara-anga-ranga-  
 vaibhavanu tri-sandhyā-kālada naivēdyakk ivaru vodeyarige lngārchaneya  
 Rudrā avanu mādīkondu Nañja-Rāyage hēlalikkāgi ā-Nañja-Rāyanu vīra-pra-  
 tāpa-Narasīnga-Rāyarige hēlalāgi Sômēśvarage Halukūra sa-hūanyōdaka-dāna-  
 dhārā-pūrvakavāgi ā-chandrārka-sthāyiyāgi samarpīsīdaru | Sômēśvara (usual  
 final verse)

## 40

At Singanahalli (same hobli), on the Āñjanéya stone in the Gôdehola

S<sub>1</sub> samvatsarada Mârgasira-ba I Ādivâradandu pratâpa  
Hoysana śrî-vîra-Ballâla-Dêvarasaru sukha-sankathâ-vinôdadim râjyam geyyu-  
ttav 11alu (stops here)

## 41

At Kâchamâchênahalli (same hobli), on a stone in Survey No 93

svasti śrîman-mahâ-mandalêšvaram Talekâdu-Kongu-Nangali-Bauvâsi-Halasige-  
Hânungall-Uchchangi-gonda Hoysala-vîra-Ballâla-Dêvara 1âjyada Šâivarî-  
samvatsaradallu śrîman-mahâ-pradhânam śrî-karanada heggade Yerayannanum  
dandanâyaka Bila-Gôvindaasarum Ummadiya bavaiakke nadadalli Pôchiya-  
Kerîya-nâyakalu tale-gottu hadada netra-ppattu Nâgâchâriya kereyanu Kûda-  
lûra mahâjanangalu nakara-nânâ-dêšiya munde makkalu-makkalu tara-  
â-chandiâika-sthâiyâgi kotta bhûmiyan alidavange (usual final phrases)

## 42

At Kondâpura (same hobli), on a stone in Kodla-Nâyaka's assessed land.

. . . Virôdhi-nâma-samvatsarada Āšvîja-šu 10 lu Hosûra-sammatina  
dêša-mukhi dêšapânde dêši-karâni Sahigonda-Nâyakage barâši kotta kâgada  
kramav ent endare Hosûra sîmege saluva Erapanahallige pratinâmadhêyavâ-  
da Kondâpuravannu nûtanavâgi kôte kattisi praje tandu grâma tumbu-mâdisi  
vechcha aramane kipâyatu tilidu yî-grâma-baliya kattu-kodagi-mânyavâgi  
manu 6 2½ holavannu nêmuke mâdi koṭṭu yiruvadaiinda yî-grâmada kôte katti-  
si. . . mâdi yî-holavannu ninna putra-pavutra-pâramparyavâgi anubha-  
visikondû yiruvadû . . .

## 43

At Dyâvarahalli (same hobli), on a stone in Venkataramanappa's grove.

namas tunga-eto ||

svasti śrîvijayâbhyudaya-Šâlîvâhana-šaka-varušanṅalu 1715 sandu vartamânav-  
âda Pramâdîcha-sam-Mârgasira-šu 15. . Halukûru-jahagîrudâru Mîra-  
Ahammada-Sâ-komâru Mîra-Husêna-Sâ-rige râ || Mâkalidurgada subhêdâru  
Mîra-Ali-Bêga-Sâ barâši kottâ kattu-kodagi-mânya Dêvarahalli-grâmakke vâ-  
yavyakke nûtanavâgi kôte kattîšidarinda nîmage maṇuvu-hâlita bîjavari ha  
(rest illegible)

## 44

At the same village, on a stone in the Venkataramanappa's assessed field.

Hajaratu Tipu-Sulatâna-Pâchâvavara appaneyalu svasti śrī vijayâbhyudaya-  
 Śâlīvâhana-śaka-varusha 1719 nê vartamânavâda Kâlayukti-samvatsarada nija-  
 Śrâvana-śuddha 5 yalu śrîmatu Mâkalidurgada amaladâra (y)Ahumada Vusa-  
 mâna-Sâhêbaravaru Halukûru-Mira-Husêna-Sâhêbaravarige barasikotta kerê-  
 kattu-kodagi-śyâsana-kîamav ent endare Mâkalidurgada sîmege saluva Malada-  
 kere-hôbalî Dyâvarahallî-grâmada baliya hostâgî nîvu katisî yiruva kerege  
 katu-kodage-bage hajûru hukcum â-prakâtakke nîmage kodîsîyîruva bhûmî  
 yî-Dyâvarahallî-grâmakke uttaravâgî Timmanahallî-kerey-olagana gadde-bhûmî  
 manuvu kha ½ . hallî vupagrâma-Chandrahallî-baliya beddalu hola-  
 bhûmî (rest illegible)

## 45

At Kenkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

śubham astu svasti śrī jayâbhyudaya-Śâlīvâhana-śaka-varushambulu ? 1556  
 agunêti Yuva-samvatsara-Pushya-ba 2 lu śrîman-mahârâya . . . Dêva-Râya .  
 . . . . . Vijayânagara (rest effaced)

## 46

At Hosturu (Hosturu hobli),

on copper plates in possession of Jatâvallabha, Patêl of Ramâpura.

[I b] śrî-Ganâdhîpatayê namah || namas tunga-ete ||  
 avyâd avyâhataîśvarya-kâranô Vâranânanah |  
 varadas tîvra-tîmira-mîhirô Haiya-nandanah ||  
 śrîmân âdi-Varâhô yah śrîyam dîśatu bhûyasîm |  
 gâdham âlingitâ yêna mēdinî mōdatê sadâ ||  
 asti kaustubha-mânikya-kâmadhênu-sahôdarah |  
 Râmânujah kalânâthah kshîra-sâgara-sambhavaḥ ||  
 uda[bhûd] anvayê tasya Yadu-nâmâ mahîpatîḥ |  
 pâlitâ yat-kulînēna Vâsudêvêna mēdinî ||  
 tat-kulê Bukka-nâmâ yah kîrti-śauryya-vîchakshaṇah |  
 \*Magâmbikâbhavad râjñî Lakshmîr iva Haiêr yathâ ||  
 abhût tasya kulê śrîmân abhangura-gunôdayah |  
 apâsta-duritâ Sangamô nâma bhûpatîḥ ||  
 Mâlâmbikâ bhavat patnî yasya râjñah śuchi-smîtâ  
 Damayantî Nalasyêva Indrasyêva yathâ Śachî ||

âsan Hariharah Kampô Bukka-Râya-mahîpatih |  
 Mârâpô Muddapaš chëti kumârâs tasya bhûpatêh ||  
 pañchânâm madhyagas têshâm prakhyâtô Bukka-bhûpatih |  
 prachanda-vikiamô madhyê Pândavânâm ivâijunah ||  
 bhangâh Kalingâ mita-šaurya-vrittêh  
 Vangâ vibhinuânga-vighûrna-nêtrâh |  
 Ândhrâš cha randhrâni višanti yasya  
 bâhûgra-khadgêna viširyamânâh ||  
 Turushkâš šushka-vadanâh Pândya-bhûpâh palâyitâh |  
 sva-bhujârjita-vîyêna tasmin râjyam prašâsati ||  
 Bukka-Râyô'bhavachchhrîmân bhujârjita-parâkîamah |  
 mēdinîva piajā yêna sva-putrân iva rakshitâh ||  
 îâjâdhirâjas tē[IIα]jasvî yô îâja-paiamêšvarah |  
 bhâshâ-langhita-bhûpâla-bhujangama-vihangamah ||  
 râja-râja-bhujangô yah para-îâya-bhayankarah |  
 Hindurâya-Suratrâna ity êtair upašôbhita ||  
 Vidyâbhûdhâna-nagarî vijayônnati-šâlîni |  
 Vidyâranya-kritâ tasyâm ratna-simbâsanê sthitah ||  
 yasmîn shôdasa-dânânâm dhairîyâm parišôbbhitê |  
 dânnâmbu-dhârâyâ tasya vardhatê dharmâ-pâdapah ||  
 alankritê Šakasyâbdê \*rasa-bhû-nayanêndubhih |  
 Târanâbdê Chaitra-mâse navamyâm šukla-pakshakê ||  
 Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûtîâyâ Bhâradvâjânvavâyînê ||  
 Yâjushânâm varênâyâ sakalâgama-vêdinê |  
 ashtâdaša-purânânâm abhijñâtârtha-vêdinê ||  
 ashta-bhâshâ-kavitva-srî-vânî-vijita-sampadê |  
 Sômâya Nâchanâmbôdhêh sômâyâmita-têjasê ||  
 Guttidurgâbhûdhê râjyê Kôdûrâkhyâ-mahitalê |  
 Penna-mâgani-vikhyâtê saiva-sasyôpašôbbhitê ||  
 Kôdûru-Nâgamallâkhyâ-dinnâbhyâm api pašchimam |  
 grâmôttamâ makûrôh prâchyâm diši samanvitam ||  
 Ūruchintala-nâmnaš cha grâmâd dakshina-samsthitam |  
 Vangalûr-Kôdutâlâbhyâm uttarâšâm upâšritam ||  
 Pinâkinî-tațê Peñchukaladinnâbhvayam purâ |  
 Bukkarâyapurâkhyâtam pratînâmnâ cha šôbbhitam ||  
 nidhi-nikshêpa-samyuktam jala-pâshana-samyutam |  
 akshîny-âgâmi-sahitam siddha-sâdhya-samanvitam ||  
 ashta-bhôgam idam sarvamânyam â-chandra-târakam |  
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||











śrīman-Nāchana-Sōmākhya-mahā-kavi-varō'pyatha |  
 rājānam āśisham chaiva chirajīvi bhavatv itī ||  
 svayam anvakarōd vrittīr daśōttara-śatam kavīh |  
 shat-trimśad atīa bhāgāh syuh yajamānāhvayā tatah ||

(here follow names etc of vrittīdārs and the details of their vrittis)

īdam akhīla-Rāja-śēkhara-madhukara-jhēnkāra-gīta-māhātmyam |  
 śrīmad-Bukka-Rājendra-nīpatēs śāsanam achalaika-pārijātasya ||  
 Âtrēyānām Yājushī Kōtīdēvā-  
 rādhyāchāryasyāngajō Vādha-mūrtih |  
 chakrē samyak Śarva-śāstra-pīavīnah  
 ślōkān ētān Mallanārādhyā-varyah ||  
 tvashtrā tachchhāsanam svāmi-śāsanēna vinīrmitam |  
 śāsanāchāryā-varyēna Nāgi-Dēvēna śilpīnā ||

(usual final verses)

śrī-Vīṇūpāksha (in Kannada characters)

## 47

At the same village, on copper plates in possession of Patēl Jatāvallabha

[Ib] svastī jītam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmāj-Jāhna-  
 vēya-kulāmala-vyōmāvabhāsana-bhāskarāh sva khalgaika-pīahāra-khandīta-  
 mahā-śilā-stambha-labdha-bala-parākramō dārunārī-gana-vidāranōpalabdha-  
 vrana-vibhūshana-vibhūshītah Kāṇvāyana-sa-gōtrah śīmat-Konganī-varmma-  
 dharmma-mahādhirājah tasya putīah pitur anvāgata-guna-yuktō vidyā-vīnaya-  
 vīhīta-vīttah samyak-prajā-pālana-mātrādhyagata-īājya-prayōjanō vidvat-kavi-  
 kāñchana-nīkashōpalabhūtō nīti-śāstrasya vaktī-pīayōktī-kuśalō Dattaka-sūtra-  
 vritēr pranētā śrīmān Mādharma-mahādhirājah tat-putrah pitri-paitā[IIa]maha-  
 guna-yuktō'nēka-chāturdanta-yuddhāvāpta-chatī-udadhī-salīlāsvādīta-yaśāh  
 śīmad-Haīvarmma-mahādhirājah tat-putrō dvīja-guru-dēvatā-pūjana-parō Nā-  
 rāyana-charanānudhyātah śrīmān Vishnugōpa-mahādhirājah tat-putrah Tryam-  
 baka-charanāmbhōruha-rajā-pavitrikritōttamāngah sva-bhūja-bala-parākrama-  
 kīaya-kritā-rājyah Kalī-yuga-bala-pankāvasanna-dharmma-vīshōddharana-  
 nītya-sannaddhah śrīmān Mādharma-mahādhirājah tat-putrah śrīmat-Kadamba-  
 kula-gagana-gabhastīmālinah Krishṇavarmma-mahādhirājasya pīya-bhāguēyō  
 vidyā-vīnayātīshaya-parīpūritāntarātmā nīravagraha-pradhāna-śaurīyō vidvatsu  
 prathama-ganyah śīmān Konganī-mahādhirājah Avīnīta-nāmā tat-putīō vījīm-  
 bhamāna-śaktī-trayah Andarī-Āla[IIb]ttūr-Pōī ulare-Pennagarādy-anēka-samara-  
 mukha-makha-huta-prahata-śūīa-purusha-paśūpahāra-vīghasa-vīhastīkrita-  
 Kīrītāntāgnīmukhah Kīrītārjunīya-pāñchādaśa-sargga-tīkākāīō Durvīnīta-  
 nāmādhēyah tasya putrō durddānta-vīmardda-vīmrīdīta-vīsvambharādhipa-  
 mauī-mālā-makaranda-pūjya-pīñjarīkīyamāna-charana-yugala-naīnō Mu-

shkara - nāmadhēyah tasya putrah chaturddaśa - vidyāsthānādhigata - vimalamatih viśēshatō'navāśēshasya nīti-śāstrasya vaktri-prayōktri-kuśalō ripu-timira-nikara - nīrākaraṇōdaya - bhāskarah Śrīvikrama - prathita - nāmadhēyah tasya putriah anēka-samara - sam pādita - vijimbhita - dvirada - iadana - kulīśābhghāta - vana - samrūdhā - bhāsvad - vijaya - lakshana - lakshīkrita - viśāla - vakshas-sthala-sama [III a] dhigata - sakala-śāstī ārttha-tatva - samārādhita - tri-varggō nū avadya-charita - pratidinam-abhivarddhamāna prabhāvō Bhūvikrama - nāmadhēyah api cha |

nānā-hēti-pīahāra-pravighatita-bhatōrash-kavātōtthitāsrig-dhāiāsvāda-pramatta-dvīpa śata-charana-kshōda-sammardda-bhīmē |  
 sangrāmē Pallavēndīam narapatim ajoyad yō Vīlandābhūdhānē  
 Rājā Śrīvāllabhākhyas samara-śata-jayāvāpta-lakshmi-vīlāsah ||  
 tasyānujō nata-narēndra-kirīṭa-kōti-  
 ratnārka-dīdhitī-virājita-pāda-padmah |  
 Lakshmyā svayam vrita-patir Nava-Kāma-nāmā  
 śishta-priyō'rigana-dāraṇa-gīta-kīrttih ||

tasya Kongaṇi-mahārājasya Śivamārāpara-nāmadhēyasya pautriah samavanata-samasta-sāmanta - makuta-tata-ghatita - bahala-ratna - vilasad - amara-dhanush-khanda-mandita-chaiṇa-nakha-mandalō Nārāyana-charana-nihita-bhaktih sūrapu [III b] usha-turaga-nara-vāraṇa-ghatā-sanghatta - dārūna-samara-śirasī nihitātma-kōpō Bhīma-kōpah prakata-rati-samaya-samanuvarittana-chatura-yuvatī-jana-lōka-dhūrttō lōka-dhūrttah su-durddharānēka - yuddha-mūrdhā-labdha-vijaya-sampad āhita-gaja-ghatā-kēsari Rājakēsari api cha ||

yō Gangānvaya-nirmalāmbara-tala-vyābhāsana-prōllasan-mārttandō rī-bhayankarah śubhakarāh san-mārgga-lakshākarah |  
 saurājyaṁ samupētya rāja-samitau rājan gunair uttamaih  
 rājā Śrīpurushāḥ chīam vijayatē rājanya-chūdāmanih ||  
 Kāmō rāmāsu chāpē Daśaratha-tanayō vikramē Jāmadagnyah  
 prājyaishvāryē Balārīr babu-mahasī raviś sva-prabhutvē Dhanēśah |  
 bhūyō vikhyāta-śaktis sphuṭataram akhīla-prāna-bhājām vidhātā  
 Dhātrā śishtaḥ prajānām patir iti kavayō yam praśamsanti nityam ||

tē [IV a] na pratidina - pravritta - mahā-dāna-janita - punyāha - ghōsha-mukha ita-mandirōdairēna Śrīpurusha - prathama - nāmadhēyēna Prithuvī - Kongaṇi-mahārājah || tēnēdam akhīlam budbuda-chalam jīva-lōkam avalōkyā chatur-aśīty-uttarēshu shaṭ-chhatēshu Śāka-varshēshu samatītēshu Mānyapuram adhivasati vijaya-skandhāvārē Vaiśākha-māsī sōma-grahanē Viśākha-nakshatrē Śukravārē Kāśyapa-gotrāya Māraśarmmaṇah putrāya Tōlūr-vvāstavyāya Mādhasarmanṇē Vājasanēya-vēda-vi [IV b] dē Elaṅ-Gūdalūr-mMaṇiyāchi-Gūdalūr-pPaṇuvi-Śrīpuram iti chaturshu grāmēshu grāmam prati-dvādaśa-khandikāvapana-sammita-śālyādi-vapana-yōgyaṁ bhūmi-tri-kuḍaba-sammitāvapana-mātram griha-

sthānam trimsa-kudaba-sammitam mûrpâl dvi-khandikâ-vapana-sammitam  
tôta-kshêtiā trimsat-khandikâ-vapana-sammitam pûyāngav-âdi-vapana-yôgyam  
âranayam cha dattam êtat sarvva sarvva-parihârôpêtam udaka-pûivvam  
\*dattah | asya dānasya sākshinah Shannavata-sahasra-vishaya-pīakritayah ||  
[Va]japī chātra Manu-gītās ślōkâ (usual final verses) yô rakshati sa punyabhāg  
bhavati Viśvakarmmēna likhitam

## 48

On copper plates of the same village

[I b] svasti śrī-Mānavya-sa-gōtīānām Hārītī-putīānām mātī-gana-samvarddhi-  
tānām Svāmī-Mahāsēna-pādānudhyātānām Chalukyānām samiddhmad-rājya-  
paramparāyāta-vamśa-tilakō aśvamēdhāvabhṛitha-snāna-pavitīkīrītōttamāngah  
Polakēśity-abhikhyāta-nāmadhēyō Raṇa-Vīkrama-dvītiya-[II a] nāmadhēyah tad-  
anantaram Harshavarddhana-jita-Satyāśīayam sva-pūya-sutā sva-bhāshayā  
Ambērēty āvijñāpitas san Mahā-Māgha-pauṇnamāsyāyā Sangama-tīrthē sōma-  
grahanē sa-hiranya-sōdakam Âtrēya-gōtrēbhyō trayōdaśēbhyah Kauśika-gōtrē-  
bhyah pañchabhyah Kāśyapa-gōtrēbhyah tribhyah Kaundīya-gōtrē tri[bhyah]  
[II b] Kauśika-gōtīēbhyas tribhyah Sāvarnnikā-gōtrābhyām dvābhyām Bhāra-  
dvāja-gōtīah êkah Śaunaka-gōtrah êkah êtēbhyō mahā-Brāhmanēbhyah vidita-  
vēda-vidbhyah shat-karmma-niratēbhyah êka-trimśadbhyō Brāhmanēbhyah  
Kanikal-vishayē sva-bhāshayā Periyāla-nāma-grāmam dattam Manu-gīta-  
ślōkam udāharanti || (III a) (usual final verses)

## 49

At the same village, on a stone in the burial ground

svasti śrī pratāpa-chakravartī Hoyasana śrī-vīra-Ballāla-Dēvarasaru Ho-  
savīdīnolu sukha-sankathā-vinōdadim rājyam geyuttam

## 50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrīmatu rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-  
Rāya-mahāīyaru sāmrajyadī (west face) svasti śrīmatu Krōdhana-samvatsarada  
Māgha-śuddha 5 Â śrīma-śrī-mahā-pṛa (stops here)

## 51

At Malalūru (same hobli), on the Basavanna-stone behind the Īśvara temple.

svasti śrīmatu pratāpa-chakravartī Hoyasana-śrī-vīra-Ballāla-Dēvarasaru Dōra-  
samudrada nelevīdīnolu sukha-sankathā-vinōdadim rājyam geyuttam iddali

šřiman-mahâ-sâmantâdhipatiy Appagalli Pâlyeya-Nâyakana maga Kallaya-Nâyakanu tân âluva Haruhe-Hosaûra-nâḍolage Malalûia sthalavanu chatus-si  
(rest illegible)

## 52

At Mudigere (same hobli), on a stone right-side of the main entrance  
of the Chennakêšvara temple

šubham astu svasti šři vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1487 neya  
nada Kîḍhana-samvatsarada Kârtika-šuddha 15 lu sômôparâga-kâladalli šři-  
man-mahârâjâdhiâja râja-paramêšvara šři-vîra-pratâpa Sadâšiva-Râya-mahâ-  
râyaru pũthvî-sâmiâjyam gayutt iralu Sadâšiva-Râya-mahârâyara nu ũpadin-  
dalu Tirumala-Râjayyanavara appaneyindalû šřiman-mahâ-Âvatiya-nâda prabhu  
Sonapa-Gauda-ayyanavaru Sadâšiva-Râya-mahârâyariġû Tirumala-Râjayyanava-  
iġû komârarigû akshaya-vâda punya âgabêk endu tanma mâtâ-pitriġaligû aksha-  
ya-punya-lôka-prâptiy âgabêk endu sôma-grahana-punya-kâladalli chatur-daša-  
chhappannâdhišvaranâda Hosaûra-nâda Mudigereya šři-Chenna-Kêšava-dêvara  
amrita-padi-dîpârâdhane-paũchaparva-1atha-utsaha-muntâda sêve â-chandrârka  
vâġi nadiyabêk endu Mudigereya-grâmavanu sa-hiranyôdaka-dâna-dhârâ-  
pûrvakavâġi Chenna-Kêšava-dêvara šři-pâdakke samai-pisidevu (usual final phrases)  
sthâna-mânya pûrva-mariyâde || šlôka (usual final verses)

## 53

At Gundâpura (same hobli), on a rock in the Âñjanêya-gutta east of the village.

šři Tiruvengaḷappa svasti šři vijayâbhyudaya-Šâlivâhana-šaka-varushangalu  
1403 sanda Plava-samvatsarada Mâgha-šu 4 Sômavâradalu Penugondeya pra-  
dhâna Mallarasara umbaliya Kâdalaunniya-grâmadalû bêtey-avasadaradu chi-  
ttayisi Vašishta-gôtrada Rik-šâkheya . . . gala maga adhikâi Nâ-  
rana-dêvana kaiyalu konda . . . kalašadi dîpa-mâleya kalla-  
kambha khilavâ . . . kunteya . . . dêvar-amrita-padi-naivêdyake Mal-  
larasa-Vodeyara kaiyyalû . . . dîpârâdhanenge vondu-honna holanu sarva-  
mânyavâġi . . . Brâhmaņa . . . galu gauda-Sômaya-Yânipa-gaunda-  
muntâda gauda . . . garasa Basavaya yi-kereya pratinâma Mallasamudra  
halli Narasâpa (rest illegible)

## 54

At Vaichagâr (same hobli), on a piece of stone in the Voḍasilamma temple in ruins.  
[Šřiva]mâra-Permânadi Jaya-samvatsa . . . umbaliyu . . .

## 55

At Kâdalavêni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters)

svastî śrîman-mâ-mandalêšvara Tribhvana-malla Talaikkâdu-konda bhujabala-  
Vîra-Gamga Poyšala-Naiasimha-Dêvai pi

## 56

On copper plates of the same village.

(This is the same as No 2 of this taluq)

## 57

At Dâdnâyakanapâlya (Dâdnâyakanapâlya hobli), on a stone  
standing near Viranagudi

(Grantha and Tamil characters)

svastî śrîmanu-mahâ-maṇḍalêšvara Šôla-mârâja-kattî Nulamba-Udayâditta-Dê-  
var prituvi-iâjya-pannânirka Virôdi-samvarsaiattu Vîrape pânarâdittan Vali-  
kôlarâdittan Paivaipura-paramêšvaran Nandigiri-nâtan Tuttar-okkettu-gandan  
Irumadi-nâttu Nugapattiyai Poyšala-Dêvar dandanâyakka Vittiyânan ûrai-kku-  
tti pôgânikka pi bê tudaiṇdu kuduraiyaiyu âlayum koniân Šômarašar magan  
Šiṅjarašan Šiṅjarašar magan Echcharašan svaggastan ânân Echcharašar ma-  
gan Puḷladêvar jestabha-niruttinâ

## 58

At Gulagaṅgi (same hobli), on the right wall at the entrance  
of the Višvêšvara temple.

svastî śrîman-mahâ-šuddha-Šaivâgamâchâra-sampannarugalum appa Kaušika-  
gôtra Višvâmitra-pravaia Šiva-gôchara Yajuš-šâkhe Bahudhâjana-sûtra  
mukhaia Râja-Râjendra-Chôlage ârâdhyarâda Pûmmaṇa-ârâdhyara makkalu  
Šivamûrti-ayyagalu mâdisida šâsanada Benakanavamma-appagalu Pûmmaṇa-  
ârâdhyara (rest illegible)

## 59

On a rock in front of the same temple.

śrî-Ganâdhipatayê namah |

namas tunga-etc ||

svastî śrî Šakâbhudaya-Šaka-varshangalu 1330 neya Sarvvadhâri-samvatsarada  
Vaišâkha-šu 5 Gu śrî-vîra-Harihara-Râyaru Kâdlajâpuradali Gulagaṅgihaḷiya

mahâjanangalu Vaśishtha-gôtrada Bhâskara-putia Lakshmana-Appana-Dêchana-Chaudahâryai u-muntâda yellarigeu Naisasi ha-dêvaru saha punyakkôsukara â-

Bâi ūra ru vibhaktai âda balika svâiṣṭa-dhanadinda tatâka-dêvâlayangalanu mâdisi Vâianâsiyinda bâna-lingavanu tarisi Viśvēśvara-Lakshmî-Nârâyana-dêvara piatishṭheyānu mâdisi â-dêvaiugalige tī-kâlādalli śrī-gandha-dhūpa-dīpa-naivēdya-tâmbūla-muntâda shôdaśôpachâiangaḷige kota dêvara mundana-kshêtra (here follow details of gift) yendu stânadavaru sarīyâgi hañchikombaru Viśvēśvara-dêvara sthânavanu kayivâ . jaga Kurubûra chaturamangalada Râja-Râjêndra-Chôlage ârâdhyaî âda Kauśika-gôtrada Viśvâmitia-pravara Yajuś-śâkhe Bôdhâyana-sûtra Śiva-gôcha kadasuddali châryarugalu Pūmma . . ayyagala makkalu Śivamūrtti-ayyagalanû kaiisi koteu Lakshmî-Nârâyana-dêvara sthânavanû Kañchisamudrada Vaikhânasa Âtrêya-gôtrada .

Lakshmî-Nârâyana-dêvaiuge Nalâri-dêvagala makkalu Kêśavanâtha-dêvagalige koteu yî-eradu-sthânadavarû sarīyâgi . . . . . tha-dêvaiuge . . . . . masugalu uladdakondû tī-kâlādalliû dêvatâ-samâiâdhanevanu mâdikondû . . . . . nâiu-sêvegeyan iduvina sukhadali yihaiu î-dêvâiyagalanû mâdida kalukutiga Tīpâjana maga Muddôjage . . . . .

Barreya-kulada gaddeyanû chandra-sûryyar ullannabara koteu yî-dêvatâ-kshêtiagalige . . . . . nīkarigeû (usual final phrases and verse) mangala mahâ śrī śrī

## 61

At Bommasandra (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrī jayâbhyudaya-Śâlīvâhana-śaka-varushangalu 1454 neya Nandana-samvatsarada Śrâvana-śuddha 11 Śu-dalu śrīmatu vīra-pīatâpa Achyuta-Dêva-mahârâyaiuge darmavâgi Râyasada-ayanavara makkalu Marasayanavaru Penugondeya Kêśava-dêvarige tamma ubhayavâgi madhyâhna-arôghanakke pañcha-bhakshya-paramânna-muntâda viśêsha . . Brâhmana-chatrakâgi . . . . . Bommasamudravanu adakke saluva halligalu-muntâda chatus-sîmenu dhâi-â-pûrvakavâgi Penugondeya Kêśava-dêvarige â-chandrârka-vâgi samarpisida . . . . . vaharu (usual final phrases and verse)

## 62

At Kadabûru (same hobli), on a stone near the Virara-guḍi.

svasti śrīmanu Śaka-varushangalu 1304 nê Dundubhi-samvatsarada Âśvija-śuddha 5 Śu śrīmatu Kenkereya Tīparasaru Kadabûra jôtisha Vīra-panditarige solige 13 aksha (rest illegible)



## 66

At Mârappannahalli (same hobli), on a rock

Mâchanna-gauda (others named) yî-nâlvaige kota sâ-patra nîu namma kayya  
konda kuduieya ga 65 honna patra hôyitâgi â-patra sâ-patra

## 67

At Voddênahalli (same hobli), on a stone near the Hanumanta temple.

(Nâgarî characters)

šubham astu Voddênahallige pratinâmavâda Râmachandrapurav emba sarva-  
mânyada aghiâhârada grâma-yajamânaru Kondâ-dikshitaru

## 68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Râmêšvara temple.

Râmanûthanê šaranu svasti šri Šaka-vai usha 1314 neya Ângîrasa-samvatsarada  
Mârgasira-šu 1 Guruvâra šrîmanu-mahâ-mandalêšvaram arî-râya-vibhâda  
bhâshege tappuva râyara ganda râjâdhirâja râja-paramêšvara šri-vîra-pratâpa  
Harîhara-Râyana kumâra pratâpa-Bukka-Râyana Penugondeyalû nelevîdinalu  
sukha-sankathâ-vinôdadinda râjyam geyuta tamma mâva Malla-Odeyarige  
Nagaragereyanû ndeya vrittîyâgi kotteu â-Malla-Odeyaru tamma maneya  
. . . nî Kâda-dêvarasarige kottu yiddalli â-Kâda-dêvarasaru Râmaya-  
dêvara gudîya sotheyanû â-Hiriyakereya tenkaṇa-kadeya kalla-tûbanû mâdisida  
šâsanakke mangala mahâ šri

## 69

At the same village, on a stone near the Kôdi-Îrala-gudi.

(Imprecation) svasti šri Mayindama Chôla-mahârâjanâ mane Malegûla  
ndana î- esageya padeduduke . . . ra siddhi salvudu mûru-dêgu-  
lakka mûvattu-gola-galde Tâvara . . . yaiolage salvudu

## 70

On a stone at the same place.

svasti šri Chandayyam

## 71

At the same place, on a stone.

svasti šri Mêdu-kula paramêšva . . . patti paramavaru. . . Engalla Muttûru!  
. . . Bhûpâditya. paṇṇanda .

## 72

On a stone at the same place

svasti śrī Chôla-mahârâjan-ayya Ayyana

## 73

At the same place, on a stone

svasti śrī Chôla-mahârâjange Châteyaparasinâ kanda kotta Râmadiya talâru  
Mindapôdiya Pillaya taled gâramum

## 74

On a stone at the same place.

śrī Kannakuli-arasara dala

## 75

At the same place, on a stone.

svasti śrī Chôla-mahârâjana âl Dâdiyan Dâdiga Mahêndrarol nadi dala  
mânṇu (rest illegible)

## 76

At the same village, on a virakal in a viragudi in Nâranappa's field

svasti śrī Chôliga Muttarasa Ra di ârunûrum âle â-Chokk-old embarâ śrī-  
Râmarâ Râmadi-nâdu-mû-nûrara Nândarasâ âle avara magan Donnâmâran  
Chorada Nachchayannol tatttu pannirvvara dandu . vôd attu Raṭṭivâdiya  
besavettu edirum . . . . turaga-samûhamâ pokku eridu . . . . svargga  
pokku keḷe tējan

## 77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhatta.

(Nâgarî characters)

(I b) namas tuṅga-etc ||

Harêr lilâ-varâhasya damshṭrâ-dandas sa pâtu nah |  
Hêmâdri-kalašâ yatra dhâtî chchhatra-śriyam dadhau ||  
Vrîshâdi-gaṇa-samsêvyah śrî-Vrîshâkapî-nandanah |  
apâyêbhyô'dya nah pâyât vara-dô Dviradânanah ||  
svasti-dam sarva-jagatâm astitvâvana-khêlanam |  
nistulam Śrîsakhm nityam asti Brahmâhvayam mahah ||  
bahu syâm iti tat-kâmân nâbhî-padmê Svabhûr abhût |

Ajâd Atri-muniš châtrêr Indur Indôr Budhô Budhât ||  
 Purûravas tataš chÂyur Âyôı Nahusha-bhûdhavah |  
 tasmâd Yayâtır êtasmât tu Turvasur abhût prabhuh ||  
 bhûpatês tasya santânah Kuru-dêšêshu santatah |  
 tasmın jâtâ nrıpâh kê chıt Kishkindhâyâm Raghûttamam ||  
 Sugrivarâdhitam Sitâ-Râmam nantum samâgatâh |  
 râmaniyakam âlôkya dêšasyâsya tu tê nrıpâh ||  
 uvâsânchakrîrê Hêmakûṭa-prântôpavaitanê |  
 Tuṅgabhadrâpagâ-vâri-šamitântara-tâmasê ||  
 têshâm Tulava-vamšâbdhi-chandrânâm šaurya-šâlinâm |  
 khyâtô Dilîpa-bhûpô'bhût ratnânâm iva Kaustubhah ||  
 tasmât tu Dêvakîjânêr jajña-Išvara-bhûpatih |  
 a-trâsam a-guna-bhramšam mauli-ratnam mahibhujâm ||  
 tasmâd Išvara-bhûpâlân Narasâvanîpâlakah |  
 âvirâsît saiva-gunârâmô Râma ivâparah ||  
 Vidyâranya-kritê pûıvam šrî-Vidyânagarî-varê |  
 ratna-simbhâsanâsinô râjyam samyag apâlayat ||  
 jıtvâ Gajapatim Râyam birudam prâpa sâhasât |  
 Gajapaty-âkhya-Râyêbha-gaṇḍa-bhêrunda ity amum ||  
 pratâpôgram Turushkêndram yuddhê jıtvâ parâkramât |  
 dushta-rân-mrîga-šârdûla ity-âdi-birudân agât ||  
 Madhurâ-vallabham Mâna-bhûpam nrıjıtya samyugê |  
 karadikritavân Pândya-Chôla-Chêrâdi-bhûpatin ||

kiñcha | Šrîrangê Hastîsailê Garudagiri-varê Kumbhaghônê Vrîshâdrau  
 Šrîsailê Râmasêtau mahatı Hariharê Sangamê Nandi-tîrthê |  
 Gôkarṇê Kâlahastîšvara-sadası Virûpâksha-dêvâlayê yaš  
 chakrê dânanı yâni svayam amala-gırašh shôdašâhur mahântı ||  
 tasmân Narasa-Râjêndrât Tippâji-Nâgamâmbayôh |  
 kramâd vîa-Nrîsimhêndra-Krîshna-Râyau babbhûvatuh ||  
 anyônyôpamayôs sarva-sad-gunaugha-samudıayôh |

(IIa) tayôr vîra-Nrîsimhêndrah pıtryam simbhâsanam šritah ||  
 pâlayaty avanım sarvâm prajâ dharmêna rañjayan |

asau khalu || nıtau Jıvah sa Râmah šaıana-krıd-avanê vikramê Bâhulêyah  
 prâjyaıšvaryê Balârı dravına-vıtaranê Karna êvâdri-dhairyah |  
 gâmbhîryê dugdha-sindhû ripu-hanana-vidhau Bhârgavô vâchi Šêshah  
 saundaryê Pañchabânô jagatı vıjayatê sâhasê Vikramârkah ||  
 yasmin piyâtavatı rôsha-vašam mahišê  
 yântı kshanâd ahıta-bhûpati-varya-sanghâh |  
 ântrâvalı-valaya-bhîshanam antakasya  
 apı cha || vaktrâmbujam kshataja-kardama-durnırıkshyam ||

Kâñchî-Śrîranga-Śēshâchala-Garudamahîbhṛin-mukhê punya-dēšē  
 Gôkaina-Śîinagēndrârūṣaṣikharî-Virûpâksha-dēvâlayâdau |  
 brahmânda-svarna-mêru-tridaša-tairu-latâ-kâmadhēnvâdi-dânâny  
 âtânîn Nâiasimha-kshîtîpatir asakîit shôdašâpy âdarēna ||  
 nô Gañgâ-sarid-ôghatô na cha Śârâvaty-âdi-dhuny-ambutô  
 nô râkēndu-karâvamaršana-vašâd viddhim sadâpnôti yah |  
 śrîmad-vîra-Nîisimha-Râya-kalita-tyâgâmbu-šairvâlînî-  
 purair riddhim atîva yâti satatam srôtasvinî-vallabhah ||  
 yat-shôdaša-mahâ-dâna-vârî-pûnar mahîtalê |  
 nadîmâtrikatâm prâptê vaiddhantê dharma-šâlayah ||  
 Añga-Vañga-Kalingâdi-râjabhis sēvyatê cha yah |  
 châmarâdy-akhila-kshmâbhîich-chhîna-vyâprita-pânîbhîh ||  
 râjâdhirâja-râja-śrîr yô râja-paiamēšvarah |  
 bhâshâtîlanghî-bhûpâla-bhujanga itî yaš śîutah ||  
 mûru-râyara-gandâkhyah para-râya-bhayankarah |  
 Hindu-râya-Suâtrâna ity-âdi-bîrudânkîtah ||  
 sô'yam vîra-Nrîsimhēndraš chandra-vamšâbdhî-chandramâh |  
 sthîra-bhâgyê Śakasyâbdê Krôdhanâhvaya-vatsarê ||  
 Nabhō-mâsē pûrnîmâyâm Śrônâyâm Ârkivâsaiê |  
 śrîmal-Lakshmi-Nrîsimhasya pratîsthâ-divasântarê ||  
 Tuñgabhadrâ-nadî-tîrê Hēmakûtôpašôbhîtê |  
 sarva-karma-samriddhyartham śrî-Virûpâksha-sannîdhau ||  
 nânâ-gôtîôdbhavânâm cha nânâ-svâdhyâya-vēdinâm |  
 nânâ-sûtrânuvritânâm vidushâm naika-šarmanâm ||  
 Ghanašailapurî-râjyê Bâtî-nagara-nîvritî |  
 Midîgēšy-adri-valîtê sarva-sasya-phalair yutê ||

(here follow boundaries)

Gangullavâyî-nâmnâ su-grâmēnâpî cha samyutam |  
 vâpî-kûpa-tatâkâdrî-nirjharâdîbhîr anvitam ||  
 Nalabandēhallî-nâma-grâmam vidvan-manôharam |  
 Narasîmhapuram chēti pratinâmnâ prakâšitam ||  
 sarvamânyam cha paritaš chatu-sîmâ-vîrâjîtam |  
 nîdhi-nîkshēpa-pâshâna-siddha-sâdhya-jalâdîbhîh ||  
 ashṭa-bhōgaiš cha samyuktam yuktam pushpa-phala-drumaih |  
 putra-pautrâdîbhîr bhôjyam kramâd â-chandra-târakam ||  
 śrî-vîra-Narasîmhēndrô mânânyô mahâmanâh |  
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||  
 grâmê pañcha-daša-kshêtra-mîtê'sminn agrahârakê |  
 vṛittî-pratîgrîhîtrînâm vakshyê nâmâny anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâta language) ya  
 êtam paîpâlayatî sa dâtrî-samâna-phala-bhâgî bhavatî | yas tu lôbhân môhâd

vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati || tathaiva Manu-gîtâ-  
šlôkâh || (usual final verses)

śrî-vîra-Narasimhêndia-šâsanâchchâsanam tv idam |  
babhâna Narasimhâryô'likhat kâu | Janâidanah ||  
śrî-Virûpâksha (in Kannada characters)

78

At Sâdârlahalli (same hobli), on a stone near the Tirumala-dêva temple.

šubham astu | śrîman-mahâ-mandalêšvara mēdinî-mîsara ganda Kathârî-Sâluva  
Sâluva-Immadi-Narasînga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara mak-  
kalu Balanâtha Kaya-Nañjinâtha-dikshîlara makkalu Nârasimha-dikshîlarige  
râyarige Narasînga. yakarige dharmavâgi Kempa halinû Narasâmbu  
giahâra vanû mâdi Kindana-valalu Tungabhadrâ-tîrada . Vâra-  
nâsi-Bhîmêšvara-dêvara dhâren eradu kota sarvamânyada

80

At Vâtada-Hosahalli (same hobli), on a rock below the Divigê-betta.

šubham astu svasti śîi jayâbhyudaya-Šâlîvâhana-šaka-varusha 1415 neya Pra-  
mâdîcha-samvatsarada Âšvayuja-šu 15 lû sômôparâga-grahana-punya-kâladalû  
Vâtada Kêšava-dêvari Hanumanta-dêvara divya-šîi-pâda-padmangalige śrîman-  
mahâ-mandalêšvara mēdinî-mîsara ganda Kathârî-Sâluva Sâluva-Immadi-Nara-  
sînga-Râya-mahârâyara ûligada Kasaveya-Nâyaka sta bhû-dâna-šâsana  
dêvara abhîshêka-ratha-utsaha râdhana-nayivêdyagalige Vâtada volagana  
Nandiyakunṭeya sîmeyanu Immadi-Narasînga-Râya-mahârâyarige dharmav-  
âgi sômôparâga-punya-kâladalû koṭevâgi â-kunte allî hutṭuva achchukatu  
kâdârambha nîrârambha galanu nadapi mikâda chhetravam sahita  
dharma ratha-utsaha-abhîshêka-nayivêdya . ttevâgi â-chandrâika-stâyî âgi  
nadasôdu

81

At Channarâyanahalli (same hobli), on a stone near the Âñjanêya temple.

šubham astu svasti śrî vijayâbhyudaya-Šâlîvâhana-šaka-varushaṅgalu ? 1474 neya  
Paridhâvi-samvatsarada Kârtika-ba 1 Sô mavâradalu śrîman-mahârâjâdhîrâja  
iâja-pâramêšvara śrî - vîra - prîatâpa - śîi - Sadâšiva - Râyara nîupadinda śîiman-  
mahâ-mandalêšvara . mahâ-arasu (rest illegible)

83

At Mudalôdu (same hobli), on the Garuda-kambha near the Âñjanêya temple.

svasti śrîmatu Buma-gonḍana maga Yara-gaundanû mādista dipa-mâle-kamba  
mangala mahâ śrî

**84**

On the same Garuda-kambha

śubham astu svasti śrī Śaka-varushangalu 1344 sanda samvatsarada Chayitiasu  
 3 Gu śrīman-mahâ śvara-dēvara divya-śrī-pâda-padmârâdhaka Tim-  
 marsa-seta a maga Bedi-setiyara maga Bommi-settiyaru śrī-Vâ dēvaige  
 abhishêka mâdisida mangala mahâ śrī śrī śrī

**85**

At the same village, on a virakal near the Īśvara temple.

svasti śrī . . Appiya-settiya maka Nagajavamamana Palega  
 Bîa-Nolambana râjyadole turugole kâdi satta

**86**

On a second virakal at the same place.

svasti śrī Śrī-settiyar-ana -Nolamba Bîra-Nolambana râjyadolu  
 turugole kâdi sattu kâ kondava Nolamba kalu

**87**

On a third virakal at the same place.

svasti śrī . . . .Vikkapa-ganda Bîra-Nolambana râjyadol



## BAGEPALLI TALUQ.

### 4

At Nañcharalu (Gudabandi hobli), on a rock in the Nāganna's field.

śubham astu svasti śī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneti Hēmalambi-samvatsarada Śrāvana-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Achyuta-Rāya-mahāi āyalu prithvī-rājyam seyu-chundugāne Achyutarāya Mallappannagārikī Bhāradvāja . tyāyana su  
yulaina Bhandāram Apparasam komāru Timmaiasa  
Rāyappangārunku Kondappangārunnu Rāmappaṅgārunku jana nalugui unu  
tamalōnu icchina grāmam dāna-patra Penugonda-rājyam Kāia-  
kurike stalam Burudakunte sīmalōnu māku Bhikshāva-Tippannayagāriyalanu  
vāra prahitamugānu vachchinatuvanti varu . . . Vūpākshapuram  
ani piatināmangala Nandicharuv ane grāmamu (names and grant repeated three  
times) kraya stimi ganuku yī-grāmamulō . sīmalōni grīhārāma-kshētra-  
nidhi-nikshēpa-jala bul ane ashta-bhōga lū . sarvōtpatti-  
samasta-bali-sahitamugānu strī-putra-dāyādi-jñāti-sāmantulu anumatangā  
sarvā kta-anasvaīramugānu sadya-peichchhēda gānu kraya-dānam  
mī gāna mīru yī-grāmamu dānādhi-vinimaya-vikrayālu bhōgyam ayinatugāna  
anubhaviñ avāiu odambadi yichina kraya-dāna-patram yinduku  
sākshilu (names of witnesses) Baśa . yajñana sākshi śrī śrī

### 5

On the same stone.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneti .  
samvatsarada Śrāvana-śu 3 lu śrīman-mahārājādhirāja rāja-paramēśvara śī-  
vīra-pratāpa śrī-vir-Āchyuta-Dēva-Rāya-mahārāyālu prithvī-rājyam seyuñch-  
undugā Penugonda sīmalōni Lēpākshī Virēśvarunīki Achyutarāya-Malapanna  
. bhū-dāna-dharma-śāsana-kramam etlananu mā Bhandāram Appa-  
rasu kodukulu Timmappa Rāyappa Kondapa Rā nu māku kraya  
. śāsanasthaina Vūpākshapuram ane . Nandicheruvu-gīā-  
mam Lēpākshī Virēśvarunīki Achutarāya-Mallappannagāru sahiranyōdaka-  
dāna-dhārā-pūrvvakangānu yitsimi ganuka . . lōni grīhārāma-kshētra-  
nidhi-nikshēpa-jala-pāshāna-akshini-āgāmi-siddha-sādhyālu aneti ashta-bhōga-  
tējas-svāmyālunnu sarvōtpatti-samasta-bali-sahitamugānu Lēpākshī Virēśvaru-

niki amrita-padi-naivēdyā-dīpārādhana . anga-īanga-vaibhavālakungānu  
Achyutarāya-Mallappannagāru ā-svāmi Achyuta-mahārāyalaku punyangānu  
sadyah-parichē gānu ā-chandiāika-sthāyigānu nadache . badi yich-  
china grā dāna-dharma-śāsanam (usual final verses) yī-dharma-śāsanamu  
yichchina Achyutarāya-Mallappannagāriki mangala mahā śī

## 6

At the same village, on stones set up in Halligedde field.

(Grantha and Tamil characters)

ñjama-vilāgat juvittaruli ondu al-yānaiyum peṇḍir bandāra-  
num nittila-nedun-gadal Uttīa-Lādamum veri-malar-ttīrteri-punai-Kangai-  
yum alai-kadal-naduvut-pala-kalañ-jelutti-chChangu āma-vijaiyattunga-panmar  
āgiya Kidārataraśanaī vārkam poi-u-kadal-kumba-kkariyodum agappadutt-  
urimaiyi-piragiya peru-nedi-ppuakkamum ātt-avan-agānaga-ppōi-ttolil-vāša-  
lali Vichchādra-tōranamum moytt-oli-punai mani-ppudavamun-gana-mani-  
kkadavamum nūaijeyamun-durai-nīr-pPannaiyum vanmalaiyūr n-Malai-  
yūrum āl-kadal-agaḷ . Māyūudngamun-galangā-val-vinai Ilangāśōkamun-  
gāppa ni punal Mā-pPapālamun-gāvalam-pūa Mévilipangamum vilai-  
ppandūr-udai Valaippaindūrun-gdamā-val-vinai Mādamālingamun-galāmudir-  
kadundiral Il mudir-dēšamun-dēnakkavār-poli Mā-Nakkavāiamun-dodukadar-  
kavar-kaḍu-murattāramum mā-pporu-tandāi-konda Kō-pParakēšari-panmar āna  
udaiyār śrī-Rājētra-Šōla-Dēvāikku yāndu 22 āvadu Nulambapādiy-āna Niga-  
rili. . . . .

## 7

At the same place.

(Grantha and Tamil characters)

. . . Šōla-mandalattu-pPa va-nād-āna Rājētra-Šō vala-  
nāttu Irumadi-nāttu-pPi kkūdal pannuandil Tašarippanman Kāttamanena  
ennudaiya kāniy-āna Tašari-ēri-katti-ttūmb-ida Irumadi-nādu munnūrum  
udaiya Irumadi-chChōla-īajar kudangai vitta nel-vilai-pūmi nār-kandagam i-  
nnilam nār-kandagamum ivv-ūr Māhadēvarkku-ttēvar-pōgam vitta nel-vilai-  
pūmi kandagamum idu alippān kapilayum Vāranavāšiyum alitta Biahma-  
vatti-pperum-bāvattai-ppaduvān Gangaiyidai-kKumariyadai-ppattāi šeyda  
Brahmavatti-pperum-bāvattai-ppaduvān ivan šolla eludinēn Jayangonda-Šōla-  
mandalattu-chChembūr-kkottattu-chChembūi-nāttu-chChembūr āgiya Šuntara-  
Šōla-nallūr vellālan Mugaiyūr-udaiyān Ševidan Šattīšāttanena ivai en eluttu  
śrī



8

At the same place.

(Grantha and Tamil characters)

. . . lanai vem . vand-urai-šôlai puttium Iraṇašû  
 . nuga-ttâkki-tti . Dakkana-Lâdamu dan mâv-ilind . .ral  
 Vangâ. . . . .

10

At Tirumanî (same hobli), on a stone in the place called Nadamagadde.

svasti sî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1318 aguneti Dhâtu-  
 samvatsara-Mâga-šu 5 lu šrîman-mahâ-mandalêšvara râjâdhirâja iâja-paramêš-  
 vara šrî-vîra-Bukka-mahârâya-kumârtti Vî ūpâ-Dêvi-kumârtti Jommâ-Dêvi  
 Penugonda-iâjyamandu Kâirakuriki-stalamulô chunna â-Tirumanîyûri  
 mundati . kâlûva . ppanu yyâgiñchi tama pradhâni Bomma-râju  
 koduku Nâga-râjunnu tama pina Nâyî-nâyini koduku Mâyî-nâyini dariñ-  
 chirî tovimpum anagânu vâru toliṭi-voju-kodukulu Peda-Bayira . . nu  
 Pina-Bayirappôjunnu pilupiñchi vâriki â-kâlûva guttagânichina... Peda-  
 Nandisariyûri mundati nûti diguva lôga . kâlûva tavî nindu-charu-  
 vuku parapanu Singayalu ga 130 mâda . Singaya tûmuna pandumu ma-  
 dinni guramunnu gauda . sa katiyâlunnu petuvâramu niṇḍu-cheruvuku para-  
 parikunna . . Annadânamuchadinni modalunnu . Yimadiyûra . . . .  
 badî nindu-cheruvuku para-parigânavâriki . udalim vatam . . sîmi  
 â-dasavandamu Šîngaya-pandumuma šrî-Tirumanîyûri mun . ti cheruvu venaka  
 piditim . . priti . . . lu kalantagâlamunnu sarvamânyamugâ  
 â . . pôjugâriki jêlunu yî-madiki ye-vvarayinâ (rest illegible)

11

On a rock south of Savarâlagadde below the same tank.

šubham astu Ângira-samvatsaram Jêšta-ba 5 lu šrîman-mahârâjâdhirâja  
 šrî-Yimmadi-Kadamba-Râya-Vodayalu-ayyavâru Dinnapurî Chinnappa-raddiki  
 yichchina kâpu-mânyapu šâsanam kramam elannanu mâ-Tirumanî cheruvu  
 venaka . mâstalam madî Singayi tûmuna . yî 2 . madî . kâpu-  
 mânyâ Honaletiki kba  $\frac{1}{4}$  . â-madî sûrya-chandrâdulugal-anta -kâlam  
 ânubhaviñchi

14

At Bichagânahalli (same hobli), on a stone in the Channa-Kêšava temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1493 agu-  
 neti Ângirasa-samvatsaram Mâgha-šuddha 7 lu šrîman-mahâ-nâyakâchâryyala

na Gabi-Nâyani-Basava-Nâyani-ayyavâri anumatinî Garuda-Nâyani Dêvatâ-Nâyaniġâru Bichagânapalli Mandem Channa-râyaniki amrita-padi Bôgalapalliki piatinâmam ayina Chennasamudram ane grâmam dâra bôsi yistimi ganuka  
(usual final phrases)

## 15

At Dévaragudipalli (Bâgepalli hobli), on the east basement of  
Gadidem Venkataramana-svâmi temple.

šubham astu

êtat surâsuiâdhîša-mauli-mâlâ-vilôlitam ||

Gadida-Šrînivâsasya dēva-dēvēša-šâsanam |

šîman-mahâ-mandalêšvara râjâdhuâja râja-paramêšvara pûrva-dakshîna-pašchîma-samudrâdhipati šrî-vîra-Harihara-Râyai sâmrâjya-vîra-simbâsanadali Teppada-Nâgana-odeyara pratipâlanadali Teppada-Nâgana-odeyara momma Tirumalanâthagalu tamage saluva Gadidadolagana Tirumalapuradalli prasanna-vâda Tirumala-dēvara kalla-dēvâlayava mâdîd adakke kotta dharmma-šâsanada kramav ent endade svastî šî Šaka-varshangalu 1314 neya Ângûa-samvatsarada Šrâvana-šu 5 Budhavâi adalu kalukutiga Nâyonde Kâmôja Bairôja janamûvarigeu kota Gadida tenkaṇa-kadeya taru -kala Bommanakôteya chatusstineyanû nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhya-ashta-bhôgâtêjas-svâmya strî-putra-jûâti-sâmantâ-dâyâdâdyânumatavâgi šrî-Tiruvengalanâthana sannidhiyalî sarvvamânyavâgi dhârâ-gîhîtavâgi kotta dharmma-šâsanâ (usual final verse and phrases)

## 16

On the west basement of the same temple.

šubham astu svastî šrî Šaka-varshangalu 1313 neya Prajôtpatti-samvatsarada Chaitra-šu 12 Guruvâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-Harihara-mahârâyara sakala-sâmrâjya-vîra-simbâsana šrîman-mahâ-pradhâna-Mangappa-dannâyakara râjya-pratipâlanadalu Teppada Nâgannagala râjya-sthâpanadalli Gadidada Prasanna-Šrînivâsa-pratissthâ-kâladalî šrî-Tiruvengalanâtha-dēvara sannidhiyalu Teppada Nâgannagala momma Gadidada Tirumalanâthanû dhârâ-pûruvakavâgi kotta dharmma-šâsanada kramav ent endare Tiruvengalanâtha-dēvarige vêda-pârâyanava mâdikondu tri-sandhyâ-kâladalî mantra-pushpavan ikkikondu Tirumala-dēvara sannidhiyalû Tirumalapurav endu agrahârava katikondu yîhanthâ dēva-Brâhmarige kotta vrittigala vivara Gadidada Mûlasthanada Sômaya-dēvarige khanditavâgi gade manuvina mûgala-gade holanu mûgala šrî-Tiruvengalanâtha-dēvara šrîkânyake vritti 2 Varadarâja-dēvara amrita-padige vritti 1 | (here follow details of vrittidâras)

antu vritti 22 akshâradalu vritti yipata-eradake kotta kshêtiada vivara namage saluva Gadidada-grâmada volagana Malapagalakunta â-kunte kelagana Tammadikunta â-vubhaya-kunta yaradu | yaiadake saluva chatu-sime-vivara (here follow details of boundaries and usual final verses and phrases)

17

At Mangasandra (same hobli), on a rock south of the Âñjanêya temple  
 ſubham astu Hêmalambi-samvatsara-Phâlguna-ſudha-paurname-nâdu vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dikshitulu sarvapriſthâptôryâmam yûpa-stambham

ſrî-Tiruvengalanâtha

18

On the same rock.

ſubham astu | Mangasamudram Oddapalli sahâ agrahâram ſilâ-ſâsanamu Kâſyapa-gôtram Riku-ſâkhâdhyâyulaina Dêvaru-sômayâjula kodukulaina vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dikshitulu sêsina agrahâramu nûta-uvai-vrittula gana-sankhya

ſrî-Tiruvengalanâtha

19

At the same village, on a rock north of the northern wastewer.

Mangasamudra-agrahârada vala ..Naiasinga-Dêvaiu mâdistaiu

20

At Yellampalli (same hobli),

on a rock in front of the Îſvara temple south of the village

ſîmad-vijayâbhudaya-Œâhivâhana-ſaka-varuſha 1527 saluvam niya  
 . . . Viſvâvasu-samvatsara-Mârgasira-ſu . . . .  
 pratâpa-ſîi-Venkatapati-Râya ratnamaya-simbâsana . . . .manđu  
 stâ. mu kappakke. . . . Ellampallelôna. . . . . Yimmađi-  
 Kadirappa-Nâyanigâru . Kadirappa . . .stalavâ . .kadalû .  
 sanam kramamu . . Ellampalli. sannu lêd anyi . . ſâsanam  
 (usual final phrases) ani yichina dharma-ſâsanam â-chandrârka-stâyigânu yi. . . .  
 mangala mahâ ſrî

## 21

At Kârakûru (same hobli),

on a stone lying in patêl Bâbireddi's inâm field to the south.

(Grantha and Tamil characters)

.. .. Šôlaka dat . l Šôla-mandalattil . nagam  
muttirale . . . kôlâl anûru kuli kandaga . . padî .kaṇ ga-kalanî  
.. .ṇî sam . . .ttilê Brâhmanarî . .nam Šîva . . .nn-âna  
dhama irakinân Gangai-karayil kuirâl-paṣuvaî pâpattilê pôvân

## 22

At Bâlaraddihalli (same hobli),

on a rock on the hill near the south wastewer of the tank.

svastî śrî vijayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1658 aguneti Nala-  
nâma-sam | Mârgasira-ba 5 Sthiravâsarîmandu śrîman-mahâ-nâyakâchâryyu-  
laina Guramma-Nâyani Kadrappa-Nâyani Nârasîmha-Nâyanîgâru Lâyamantâ-  
pana kumârûdu Venkatapatîki vrâyîñchi yichchina tatâka-nîrmmâna-  
nîrṇaya-šîlâ-šâsanam mâ-nâyankosaku lôpalaî Penumala-sthalamlônî Bâli-  
reddipalle paikalô navînamugâ charuvu kattîñchinâvu ganuka yî-charuvu-  
kinda achchukattu têrina madî yî-sa padu sâlu hola paryyan-  
tam sarva-bhuktamgâ nadîpîñchagalavâramu pimmeta Nâgâchali saganî  
mîku saganî yî-prakâram šâšvitamugâ nadîpîstâmu nâ putra-pautra-  
pâramparyantara anubhaviñchukoni sukhâna vundêdi yî-Bâlaraddipalle-  
sthalam reddî-Šakkannaku nûtanamugâni kurpa-chêsi-yichchinâram-gâvuna  
yînduku mânyam chênû šalav ichchinâmu šâšvatamugâ anubhaviñchi châyîñchu  
... Jvâlê-Narasîmha-svâmî . . . . . darma anî vrâyîñchi yichchina  
šîlâ-šâsanamu

## 23

On a rock near Kuntlûrappa's cave (same hobli).

svastî śrî vijayâbhyudaya-Šâlîvâhana-šaka-varushambulu 1746 Târaṇa-sam-  
vatsara-Vaišâkha-ba 12 lu śîmatu Bâgepalle-sthalam kammara Gangappa  
Bâlamma-kumârûdu Kuntlûrappagârîki yî-sthalam redlu karaṇâlû saha vrâsi  
yichchina dâna-patra-kramam êm annanu | yî-Gadîdamu-konḍalo gavi kattîñ-  
china gavîlô Yîšvara-pratîstha châyîñchi chai-vrâlûtô yichî vanântaram  
veyîñchukonî . . .koni punya . . . hōbaḷi-valitamaina Bâgepalle charuvu  
kindanu achchukattû maḍilo reddîvârî . . . . .

## 25

At Pedda-Tumuképalli (same hobli), on a stone near the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1455  
 aguneti Vijaya-samvatsara-Bhādrapada-śu 12 Â śrīmatu śrīmad-rājādhirāja  
 rāja-paramēśvara śrī-vīra-pratāpa-Achyuta-Rāya-mahārāyalu prithvī-ājyam  
 cheyuchu undagānu Gadidānaku pratināmamaina Kṛishnarāyasamudra-agra-  
 hāram śrī-Tiruvengalanāthuni divya-śrī-charanā laku Bhāradvāja-gōtra Kātyā-  
 yana-sūtram Ruku-Yajuś-śākhādhyāyulaina Chandāram Tipparasayyagāri  
 kodukulu Kondamarasugāru dandam betti samarppinčina bhū-dāna-patra-  
 kramam etlannanu Achyuta-Rāya-mahārāyalu māku nāyankatanānaku pālīn-  
 china Chēlūri chāvadiki challe Buradakunta-sīmalōni Koyikuiki-sthālam  
 Sādali valitam Gadida-sthālamandali Tumikipalli-grāmam mā Pina-Timma-  
 Nāyavāriki punyamugānu . (back). . . dvādaśi-punya-kālamandu Gadi-  
 dam śrī-Tiruvengalanāthuniki Bhāradvāja-gōtram Kātyāyana-sūtra Ruku-  
 Yajus-śākhādhyāyulayina Kṛishnappaiyasuvāri gāra-kodukulu Kondamarasugāru  
 tamma Kṛishnappaku punya . Tirumalapura . . . . .

. . .

## 28

At Gūlūr (Gūlūr hobli), on a stone near the barber Nāṅja's house.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1575 aguneti Vijaya-  
 samvatsaram Chaitra-śu 3 Śukra-lu śrīman-mahā-nāyankāchāryulayina Gumma-  
 Nāyani Kadīapa-Nāyani Vasanta-Nāyanigārunu Guyalūri radi-karanālunnu  
 Guyalūri Magāla Nārāpa-Chinapagāriki yichina śāsanam mīu ache apanam  
 . . putra-pautra-pāraparyantramū sarvamānyangānu ā-chandrārkaṅgā  
 . vāram anī vēsina śāsanam

## 30

At the same village, on a stone in Donti Narasayya's field west of the village.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushaṅgalu 1466 neya  
 Krōdhi-samvatsarada Kārttika-śu 1 Śukravāradalu śrīman-mahārājādhirāja  
 rāja-paramēśvara śrī-vīra-pratāpa-Sadāśiva-Rāyara nīrūpadinda śrīman-mahā-  
 mandalēśvara Rāma-Rājayya . . . . . Dēva-mahā-arasugaḷū . . . ge koṭa śāsana  
 pūrva . . namage kānike badigeyanū . . . na. tamage bittu sarvamānyavāgi  
 śāsana . . . (usual final phrases) . . . nīmage koṭa sarvamānyada śāsana

śrī-Vīrūpāksha

## 31

At Nallabâlammanakunte (same hobli), on a rock called

Hanumantarâyanagundu, north of the village.

šrîmad-akhilândakôti-Bîahmânda-nâyakulaina šrî-Paiusha-Venkatêšvara-svâmi taligha-dîpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthîti-modalaina kankaryamulakai svasti šrî vijayâbhyudaya-Šâlîvâhana-šaka-vaishambulu 1659 agunaneti Paingala-nâma-samvatsara-Mâgha-šu 15 lu šrîmad-yajanâdi-shat-karma-nîatulaina Parâšai-a-gôtrulaina Bôdhâyana-sûti ulaina Yajuš-šâkhâ-dhyâyulaina Pâñcharâtrâgama-šâstra-pravinulaina Tirachâuûri Tiruvengalâchâ-ryulavâri pautrulaina Râmâchâyula putrulaina Krishnamâchâyulavâriki šrî-man-mahâ-nâyakâchâyulaina Achyuta-gôtra-pavitulaina Nâîyana-sûti ulaina Dhanuš-šâkhâdhyâyulaina Gummi-Nâyanî Timma-Nâyanîvâri pautrulaina Kadirappa-Nâyanî putrulaina Nârasimha-Nâya ru mâ-nâyankânku challe Guyalûri-sthalamlo challe Pôtuladoddi-grâmamunu chelle kâdâiambha-nîr-ârambha - sakala - suvarnâdâyamulunnu prâku yî-grâmânnu Moitupalle cheruvu kindâ nadiche yanimidi-tûmula madî gâka nûtanamugâ yiddumu antu pandumunnû yî-gîâmam sarvamânyamugâ nadipiñchutu Râmanidurgam mîdi Rânuvavârilô kûdâ nîshkai sha-parichi vrâyîñchina šilâ-šâsanam (usual final phrases)

šî-Nârasimha

## 32

At Mâdappagârapalli (same hobli), on a copper plate in possession

of Vadigi-Reddi Rangappa

šrî-Râma

namas tuñga-ete ||

svasti šî vijayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1690 aguneti Virôdhi-nâma-samvatsara-Mâgha-šu 5 llu Yitikedurggam tâluku jahagirudârudu Yîsu-mâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reddi-kaiânâlu Vadige-Reddi Channayyaku vrâyîñchi yichchina dašavanda-šâsana-kîamam etlannanu Mâu-gâpikunṭla-valitamaina majaiâ Mâdappagâripalle daggara nîvu chêtinunṭchi rûkalu vechcham chêsi kunta 1 bâvulu 3 saha durastu cheyîñchinandu ayina ayikaṭṭu nîrârambham-jamînulô kunta-kindâ reddi-kaiânâla yinâmatilo paigâ nilava bhûmi kham  $\frac{2}{3}$  yanimidi-tûmulinṭiki châturbhâgam madî mâni-bhâviki tûrpu mita genime âbâdu chêsukômi yêtilôni madî 2 yidumu-madî nîku dasavandam nîshkarusha chêsi yichchinâmu ganuka yî-madinnî yidi gâka kâdâiambham-jamînulo redlu-karañâlu-vagairâ ayigândla yinâmati-chênulu paigâ sarakârû-jamînulo vûruvenaka chênu sâguvali mânyânni nîrârambham 2 yî-chênu saha nî-putra-pautra-pâramparyantaiam anubhaviñchukoni grâmam âbâdu chêsukoni sukkâna vundêdi ani vrâyîchchi (back) na dasavandam šâsanamu Sarâbbu Peddanna vēšina tâmbra-šâsanamu

## 33

At Dêvikunte (same hobli),

on a rock to the left of the path to Akkammanadone on Ittigirâya-durga.

Šaka-varuša 1328 Veya-samvatsara-Âšvîja-šu 10 Guruvâradalu Dêva-Râya-Vodeyaru sîra-râjyadalalu Lakhumannagalu Yitigekôtên âluvali Kannari-Dêvana Malapagalulu katisida Lakhumannagala bâgilu done-sôpânake mangala mahâ šî

## 35

At Itikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu. bhuvana .kârarum êkânga-vîarum samasta-tola-gûduvarum chandrâdityaiam kâšalam mâduvarum nakshatra-mâleyam sâle mudivarum sidilam pode-sendu todevarum saptâinnavaᅅgalan intuvarum kula-paivatangalam miruvarum Mâriya bârada bhavam barisuvarum Javana nittu mittuvam hidivarum vindiya nettiya sodivarum Kulikârâgana . benkolvarum sakala-lôkaika-bhîkararum šrî-Rudrara sâkârarum appa Nandi Nandi-Mahâkâlapadante Virabhadra-pramukha-pramatha-ganangalum mattam bhakta-jana-pâda-šêkhararum pûta-bhata. . sêkhararum piati-paksha-bhêdanarum pratibhe-sampâdanarum vira-biatigalâgi bhujanga-bhûshanam todeda jaladhî tam-majjanakk ilivarum maravâdade danangalam toravarum karulamâleyam suttuvarum rana-nivâ. tam varum siraman taïdu pûjparum tôla bîneyam bhâjusivarum Kali-yuga-Râvana . ya vidrâvitarum appa asankhyâta-ganangala sri-pâda-padmârâdhakanum puᅅya-nidâna-sâdhakanum || svasti . šrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam parama-viśvâsi . sri-Lanka . .vodeya .Hîriya-Lanka . khyâta-bêᅅtekâram patta-sâhanâdhipat Irugoᅅa-Dêva-karakâra Chenna-Sadâšiva-dêvara dibya-šrî-pâda-padmârâdhakaru para-bala-sâdhakam paᅅjara bâva âditya-pendeyam Mârabo yya bara .

## 36

At Mârâgânakunte (same hobli), on a copper plate in possession of

Krishnamma, wife of Šânabhôga Krishnappa.

namas tunga-etc || Harêr lilâ-etc ||

svasti šrî vijayâbhyudaya-Šâlvâhâna-šaka-varshambulu 1675 agunaneti Šrîmukha-nâma-sam | Chaitra-šudha 5 lu šîman-mahâ-Hâvati-nâda prabhuvulaina mahârâja-šrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyanasvâmivâri putrulaina Rangappayya-Gavunivâr anê mêmû Âpastamba-sûtrulaina Yajuš-šâkhâdhyâyulaina Kanva-sa-gôtrôdbhavulaina Tammannayyagâri pautrulaina Venkaᅅapatayyagâri putrulaina Chalamayyagâr ane miku vrâyiᅅchi yichchina

bhû-dâna-dharma-šâsana-kramam etlannanu mîru bahu-dinamulanuñchi mam-  
 munu âšrayiñchi anna-stiti châlâd ani cheppukuntû vuntiri ganuka adê-prakâ-  
 langâ mâku putiôtsava-kâlamandu anêka-Brâhmanulaku shôdaša-mahâ-dânâlu  
 chêse kâlamandu mîru jñâpakam chêsinanduna Vudayabhânuchakravartti-dur-  
 ggânaku pratinâmamaina mâ-Yitikidurggânaku challedi kasapâ Mârugânikuntla  
 valitamaina majarâ Honnampalle Gôpatipêta polamu Anupakunta kindâ nîr-  
 âmbham-bhûmi yî-polamlo vunde chinta-tôpu saha mâ-divâninaku tîsukoni  
 nilichina Honnampalle mîku sa-hiranyôdaka-dâna-dhâi-â-pûrvakangâ mâ-yishta-  
 dēvatâ-pritîga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and  
 other details) mî-putra-pautra-pâramparyangâ palle anubhaviñchukoni sukhâna  
 undēdi || nagiri-karînikamunnu mîku nishkarasha-chêsi dâna-pûrvakangâ  
 yichchinâramu ganuka mâ-Durggam-tâlûka athavana-kandâchâram bokkasam  
 lekkhalu saha viâsukoni nirvânchanagâ vundēdi ani vrâyîñchi yichhina bhû-  
 dâna-dharma-šâsanamu || (usual final verses) śrî-Lakshmi-Nârâyana-svâmî ||

### 37

At the same village, on a stone in front of the Venkataramanasvâmi temple.

šubham astu svasti śrî jayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1461 agu-  
 neti Vikâi-samvatsara-Kârtika-šu 12 lu śrîmatu svasti śrî-chaturdaša-bhuva-  
 nâdhîsvaia sringâra-vârânnidhi akhilânda-kôti-Brahmânda-nâyaka dēva-dēvô-  
 ttamulayina Mârugânikunta Tiruvengalanâtha-dēvuniki śrîman-mahârâjâdhi-  
 râja râja-paramêšvara śrî-vîra-pratâpa śrî-Achyuta-Dēva-mahârâyalu prithvi-  
 râjyam seyachundagânu Bhandâram Apâsaya-kumâru Timmarasayya-Konda-  
 ppayavâru tama nâyakatanaku chele Penagondaku tûrppu Guyyalûri-sîma-  
 lônu Mârugânakuntalo giâmam chatu-sîmalônu ayina kâlûvalu saha  
 na-dvâdaši-punya-kâlamandu Achyuta-Dēva-mahârâyaluku punyangânu kunta-  
 lô Tiruvengalanâtha-dēvuniki êka-bhōgaṅgânu amrita-padi âragimpulu angâ-  
 nga-mâšôchavâlaku dhâra pôsi yistimi (grant repeated three times) nidhi-nikshêpa-  
 jala-pâshâna-akshîni-âgâmi-siddha-sâdyambulu aguneti ashta-bhōga-têjas-svâmya  
 . . lunnu êka-bhōgaṅgânu dēvuni amrita-padi âragimpalu anga-ranga-vaibha-  
 vâlakunnu tri-vâchânu siddham paricha . gânu â-chandrârka-stâyigânu  
 anubhaviñ manî yichhina dharma-šâsanam (usual final phrases)

### 38

On the jârubande in the field of Haidar-Sâbi, west of the same temple.

šubham astu svasti śrî jayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1514 agu-  
 neti Khara-samvatsaram Mâgha-su 7 lu śrîmad-râjâdhîrâja râja-paramêšvara  
 śrî-vîra-pratâpa-śrî-Venkata-Dēva-mahârâyalogâru Mandi-Nâyani Vasanta-Nâya-  
 kalu viunapam šâyagânu Śrî-Ranga-Râyavârîki punyangânu Hari-punya-



tithi-nâdu Penugonda Tirumala-Tâtâchâryyal-ayyavârikî Mâragânîkunṭa ane yî-grâmam sarvamânya-agrahârangânu dhâra pâsî yichchi véyînchina šilâ-šâsanam (usual final phrases)

40

At Vokkavârapalli (same hobli), on a rock south of Gavilagundlu.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneti Pingala-samvatsaram Bhâdrapada-ba 10 lu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śrî-Râmachandra-Râya-Dêva-mahârâyâl-ayavâru pritivî-râjyam seyuch undagânu śrîman-mahâ-Âvati-nâdu-piabhu Yimmadi-Havali Bayirê-Gauni-ayyavâru Mâragânîkuntla Chinnapa-Rediki yichina godagu-vumbali-grâma-šâsana-kramam etlannanu mâ-yêlubadiki chele Mâragânîkuntaku chele Godagu-chintapale-grâmam Bayiravuni .du sahaḡânu nî-vumbaliḡânu yinduku chele chatu-sîma chênu madinnî vumbaliḡânunnu . mânâ.... ..kaḡânu putra-pautra-pâramparyangânu â-chandrârka-stâyigânu anubhavi ... yinduku chatu (on a side) ḡânu anubhōḡalunnu anubhaviḡchagalavâḡâvu (usual final phrases) ani yichina vumbali-šâsanam śrî mangala mahâ śrî jaya

41

At Pôtênahalli (same hobli), on a stone near the Chaudêšvari temple.

śrî šubham astu | namas tunga-etc ||  
 śrî svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1458 aguneti Durmukhi-samvatsara-Âshâḡha-šu 1 lu śrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śrî-vîra-Achyuta-Dêva-mahârâya..jya . . . . . cheya .. ngânu . . . . palle Nañja-Gavuniḡârikî šâsuta . . kânu vija-Vîrê-švara-śrî-Bana . . . . . śrîman-mahânâyanâ-châryalaina Lakki-Nâyaka-Krišṇappa-Nâyaka. nga Pañchamêšvaranî ḡâñchi .. . . . nena śrî-Achyuta-Dêva-mahârâyalu. . . . .

42

At Dêvikunṭe (same hobli), on a rock on Kuyarâluguṭṭa.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1694 aguneti Khara-nâma-samvatsara-Âšvîja-ba 3 lu Vudayabhânudurggam polimêra hadu nirnayam chêsînadi vivaram Chintalakunṭaku âḡnêya-mûla Kolarâti-guttana pašchima-mukhangâ vunde nala-banda sûrya-chandra-bimbamulu vrâsinadi pratîma-šâsanam akkadînuñchi Chintalakunṭa kindâ reḡḡu vankalu kalasîna stalâḡ modalu chêsukonî pašchuma-guttanu Peddagunṭa šâsanam yî-kuntaku tûrpuna kattu-kâlûva sarahadduna Svayambhu-gunḡuku šâsanam

akkadinuñchi vuttaram Chakkaniguttaku pašchima-bhâgâna amada-râllaku  
šâsanam yî-padamaraku vidikkuna Nallaguntiki šâsanamu

**43**

At the same village,

on a pillar near the north gate of the fort on Itigirayanadurgga.

svasti śrî Jaya-samvatsarada Šîāvana-ba 8 Ma Maddikeeya Âšâdada Nâgara-  
sara maga Nidugalla karanika Rêchappagala tamma Sôvappagala maga Mala-  
panu Yitigakôtêli Kannara-Dêvana Malappagala sênabôvan âgïddu vira-pari-  
vârake dharmav endu mâḍista Mahâ-Lakshumi-gudi-dîpa-mâle-kambhake  
mangala mahâ śrî śrî

**44**

At Gâjalapalli belonging to

Pichchalavâripalli (same hobli), on a rock on the mound.

avighnam astu šubham astu svasti śrî vijayâbhyudaya-Šâlīvâhana-šaka-  
varshambulu 1696 aguneti Vijaya-nâma-samvatsara-Jêshṭa-ba 5 lu śrî .  
Mu . . ru râvu tâluku Vudayagiri Vummari-sâhêbulavâru Mârugâni-  
kuntla Subbi-Reddi Veṅkatanarasugâru Pichchalareddivâripalle-grâmâna  
Durgam-Pâpanna Kolakunta Timmi-Reddigârîki viâyîñchina silâ-šâsana-  
kramam etlannanu yî-palle . chêse tîru . . . nam . . . ka yîndu-  
ku dasavanda-mânyam kha sâsanânîki tûrpu vanka-gaddana  
. . . . . â-chandrârkanḡâ putra-pautra-pâramparyangâ anubhavîñchu-  
koni sukhâna vundêdi (usual final phrases) pandendu âyagândla oppitamu

**45**

At Pôkamâkalapalli (same hobli), on a rock near Pañchâṅgi-Subbayya's wet land.

avighnam astu šubham astu || svasti śrî vijayâbhyudaya-Šâlīvâhana-šaka-  
varshambulu 1697 aguneti Manmatha-nâma-samvatsara-Âsvîja-bahula 10 lu  
. Ajam-Vummara. bi killedâr kille Vudayabhânudurgam Vusamâna-  
Khâna subêdâr gholini sakhata Šrîmanta-Râja-šîi-Murâriḡ Hindu-Râvu Ghôra-  
paḡe sênâpati-sâhêbulavâru kasaba Mâragânikuntla-tâlûku majarâ Pôkamâkala-  
kunṭapalle dâsari. . . . u . . . chakkara Mâriyappa . . . vrâyîçchi yîchchina  
dasavanda-šâsana . . . m etlannanu . challe . . . bhâvulu . . . dasavanda  
kâvali. . . . . sahaḡâ. . . chchi manivî chêsukontivi ganuka. . . . dasavandam  
yîçchina. . . . .

## 46

At Kondamvâripalli (Billûr hobli), on a stone below the tank bund.

svasti śrî vijayâbhyudaya-Śaka-varshambu 1340\* yagu Jaya-samvatsara-Vayiśâkha-šu 10 lu śrîman-mahânâyankâchârya Valappa Bommi-Nâyadunnu Singama-Nâyadunnu Peda-Chinnama-Nâyadunnu yêkamugâmi Kodumadukunnu Bâlamaddu Kodamaddukunnu yichchina bâsha-patra-kramam etlannanu Kondamâru guḍi chôtanu Gangasamudram cheruvu-gadi-sammandham achchukattu kamsala . vâdunnu yenta. . . nânu. . . . pandommidinni râchavâriki bâlunnu yistimi palamulunnu . vak-oka-pâlu mîgalaladi . (back) redu pâlu râchavâriki voka-pâla lekhanu ko . vâram âyavâyâlu mîu . vâru dasavandam madiki na 2 yidumu . madî

## 48, 49

(Same as Ne 46 above)

## 50

At the same village, on two stones near Gôsnâyanakatte.

(I) śrî-Râma svasti śrî vijayâbhyudaya-Śâlîvâhana-śaka-varushambulu 1682 aguneti Vikrama-samvatsara-Āśvija-šu 15 lu śrîman-mahâ-nâyankâchâryulayina Gummi-Nâyani Nârasimha-Nâyani-vâri Vasanta-Nâyani-gâru ganakam Venkata-paku vrâyîñchi yichchina châvâtu-sâsanam mî-tandri Chinnana Tummalavâri kâryamlô mritamâya ganuka Châkivela-grâ (back) mamlô chelle Koḍamârupallelô naḍiche kâdârambha-nîrârambha- . la suvarnâdâyâ lavu yichchinâmu ganuka mî-putra-pautra-pârampariyantam â-chandrârka-stâyigâ anubhaviñchukoni mâ tappaka koluvu koluchukoni sukhâna (II) vundêdi yinduku . . . . . luvalu koluvu piâku-piakâram mânyâlu (back) pûrva-maryâdâ bêdigelu yinduku sâkshulu Hari-Harâdulu (on the upper portion of the 1st stone)

## 52

At Châkavêlu (same hobli),

on a rock near the tamarind tree below the Brâhmanana-kere.

śrî Duimati-sam | Vayiśâkha - ba 7 lu śrîman-mahâ-nâyankâchâryulayina Timmi-Nâyani Kaduappa-Nâyani Nârasimha-Nâyani-vâri kârya-kartalayina Dalavâyî Narasumhannagâru Vustikâyala Bayitâtaku vrâyîñchi yichina châvâta-śâsana-kramam etlannanu mî-tandri Borravâdu . . . . . chachipôya-ganuka vâni koluvugânu . . . . . chênu . . . . . madî selav ichchinâmu mî-putra-pautra-pârampariyantam anubhaviñchukoni sukhâna vundêdi yî-

\* So in the original, but it is quite wrong.

koluvuku kânike kodigelu panî lêdu sarvamânyamugâ nadî . . . . . yinduku sâkshulu Hari-Harâdulu

### 53

At the same village, on a pillar in Doddavanke.

šrî Durmatî-samvatsara-Vayîšâkha-ba 7 lu šrîman-mahâ-nâyankâchâryulayina Gummi-Nâyani Kadirappa-Nâyani-Nârasumha-Nâyanayavârî kâiya-kaitalayina | râja-šrî-Dalavâyî Narasumhannagâru Vustikâyala Bayitâtake vrâyîñchi yichchina châvâtu-šâsanamu mî-tandri vâri kâryamulô chachipôya ganuka yîtamâni madagu (on the other side) na madî ८ 1 Baliyapallenu chênu ga ½ šalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviñchu-konî sukhâna vundêdi yî-koluvuku kânike kodigelu panî lêdu sarvamânyamugâ nadîpiñchagalavâramu yinduku sâkshulu Hari-Harâdulu

### 54

At Buddalavâripalle (same hobli),  
on a rock near Buddala-Râmaraddi's inâmatî wet land.

šubham astu šrî-Râma || svastî šrî vijayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1682 aguneti Vikrama-samvatsara-Bhâdra-šu 10 lu || râ || Vasanta-Nâyani-vârû Buddala-Timmayaku vrâyîñchi yichchina châvâtu-šâsana-kramam eṭṭlannanu mî-tandri Bâli-redî Tummalavârî kâryamlo mritamâya ganuka anduku châvâtu..Buddalavâripalenu gunṭa kindâ yarra chênu ८ 1 tûmedu Yarramaradiḡkunṭa kindâ madî mânya bhâvi madî ८ 1 tûmedu sarvamânyamugâ seluvu yichinâmu ganuka mî-putra-pautra-pârampariyam anubhaviñchukonî sukhâna vundêdi sâkshulu Hari-Harâdulu

### 55

At the same village, on a rock in Râmâyya's inâmatî land.

šrî || Vikrama-sam | Bhâdrapada-šu 10 lu šrîman-mahâ-nâyankâchâryulayina Gummi-Nâyani Nârasimha-Nâyani Vasanta-Nâyaniḡârû Buddala-Timmayaku vrâyîñchina châ (on the left side) vâtu-šâ . . mî-tandri Bâla-redî Buddalavâripalle chênu ८ 1 tûmedu . . anubhaviñchukonî sukhâna vundêdi

### 56

At Kottampalli (same hobli), on a stone near Chinnakadârî-kunṭe.

šrî-Râma svastî šrî vijayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1682 aguneti Vikrama-sam | Kârttika-šu 10 lu || râ || Vasanta-Nâyaniḡârû Pichchalî-Muniḡâniki šalav ichchina châvâtu-šâsanamu mî-tandri China-Pâpaya Tummalavârî kâryamlo mritam âya ganuka anduku kaṭaḡa (back) Kottampalle jonnu-chênu

61 Chinakadirayakuntalônu madî 61 tûmudunu pâamparyam anubha-  
viñchukonî sukhâna vundêdi yinduku sâkshulu Haii-Haiâdulu

57

At Goddampalli attached to

Kadarannakôte (same hobli), on a rock in Mârappa's inâmatî field

Pîamâdicha-samvatsara-Âšvîja-ba 10 lu Pâlasamudîam Yairaya Tummalaivâri  
kâryamlônu sanipôyaganuka adi-nimityangânû Gadampalle Sîda yichina  
nettara-gûti-mânyam ntâna-mânyâlu pûivam

62

At bêcharak Yarragudi (same hobli), on a stone to the north-east.

svasty anêka-samara-sanghattanôpalabdha-jaya-lakshmi-samâlingita-vakshas-  
sthalam ganda-Trinêtra śrî-Vaidumaba-mahâiâja Knu-doe maivyâde âge  
prithivî-iâjyam geeye Nolambâni-mahârâjarâ Murumalkivina kâlegadule  
mosavoyarâ kondeyaya pratiganda Nâvagan utsa. li tôruv-âlvon irdade  
gandam marumakkal anîyan âneyam kudurey andolevin-udî yerid eldett eragive  
kunta vâsayadanta || Vaidumbava kadullan mtu kâlandu mosavoyar kkal  
mahârâjar Tummali toruvâ savva-parihâram gottar ill ide  
baharu ||

64

At the same village, on a rock near the sunkada-katte

(Telugu characters)

svasti śrî vijayâbhyudaya-Šâlîvâhana-šaka-vai ushambulu 1666 agunaneti Rudhi-  
rôdgâni-nâma-sam | Bhâdrapada-šu 15 lu śrîmatu-Gummânâyanipâlyam-tâllûku  
Sâhana-Pâpannagârî putralayina dalavâyî-Narasimhannagârîki svasti samasta-  
nîja-sâmantha-mâlîkâ-prâšasti-sabîtulayina Bhîmanam . Pâgonda Pedda-Balâpu-  
ram China-Balâpuram Kondîgîri Gudîbanda Kavaram Kôlâla Punganûi Ma-  
dalapalle Gurîamkonda Râchavîdu Birangî Kottakôta Tummala Kadriapanâ-  
yanipâlyam modalayina chatur-dîkkula vîdîlayina chîlaru-dêšamvâi vrayîñ-  
chi-yichchina magam šâsanam gâvatîla saunka vî-dêšamvârî nandi dammadâlu-  
. mâmi gôpatîlaku chelladanî paṭṭinanduku mîru dêšam paṭi sâbhîmânâ-  
vuñchi dêša pa. . vompînâru ganuka samasta mana dêšamvârû santôshâya-  
ta-chitulai yika magam nîrnayam chésîna-vîvaram sthala-mânyamulaku sara-  
vargânaku gone 1 ki 9 vantu yî-sam gone 1 ki 7 vantu . nadîpñcha-  
galavâiamu (usual imprecatory phrases) yitanî vrayîñchina magam šâsanam śrîr  
astu

## 66

At the same village, on a beam of the Gauramma temple.

(Telugu characters)

śrī-Râma svastī śrī vijayâbhyudaya-Śâlivâhana śaka-varushambulu ? 1673 aguna-  
neti Prajôtpatti-samvatsara-Kârtika-śuddha 1 lu śrī-Âñjanêya-svâmi-dêvasthânam  
kattinînchinavâi u Peddibhatlu Venkata-jôssulu yi-dêvasthânânaku nadichê mân-  
yâla vivaramu kânake sunkhaki śâsanam kotinînchinâmu telyavalasuvadi ||  
bhakti

## 68

At the same village, on a rock near the gâdi-done.

(Telugu characters)

śrī-Râma svastī śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1684 aguna-  
neti Chitrabhânu-samvatsara-Âśvija-śu 10 lu sîman-mahâ-nâyinâchâryu-  
layina mahârâja-śrī Gummi-Nâyanî Nârasimha-Nâyanivâri dharma-hitu-patni-  
ayina Râmakka-ammayagâri putrulayina Vasantappa-Nâyanigâi mênâmâma  
Yirikula-vamśôdhâiakulaina Appannâthagâi dhârma-patni-ayina Kadiramma-  
garbhâbdhi-chandrôdayalayna Daļavâyî Subbappagâru Kalyânagiriyandu â-chan-  
drârka-sthâyigâ vundavalen ani petinînchina Kâši-pani-kumbhi-vâka japaśâla-  
satram kôta kottakamulu

## 69

At Pâtakôte (same hobli), on a rock north of the Hiranya-dêvasthâna.

(Telugu characters)

svastī śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1547 neti Kîôdhana-  
samvatsara-Kârtika-bahula-amâvâśya-kada-Kârtika-punya-kâlamandu  
Prasanna-Nandîśvara-svâmikî Gummi-Nâyaka Kadirapa-Nâyanî Nâra-  
simha-Nâya . vâru vîi talli Kadiramma-ammagâi Baljapalle  
svâmikî talige . . mudralu â-chandrârka-sthâyigâ sarvamânya  
ku Śivârpitangâ yi ma mi putra-pâtampaiyyantaiam nadapincha-  
galavâramu ani vrâyinchi yichhina śila-śâsanam

## 70

At Bestarahalli (same hobli), copy of a copper inscription.\*

śrī-Ganâdhapatayê namah |  
âmnâya-sandarbhâ-kalâ-kavîndram Ananga-garvâpaha-phâla-nêtram |  
ardhânga-bhâgâd avarôdhavantam âśâsmahê'bhîšta-phalâya dêvam || 1 ||  
prâchîna-vâk-sâdhaka-pôti-pôtam parô-rajô-mânasa-padma-hamsam |  
Mandêhavârindu-hutâśa-nêtiyam vandâmahê Vâianarâjavaktram || 2 ||

\* Supplied by the people

damshtṛāmayam yasya tu kaitakāgram dadhāti sarvām avanīm apūrvām |  
 sa yēsha dēvas sumanōbhivandyas sanātanaḥ pātu patih kitinām || 3 ||  
 śai ad-ghana-chchhāya-nikāya-kāyām  
 saśānka-lēkhōllasitālakāgrām |  
 Śukādi-sēvyām śuka-lālayitiīm  
 vīnāvatiīm naumi vachō'dhidēvīm || 4 ||  
 vamśāmbuiāśēh kula-tantur Induī Harasya kōtira-vatamsa-ratnam |  
 adakshinam chakshuī Adhōkshajasya vichakshanās sampratichakshatē yam || 5 ||  
 tasmād udiyāya Budhābhīdhānō  
 vismāpanīya-sva-mahā-prabhāvah |  
 yam bōdharūpāmṛita-sindhū-bandhum  
 prachakshatē santatam ēva santah || 6 ||  
 tam anvayam kaśchid alamchakāra samānvayō bhū-valayasya gōptā |  
 Pui ūravāh punkhita-rāga-vṛityā Pushpēshu-rūpah sva-vaśōivaśīkah || 7 ||  
 asmād abhūd Āyui iti pratītah piatyarthinām bhūpati arthinām cha |  
 sangrāma-bhūmau samakālam ēva sampādayāmāsa mahāpadam yah || 8 ||  
 ajāyatāsmān Nahushābhīdhānō bhujā-balād yō bhuvam abdhī-kāñchīm |  
 narādhīpair namya-padaś śaśāsa na kēvalam nākasadām cha rājyam || 9 ||  
 nayātīrīktōpy ahitō. tasmād Yayāti-nāmā nripatih pratītah |  
 dayādīhikō dānava-śāsanō vā strīyā sa prēmē saha Dēvayānyā || 10 ||  
 chatus-samudrādhīpatēs sutō'bhūt tataś chatush-shashti-kalā-pravīnah |  
 nāmna Yādūh kō'pi narādhīpēndrō dhāmnā prathātīta-bhujā-pratāpāh || 11 ||  
 tad-vamśa-muktāmanayō babbūvuś chaturvidhāngais sahitā mahīpāh |  
 Yādōh pratāpāhimabhānunāstā pratīpa-dāra-smīta-chandrikāsīt || 12 ||  
 tēshām kulē kaśchana Bukka-nāmā tējō-durāpāś samabhūn mahīpāh |  
 Magāmbikā tasya babbūva rājñī mēdīny-udanvat-tanayādīhvinnā || 13 ||  
 tasyābhavat Sangama-nāmadhēyas Sarasvatī-gīta-bhujāpadānah |  
 śauryē yam āhuh kila Kārtavīryam dhanīyē Himādrīm mahasīha sūryam || 14 ||  
 Mānāmbikā tasya babbūva patnī Mahēśvarasyēva Mahīdhra-kanyā |  
 Vīdarbha-putīva Nalasya Vishnōr Lakshmir īvēndrasya Pulōmajēva || 15 ||  
 tēnōdapādyanta sutā mahīshyām tasyām praśasyākṛitīnā nripēna |  
 pañchāhita-kshīmāpati-kuñjarānām pañchānanāh Pañchaśarābhīrūpāh || 16 ||  
 Harihara-Rāya-Kampa-dharañīpati-Bukka-mahī-  
 parīvīdha-Māra-bhūīamana-Mudda-nripāh khalu tē |  
 anagha-gunēshu tēshu nava-khanda-mahīśvaratām  
 abhajāta pūivajas sa [hi] Yudhīshṭhīavan mahasā || 17 ||  
 sō'yam vijityākhīla-dig-vībhāgān  
 Sutrāma-dhāmānga-Kalīnga-pūrvāh |  
 upāsyamānah kshītipaiś cha sarvām  
 uivīm aśāt Kuñjarakōṇa-pūryām || 18 ||

kadâçhid uttîrya sa Tungabhadrâm  
 kshamâdhupâlô nuigayâbhilâshât |  
 âsâdya sainyais saha tîram asyâs  
 tad-dakshinam kânanam ikshatê sma || 19 ||  
 tasmîn vanê kañchana sâramêyam  
 sadamšanaikâgra-îadâgiam ugiam |  
 sa Sangamêšâbdhi-šasi šašam cha  
 viśismayê vikshya viśâm adhîšah || 20 ||  
 kshônîpâlô Harihara-patiš śîi-Vîi upâksha-dêvam  
 Pampâ-dêvî-sahacharam amum vikshya bhaktyâ pranunnah |  
 samvin-mûrtim mahita-tapasam tasya dêvâlayântar  
 Vidyâanyam yatim abhajata śrî-Mahêšânam anyam || 21 ||  
 pranamya tasyântika-sîmni bhaktyâ  
 tapômayam jñâna-kalâ-nidhânam |  
 vrittântam aty-adbhuta-hêtum ênam  
 vijñâpayâmâsa viśêsha-vêdî || 22 ||  
 tri-kâla-vijñâna-nidhi yatîndrô  
 vihasya kiñchit tam uvâcha dhîram |  
 râjan mahârâja-kulâsîkârha-  
 simêyam atyanta-balaika-mûlam || 23 ||  
 Vidyâbhîdhânâm Alakânavadyâm  
 atrâvanînâtha purîm vidadhyâh |  
 purîm nava-dvâravatîm upêtya  
 Purandara-šrîs sakalâm cha prithvîm || 24 ||  
 vîra-šrîyô yuddha-samâhritâyâ  
 vihâra-bhûma tâm upati |  
 bhujê bhujângendra-samê bibhartu  
 bhavân iti kshmâpatim âdidêša || 25 ||  
 tadâ Hariharêšvaras sa virachayya tachchhâsanam  
 nîpâsanam upâgatah śrita-sitâtapatrôjvalah |  
 vidhâya khalu shôdaša-pratinidhîni dânanî ahô  
 vyarôchata viśâla-sîmni nagarê hi Vidyâbhîdhê || 26 ||  
 ashta-pañcha-yugalaika-sankhyayâ  
 samyutê Šaka-nripasya vatsarê |  
 Dhâtri-Mâdhava-valaksha-saptamîshv  
 ahni saty-anagha-lagna-tâarakê || 27 ||  
 phâlâbhîshêkôtsavatah purastât  
 Pampâ-Virûpâksha-Mahêšvarasya |  
 chakrê .. Âkhaṇḍala-vikrama-šrîš  
 sat-pâtrasâd bhûpatir agrahârân || 28 ||



śrīmad-Bharadvāja-kulôdbhavāya purôgamâyâkhila-Bahvrīchânâm |  
 Âslāyanam sūtram upâśītāya samastu-śâstīa-smṛiti-pâragāya || 29 ||  
 vēdânta-vēdyāya dayākarāya nityāna-dānē cha vīchakshanāya |  
 Arēkerēndrāya cha Bhâskaraīya sutāya Pampā-Virupāksha-nāmnah || 30 ||  
 bhū-dāna-yôgyāya mahīsurāya dvijôttamâyāmīta-tējasē'smai |  
 \*Ghanaśaila-purī-namanī rājyakē Yakūṛiti nīvrīti bhāḥi |  
 Kondakāmala-Vallūri-sīmanī śrī-Tummadāmala stala-namni || 31 ||

(here follow boundaries)

âīama-vâpī-sabītam tatākam â-chandra-tâīâīkam atīva-bhōgyam |  
 grāmôttamam Yāragudīti nāmnâ vīkhyâtīm âśrītya virājamānam || 35 ||  
 Vidyâbhīdāranya-puram praśastam purākhyayâ nūtanayānavadyam |  
 nidhāna-nīkshēpa-jalôpalâkshīny-âgāmī-siddhair atha sādhyā-yuktaih |  
 samanvītam santatam ashta-bhōgaih sasyôttarârāma-tatāka-yuktam || 36 ||  
 śubhodayē rājya-mahâbhīshēka-kriyâ-dīnē Harihara-Rāya-bhūpatih |  
 dadau mudâ sasya-phalais samanvītam chūāya tasmaī saba vâri dhārayâ || 37 ||  
 samasta-dēvāsura-pūjtasya nīrasta-lōka-traya-nētra-dhāmnah |  
 svayambhuvah pāda-sarôja-bhrīngas śrī-Śailanāthasya Mahēśvāīasya || 38 ||  
 pra-Bhâskarēna Chchīravārapallīm pūjâ-vidhānāya Sudhāmśu-maulēh |  
 idam akhīla rāja-śēkhara-madhukara-jhēnkāra-gīta-mahātmyam |  
 śrīmadd-Hariharēndra-nīpātēs śâsanam achalāika-pārījātasya || 39 ||  
 tvashtrâ tachchhâsanam svāmī-śâsanēna vīnīrmitam |  
 śâsanâchhāīya-varyēna Nāga-dēvēna sīlpīnâ | 40 |  
 asyâgrahāra-varyasya chatus-sīmâ-vīnīrnayah |  
 saīvēshām sukha-bôdhāya līkhyatē dēśa-bhâshayâ || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

śrī-Virupāksha

## 71

At Mittēmarī (Mittēmarī hobli),

on a copper plate in possession of Gantlanna, son of Bommi-reddi.

(Telugu characters)

śrī-Rāmâ Dhātu-sarī || Bhādrapada-śu 10 lu śrīman-mahâ-nāyakâchāryulayīna  
 Gummi-Nāyanī Narasīmha-Nāyanī komāra Kadirappa-Nāyanīgāru Mittēmarri  
 Mēkala-Bommugānīkī vrāyīnchī yichchina dasavnadam vappa Mittēmarri-  
 sthālamlōnu Lingānu-vaḍu sīthilamayī vundagâ nūtanamugâ vistāramayīna  
 panī chēyīstīvī ganuka anduna achchu-tēlīna madī dasavandam chātur-bhāgam  
 śalav ichchināmu nī-putra-pautra-pāramparyangâ anubhāvīnchukonī sukhāna  
 vundēdī kāvalī bōdigelu hortu

## 72

At the same village, on a stone near the village gate.

śrī-Nārasimbhāya namah śrī jayābyudaya-Śālivāhana-śaka-varushambu 1455  
 agunēti Vijaya-samvatsara Āśvīja-ba 7 lu svasti śrī chaturbhuvanādhiśvar-  
 undayina śringāra-vārāmnidhi akhilānda-kōti-brahmānda-nāyakundayina dēva-  
 dēvōttamundayina śrī-Karāli-Narasihva-dē Timmarasayyavāru mā nāyanka-  
 tanānuku chele ru-rājyamlōni pūrvāna chele grāmāla . akhilamañ unda-  
 gānu | svasti śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Achyu-  
 ta-Rāya-mahārāya Pallekunte-grāma .. ache sthalamlo. ā-gramā-  
 lu . grāmālakunnu . kālūvalu mahārāyala .. gānu ī-giāmalo  
 .. punyangā.. dēvuniki samarpistimi (rest effaced)

## 73

At the same village on a

copper plate in possession of Virabhadrayya, brother of Nañjundappa.

Virōdhikritu - samvatsara - Jēshtha - ba 10 llū Gummi - Nāyani Kadurappa -  
 Nāyani Nārasimha - Nāyanigāru Kuntlūri Bhairavēsvara - svāmī archikadu  
 Muddayakku vrāyīnchi yichchina tāmra-śāsanaṁ Bāgēpalli-stalāna yī-dēvu-  
 niki nadachē mānyamulakku chālā bādu yichche kānku bēdigelakku āru-  
 vela rānpa mātō dēvasthānamlō manvi chēsiri ganaka manñchi sarva-mānya-  
 mugā śalav ichchināram yindakku yavvaru āchchēdīnchinā mēmē tappinā yī  
 dēvuni talige prasādāmlō visham bettina pāpāna bōduru yindakku Hari-  
 Harādulu sākshilu

## 74

At Pālyakere (Chêlūr hobli),

on copper plates in the possession of Archaka Kōdanda-Rāmāchār.

(Ia) śrī-Rāmā | svasti śrī- vijayābhyudaya-Śālivāhana-śaka-varshambulu 1607  
 agunēti Raktākshi-samvatsara Kārttika-śu 12 punya-kālamandu śrīmad-akhilān-  
 dakōti-brahmānda-nāyakulaina purāna - purushōttamulaina Chitigānapalle śrī-  
 Janārdana-svāmī-divya-śrī-pāda-padambulaku śrīman-mahā-nāyakāchāryula-  
 yina Gu(Ib)mmi-Nāyani Kadrappa-Nāyani Peda-Vasanta-Nāyanigāru samarpīn-  
 china nitya-kankarya-bhū-dāna-dharma-śāsana-kramam etlannanu Pālecheruvu  
 Konḍukkonda Chêlūru Chēñchalipattu grāmāla pola-merla-cheluvim gatīnchi-  
 valayava mana śāsanaṁmulu ēpīnchi mī-pāda-padambulaku samarpimstimi  
 ganuka mī polamlo viśēshīnchi palle cheruvulu (IIa) kuntalu bāvulu nirmīnchu-  
 koni nitya-kankarya -chchulu mahōtsavamulu avadhariñchi vēñchēsi vundēdi  
 sarva - mānyamugānu nadepīnchagalavāru itani samarpīnchina bhū-dāna-  
 dharma-śāsanaṁ nālugu-stalālavāriki karīnikalu panī lēdu (usual final verses)

## 75

At the same village,

on a stone lying in front of the Venkataramana-svâmi temple

Šâlivâhana-šaka-varushambu 1538 agunêti Nala-samvatsara Phâlguna-šu 15 lu  
 šrîmad-râjâdhirâja râja-paramêšvara šîi-vîra-piatâpa šrî-vîra-Râma-Dêva-mahâ-  
 râyalayyavâru prithvi châyachundagânu šrîman-mahâ-nâyakâchâyiyalaina  
 šrîmanu Gummi-Nâyani Kadirappa-Nâyani Kîshnappa-Nâyani ya kâiyya-  
 kartalaina Châkivêla gâru chêpiñchina dharma-šâsanam Tirumalapu-  
 cheuvu agrahâram châyagâ tâlalô Channaiâya-šrî-Tiruvengala gan  
 modalaina dêvatâ-mânyala bijavari kuntalu nyangâ miku chêpi-  
 stimi lanuvi ..

## 76

At Nimmakâyalapalli (same hobli), on the Appana-kunte rock, west of the village

Kilaka-samvatsara Mâga-sudda 10 Va Sâranga-Dêva-Râniyala maga Lakhappa-  
 iâhuttagâru yi-cheru kattinçhuru yi-chaiuvuku pèiu Lakhasamudramu ani  
 pèiu petiri yi pèiana biluvanivâru (imprecatory phrases)

## 77

At Venkatapura (same hobli), on a virakal in Bûdidigudda south of the village.

svasti šrî Pallava-mârâja prithivi-iâjyam geye Chentalapallina ûreki Dêvin-  
 namma Chentakapulla Nâchikâra chi sattu bû .

## 78

At Hosahûdya (same hobli), on a rock near the Kottakunte wastewer.

šrî-Ganâdhîpatayê namaḥ | svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusham-  
 bulu ? 1642 agunêti Vikâri-samvatsaram Chaitra-šu 10 lu Krishnasâgaram  
 charuvukinda kâpulu Gumminâyakapâlyamlô Sâmba ya yichchina  
 cheruvulô tôta gutta 10 ga 1½ katikam mattalô šubham mangalam  
 (south side) .tôta padibalu cheruvu . . .

## 79

At the same village, on a rock near the north sluice of Guḍibandeya Gavakuntê.

(Grantha and Tamil characters)

.. . Šellura-Gaṅgadên magan Ka lidên Kašava-p magan ma-  
 gan Mâiâšingan Mârasingalame . tti itta .mandalika. ndi-dêvan(y)adiyân  
 ma ṅgana kattina êri kil dêvadânam pattu-kkulagam ittai aḷippân Gengai-  
 karaiyil kurâl-pašuvai kuttina pâvattil paḍuvar

**80**

At the same place.

(Grantha and Tamil characters)

. Kašava-p . yan maga Matašingan Šômaiyya kuta ku Kam-  
banu oiu kalanı.

**81**

At the same place

(Grantha and Tamil characters)

... . .. nar kayyâ ša. ta ppadın rukuiâgiyattıl ppa  
. ppândı magan Ganga-dêvan



# CHINTAMANI TALUQ.

## 1

At Muṅganahallī (Munganahallī hobli), on Yendavalu-bande.

śrī Rāmā svastī śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1697 agunaneti Manmatha-samvatsara Vaiśākha-ṣu 12 lu śrīman-mahā-nāyankāchāyulaina Kottapālyam Venkatapa-Nāyini Rangappa-Nāyiniṅvāru Ranga-Nāyini dala-vāyī Appa-Nāyidu Muṅgānīpalli-karanam Nārāyanappa Nārasappa Jonnagadla-Nāganna Pabikī-Nārāyana Mugilī-Dāsanna Kesarla-Annaya Gōpālu-īaddīvāri-Mādappa Timme-Timmayya Ketta-Chinnayya Punganūṭī-Gummaya Gaige-Bayyana Jalannagaram-Bayyana Kātipalli-Singanna Bōiā-Muṭanna Kuruba-Malaya Timma-Gudanna Yeia-Chinnaya china-Kāma-raddī Kāmanna Runabīra-gaudu Chokkanāni-Bayyana Padīaddī-Apaya Māchīraddī-Rāmāyya modalainavāriki vrāyīnch ichina charuvula dasavanda śilā-śāsana-kīamamu-etlan-nanu mā-nāyankāna . 1 Muṅgānīpalli-daggāīa nūtanangā kotta-cheruvu Aīakunṭa-pani nūtanangā chayīnchināru ganuka kalechana ādyantamu yentamuditi nagariki randu-pālu dasavandānaku pāla-vagaṭi vubhayam mūdipāla-prakāram mī-mā-putra-pautra-pārampāiyantaram ā-chandrāika-stāyigā nadapagalavāīam ani vrāyīnchina śilā-śāsanamu yinduku sākshī sūrya-chandrādulu yī-pīakāramunaku vubhayatralalō javaru tappinā mā-yīlu-vēlpu-Khādra-Nīsimba-svāmī-pādāravindamulaku tappinatlu Kondayagārī Timmapālleya Kadīrīpati kaīta

## 2

At the same village,

on a stone at Kōnōnatette on the boundary of the Mysore State.

Silagatadīndā yellege Kṛishnāīāja-harīdārī 9 Muṅgānīpallīku tōpuku polimāru Gurramkonda-tālūku Būchapalli sarahada gadiki Krōdana-nāma sam | Bhādīpada ba 5

## 3

At the same village, below the tank bund.

(Grantha and Tamil characters)

svastī śrī Bhujabala-vīra-Nārāyana-kKo . . . . ku da laga-  
nāra-dēvar . . . . . pramāna . . . . . padī . . . . . na . . . . . mar-  
ko. . . . . ta mā . . . . . yil . . . . . ttamāmanā vā  
ta . . . . . ttai . . . . . var pa . . . . . adu māna . . . . . nu . . . . . ra . . . . . Mutṭūril Tamman-ēriyum ad-

ark-adaitta nañjai puñjai nâi-pâ . laiyum ga-kalanı pattu-kkulagam  
 nıngiy-ulla nilam adangalum dhamma-dânam âga Mudaliyâr Ayyar Alagar  
 Šellappillai-nâyan ullittâr padınoru-pêrukku pannirandarai-ppang-âga udakam-  
 panni chandrâditya-va šella-kkuduttôm i-ddhammattukku lamghanam-nınai-  
 ttâr . narakat .. vilakkadavar pâlana nât . pâla

## 4

At Bôdigunđlahalli (same hobli), on Yendâpalu-bande, east of the village.

šri-Râmâ Nandana-samvatsara-Šrâvana-šu 2 lu šriman-maha-nâyankâchâryya-  
 layına Kotapâlem Venkatapa-Nâyani Rangapa-Nâyiniġâru Kondamarla Yeıra-  
 paku vrâyiñchi yichinadi nitya mâ-samsthânam nımittam kashtapadi nir-  
 vâkam chaisınâvu ganaka Bôdigundapalle yinâmugâ šelavichinâram ganuka mâ-  
 mî-putra-pautra-pârampaiyantaram anubhaviñchukoni sukhâna vuñdavalanı  
 vrâyiñchina-šâsanamu sthâna-mânyâlu pûrvam-maryâda šri-Krishnappa-Nâ-  
 yinivâri vappitamû

## 7

At the same place, on a rock near Pâtradone at the southern foot.

(Grantha and Tamil characters)

svasti šri Irattapâđi-konda Šôla-mandalattu Mêlai-Mârâjapâdı Koygaikurai-nâ-  
 ttu Mâdamangalattukku kâniyâlan Kongiraiyan Šôma-dêvan âna Kulôttunga-  
 Šôla-Mâdamañgalam-udaiyân i-kkâlum ı . rai kôttai kand-ırundân

## 8

At the same place, near Kaluvalu-done in the west

(Grantha and Tamil characters)

svasti šri Irattapâdı-konda Šôla-mandalattu Mêlai-Mârâjapâdı Koygaikkurai-  
 nâttu Mâdamangalattukku kâni-udaiya Kongiraiyan âna Vi gâmunđan  
 vansattil Vîma-dêvan âna Kulôttunga-Šôla-Mâdamangalam-udaiyân i-kkâlum  
 ı-mmalaiyir-kôttai pângañdu mâlġai-eduttu ırundân

## 9

At the same place, near Nettaru-done.

(Grantha and Tamil characters)

svasti šri Irattapâdı-konda Šôla-mandalattu Kalavâra-nâttu kâniyâlan Kongi-  
 raiyan Kalavâra-nâd-âlvân virudamâ ndarkôlan Mêlai-Mârâjapâdı-Koygai-  
 kkurai-nâttu Mâdamangalattukku virudakâran . . râja . Vaidûmba-  
 gâmunđan enru tiru-nâmamum Mâdamangalan-gâñiyum.. . pidikkum vi-

ıdu ellâm pidikkavum ippadı ellâm nîr-vârtu-ppé ırudaiyanâ Mâdamanga-  
lattukku-kkâniyâlanâ -kKongniayan Vandumba-gâmundan ırundân ın .  
. . kan Aita gâmunda gâmun magan Arumoli-gâmundan  
gan Vikkırama-Şôla-gâmundanum, v-êri-kandu tumbu vittân ıvan  
magan Gangaikonda-Şôla-Mâdamangalam-udaiyân Pû day-êri-kandu tumbu  
ıduvittu pû dai kandân ıvan magan Gangaikonda-Şôla-Mâdamangalam-udai-  
yân Puttêri-kandu tumbu ıduvittân ıvan magan mâdêvan âna Kulôttunga-  
Şôla-Mâdamangalam-udaiyân tan pêrâl Vimakatt-enıu kattuvittu tumbu...  
vittu . tâ.. .têriyum Nâvalêriyun-gandu tumbu ıduvittu Vimanêrikku  
edir-kâl ndu ı-mmalaı l kôttaiyun-diru-kkôyılun-gandu tirttamum ıdukku v .  
. du ıvaiy-ellâm tannâle . . . . . kai edutti ndân Vımadêvan âna Ku-  
lôttunga-Şôla-Mâdamangalam-udaiyân . . . .

## 10

Near the same done at the lower part

(Grantha and Tamil characters)

svastı řri Irattapâdi-konda Şôla-Mandalattu Mêlai-Mârâjapâdi Koygaikkurai-  
nâttu Mâdamangalam Mâ-Bîma-gâmundan vansattıl Vımadêvan âna Kulôttun-  
ga-Şôla-Mâdamangalam-udaiyân . . ı-mma . dai pângandu mâ .  
. . kku ı . . Vımadêvan âna kKulôttunga-şôla-Mâdamanga . .

## 11

At Nâgarâjahosahallı (same hobli), on Yendâpalu-bande.

şubham astu řri-Kırıkôṭa lôniki Pramôdûta-samvatsara . . nâyan-  
kâchârya . .Vôba-Nâyini Râmâ-Nâyinivâri Krishnappa . Râjupalli  
yichina Kôdikallu-sîmalôni . â-chandîârka-stâyı pritgânu Raghupati-sanni-  
dhânalo (usual imprecatory phrases) . mahâ řri řri řri

## 12

At Kôḍugallu (same hobli), on a rock behind the Nârasimha temple in ruins.

şubham astu Vibhava-samvatsara-Mâgha-şu 15 řriman-mahâ-mandalêşvara  
râjâdhirâja râja-paramêşvara řri-yîra-pratâpa.. Râya-mahârâya.. řri-  
man-mahâ-pradhâna Raṇapaṇna-dañâya niṁ řriman-mahâ-mandalêşvara  
mîsara-ganda Kathâri-Sâluva mahârâjulunnu Peddaya -Dêva-mahârâjula  
bala daya dêva-mâsâlu mâ-nâyakaku mîlo mmâku chi . Kôḍagallu-grâ-  
mamu tat-samvastara-Kârtika-şu 1 â- Kadiri-Nâiasimha-dêvaraku sûryya-  
grahâṇa-punya-kâlamlo Gupa-râjukunnu Peddayaku mahârâjulukunnu tama  
. puṇyamı â-chandrârka-sthâ . sarva-svâmyavalunnu sa. . . (usual  
final verse) Anumanapalli Mâvukerânu

## 13

At Māvukere (same hobli), on Tōkabande to the west.

(Grantha and Tamil characters)

svasti śīmat-Sadāśivādīsa guu-va ntanmāka avichhinna-śuddha-Śaiva  
 śvaia-Chōla-Pāndya kula-gurukkal āna śīmat-Rājākkal-  
 nāyanārku svasti śrī bala-vīra-Nārāyana Koykaikuru-nāttu ma. līkan  
 sāmataral. nāna śānu Mādamangala-pparril Māva  
 yum Māraśakaśavan-palliyum āga ūin nśey punśey nāi-pāl-ellaiyum .  
 nīkki sarvamāniya iarku Māda kuduttēn Ii ājākkal  
 sāmānyōyam dharma-sētu nīpānām kālē kālē pālāniyō bhavatbhīh sarvān  
 ōtān bhāvīnah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadrah ||

## 14

At Bōdampalli (same hobli), on a rock near the Burronakunte wastewer.

śrī-Rāma svasti śī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1668 aguneti  
 Prabhava-samvatsara-Chaitia-ba 10 lu śrīman-mahā-Āvati-nāda-prabhu-Venka-  
 ṭa-Nārāyanapa-gavunivāni kārya-kartalayina Sindunimalla-Hanīmi-Nāyanī Kō-  
 nama-Nāyanigāru karanam Rāmadāsu Tole-Śītaya Channaya Timmadāsari Ye-  
 dula-Murenna Timma Timmaya guram-Bayanna Timme-Gudena Bōdā-Murenna  
 mā-komārudu chinna-Appe-Nāyidu Tōra-Bayū agādu yī-mudalaguvāriki vrāyīnchi  
 yichchina-charuvu dasavanda silā-śasana-kīamam etlennanu mā-nāyam Kōna-  
 kunṭali Bōdampale-stalamlo peda-charuvu kanya kalaśi vundagā yī-dīnam  
 mundai . mēlāram paṇi chēyīnchunani mī-vaśāna yichchina nīrṇayam ga  
 100 nūraki piāku madilo vuttamam nadama Bommarāja kha  $\frac{1}{2}$  maḍi nūtanān-  
 gā achchutīre maḍi sari-pālu dasavandam nadapagalavāramu Vibhava-samvat-  
 sara-Kārttika-śu 5 lu chāi-u-gandi pōyinanduna paṇi-chēyichchina nīrṇayamu ga  
 50 varahaluku prāku madilo bo kha  $\frac{1}{4}$  maḍi vubhaya Bomma kha  $\frac{1}{4}$  paḍiyai u . mu  
 maḍi dasavandam mī-mā-putra-pautra-pārampariyantam ā-chandrārka-stāyigā  
 nadapagalavāram ani vrāyīnchi yichchina śilā-śāsanamu yinduku sākshulu  
 sūrya-chandrādulu yinduku (usual final phrases) stāna-mānyālu pūrva-mariyādā  
 Anīmi-Nāyanī Appe-Nāyanigāru Manmatha-samvatsara-Āshādha-śu 3 lu Muñ-  
 gānpalle karanamu Nārāyanapagāriki mā-pedala kadaiam . tugānu  
 . maḍi mānyam yichchināram-ganuga putra-pautra-pārampariyantam na-  
 dapagalavāramū pāllu 10 ki vivaramu chinna-Ape-Nāyini pālu 1 Rāmadāsu-  
 pālu 1 Śītaya Channaya pā 1 Timmadāsuri munna pā 1 Timma Timmaya pālu 1  
 Bōdā-Māranna pā 1 gurram-Murrenna pā 2 Geṅgagudina pālu 1 tōta-bayani  
 pā 1



## 15

At the same village, on a stone fixed into the aśvattha-jagatī-katte in front.

(Grantha and Tamil characters)

svasti śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalīkan āna Dēvā-  
ndī-chchīyanena Śakābtam 1214 Kalyuga-varisham 4393 idan mēr-chellānin-  
ra Nantana-varushattu Ānī-māda. n-ti di palli malai-mēl udaiyār Mu-  
ttiśvaram-udaiya-nāyanārkkū tānapatīy-āna Sadāśiva-dēvarku ivv-ūr pulattil  
Śiva-purattu ēri-kīlil pallam ēri-kaṭṭi ivv-ēri nīr pāynda nilam adangalum  
chandrāditta-varai mada-ppuram āga udaka-pūrvam āga dharmā-dānam-āga-  
kkuduttōm śrī sāmānyōyam dharmā-sētu nripāṇām kālē kālē pālaniyō bhavat-  
bhīh sarvān ētān bhāvīnah pārthivētrān bhūyō bhūyō yāchatē Rāmabhadrah |  
yāchēha tu vō rājā. bhāvīna . śvarān pālaniya dvija-kshētra  
dānāt śrēyōnupālanam || ākki vaittēn arattin porul idanāl idanai-kkāda luru-  
kkadam-pūndavan tāl-irandum talai ētti vaittēn avvōr-kālatt-ularumm  
adaikkalamē sva-dattam para-dattam vā yō haiēta vasundhara shashti-varsha-  
sahasrānī viśtāyām jāyatē krimih inta dharmattukku alivu-śeydavan Gemgai-  
kkaaraiyil kavilai-ppašuvai nīyēdavan pukka narakam-pugakkadavan..

## 18

At the same village, in Palimārūkayya's field.

(Grantha and Tamil characters)

svasti śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalīkan āna  
Rāghava-dēvarena Bhāradvāja-gōtrattu-chChellappīlaikku Muda .. la Mutta-  
kkan ēriyil mudal . . . mba māduvedī. . nrum āga. dina .  
l-āga mu-kkandagamum ūr-arugu kadī irandāl kollai kandagamum dhamma-  
dānam-āga-kkuduttōm śrī Māhēśvara .. . . . kurāl-pašu-  
vai-kkonra pāpatti l pugakadavan yāchēha . . vō rājā bhāvīna ..  
. śvarān pālaniya dvija-kshētram dānāt śrēyōnupālanam su-dattām para-  
dattām vā yō . . vasundha. śashtarvarsha-sahasrā . viśtāyām jāyatē

## 19

At Gundigere (Irugampalli hobli),

on a stone lying near the outlet of the Palukunṭe tank.

(Grantha and Tamil characters)

. . . . . 91 še lānīra Vikṛiti-samvatsa .ttu Kāṭigai-māsa . . . . .til  
mahā-janamgalukku Śe samudram āna Vīra-Nārāyana-chchaturvēdī-mānga-  
lat. .kk-adaitta nañjai puñjai nār-pāl-ellaikkulḷu udaga-pūrvaka. . . . .

... sāmānyōyam dhamma-sētu nripānām kâlê kâlê pālaniyô bhavatbhih  
sarvân êtân bhâvinah pâithivêndrân bhûyô bhûyô yâchatê Râmabhadrah šunkam  
. kai ma m eppêrpatṭa . . m sarvamâ . . .

## 20

At the same village, on a stone  
lying near the ruined Īśvara temple to the south of the old fort.

(Grantha and Tamil characters)

svasti śrī vira-Nāiāya . rkkanda gaikkuru .. ndalika  
. . vanena . tsaiam . nru mē . . . ga dharmā-  
dāna . . vi n i . šellak yachaiham . . . rājâ bhâ  
. . . vêšva .. . yadvī . .

## 22

At Yagavakôte (same hobli), on a rock in front of the Viranârâyana temple.

šubham astu Plavaṅga-samvatsara Chaitia-šu . lu śrīman-mahâ-nâyankâ-  
châryalayina Mukoṇḍa Kadiri-Vôbali-Nâyaniki Kadarepa-Nâyanigâru tama  
yalu bata-râjyam prajelu yichina-dharma-šâsanam Mukoṇḍa valana  
rokha-dânyalu tîsukônani . . châdi . . . nîti tappu. šâgalavâram yimara ..  
kara nadichêvâru... laba yichinavâru yiduku sâkshyalu sandya chandia .  
... bhaviši . . konda bapparu

## 24

At the same village, on a stone on the bund of Šetti-kunte.

šubham astu | śrīmatu-Šâlivâhana-šaka-varushambulu 1400 agunêti Vilambi-  
samvatsara Âshâda-šu 11 Gu Nârâpa-Nâyani-China-Laki-Nâyanigâru Mukonda  
Tiruvengadanâthanî amritapadiki â-chandrârka-stâyigânu Setikonda samar-  
pistinî

## 28

Copy of a šâsana from Mindaḡal-jôdidâr.

namas tuṅga-etc ||

Harêr lîlâ-Varâhasya damshtrâ-dandas sa pâtu vah |

Hêmâdri-kalašâ yatra dhâtri chhatra-šriyam dadhau || 1 ||

kalyânâyâstu tad-dhâma pratyûha-timirâpaham |

yad-gajô'py Agajôdbhûtam Hariṇâpi cha pûjyatê || 2 ||

astî Śrīpatinâ dēvair mathyamânân mahâmbudhêh |

navanîtam ivôdbhûtaś chandras sarva-tamôpahah || 3 ||  
 tasyâśît tanayas tapôbhir atulair anvartha-nâmâ Budhah |  
 punyair asya Purûravâ bhuja-balad Âyur dvishâm nighnatah || 4 ||  
 tasyâsîn Nahushas sutô'sya tanayah khyâtô Yayâtir nrîpah |  
 jâtas tasya tu Turvasur Vasu-nibhas śrî- Dêvayâni-patêh || 5 ||  
 tad-vamśê Dêvakîjânir didîpê Timma-bhûpatih |  
 mânavêndrêshu sarvêshu Yadôh Krishna ivâbhavat || 6 ||  
 tatô'sya dêvyôh Kausalyâ-Sumitrâ-nibhayôr bhriśam |  
 abhûtâm Timma-bhûjânês tasmât Pantirathâd iva || 7 ||  
 vîrau vinayinau Râma-Lakshmanâv iva nandanau |  
 bhrâtarau śrî-Nrîsimhêndra-Krishna-Râya-mahîpatî || 8 ||  
 Ranga-kshîtîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Krishnau |  
 Râmâmbikâyâm Narasa-kshîtîndrâd ubhâv abhûtâm uagêndra-sârau || 9 ||  
 vîraś śrî-Nâiasimhas sa Vijayanagarê ratna-simhâsanasthah  
 kîrtyâ nîtyâ nîrasyan Nṛîga-Nala-Nahushân apy avanyâm dhurînah |  
 â-Sêtôr â-Sumêrôi avanisura-nutaś chaivam â chôdayâdrêr  
 madhyê yad-râjyam êtat kshîtisuiavibudhais stûyamânaś śaśâsa || 10 ||  
 nânâ-dânâny akârshît Kanaka-sadasî yah śrî-Vîrûpâksha-dêva-  
 sthânê śrî-Kâlahastîśitur apî nagarê Vênkatâdîau cha Kâñchyâm |  
 Śrîśailê Śônâśailê mahatî Hariharê'bôbalê Saingamê cha  
 Śrîrangê Kumbhakônê mahatî cha sa-Mahâ-Nandîtîrthê pavitrê || 11 ||  
 Gôkainê Râma-sêtau jagatî tad-itarêshv apy aśêshêshu punya-  
 kshêtrêshv ârabdha-nânâ-vidha-bahula-mahâ-dâna-vâri-pravâbah |  
 yasyôdañchat-turanga-pîakara-khura-rajâś-śushyad-ambhôdhi-magna-  
 kshâmâbhrit-paksha-chchhûdôdyattara-Kuliśadharôtkanthitâ kunthitâbhût||12||\*  
 svarna-kshâmâm yô hiranyâśva-ratham apî Tulâpûrusham gô-sahasram  
 hêmâśvam hêma-gaibham kanaka-karî-ratham pañcha-lângaly atânit ||  
 prâjyam praśâsya nîrvighnam râjyam dyâm iva śâsitum |  
 tasmîn gunîni vikhyâtê kshîtîndîê cha divam gatê || 13 ||  
 tatô'py avârya-vîrya-śrî-Krishṇa-Râya-khîtîśvarah |  
 a-ti âsam a-guna-bhrañśam mauli-ratnam mahîbhujâm || 14 ||  
 sarasâd udabhût tasmân Nâiasâvanîpâlakah |  
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva || 15 ||  
 vîvidha-sukritôddâmê Râmêśvara-pramukhê muhur  
 mudita-hridaya-sthânê sthânê vyadhata yathâvidhi |  
 budha-parivritô nânâ-dânâni yô bhuvî shôdaśa  
 tî-bhuvana-janôdgîtam sphîtam yaśah punaruktayan || 16 ||  
 Kâvêrim âśu badhvâ bahula-jala-rayâm yô vîlanghyaiva śatrum  
 jîvagrâham grihîtvâ samîti bhuja-balât tam cha râjyam tadîyam |

\* Two lines are gone here, and verses are numbered as in the original.

kīrtvā Śrīranga-pūrvam tad api nija-vasē pattanam yō babhāsē  
kīrti-stambham nikhāya tri-bhuvana-sujana-stūyamānāpadānah || 17 ||

Chōlam cha Pāndyam tad api cha Madhurā-vallabham māna-bhūsham  
śauṇyōdagram Turushkaṁ Gajapati-nīpatim pañcha jivā tad-anyān || 18 || \*

â-Gangâ-tīra-Lankântām śrīyam Kīshna-mahīpatih |  
bibharti manī-kēyūra-nīrvīśesham mahīm bhujē || 19 ||

kīrtiyā yasya samantatah prasritayā viśvam iūchaikyam viyajēd  
ity āśankya purā Purārīr abhavat Phâlêkshanah piāyaśah |  
Padmākshō'pi chatuī-bhujō'jani chatur-vaktrō'bhavat Padmabhūh  
Kālī khadgam adhād Ramā cha kamalam vīnām cha Vānī karē || 20 ||

śatrūnām vāsam étē dadata itī iushā kin nu saptāmbuī āśīn  
nānā-sēnā-turaṅga-trutita-vasudharā-dhūlikā-pālikābhīh |  
samśōshya svairam état pratinidhi-jaladhī-śrēnikām yō vidhattē  
Brahmānda-svarna-Mēru-pramukha-nija-mahā-dāna-tōyair amēyah || 21 ||

stutyaudāryas sudhībhis sa Vijayanagarē ratna-simhāsanasthah  
kshmapālān Krishna-Rāya-kshitipatir adharīkritya nītyā Nrigādīn |  
â-pūrvādrēr athāstāchalam avadhī-dharā-rakshanē daksha-śauī yād  
â-Sētōr arthī-sārtha-śrīyam iha bahulīkritya kīrtiyā babhāsē || 22 ||

kritavati-sura-lōkam Kīshna-Rāyē nitāntam  
tadanu tad-anujanmā punya-karmāchyutēndrah |  
akhīlam avanī-lōkam pālayan rāja-nītyā  
vilasati Hari-chētā vidvad-īshita-prādātā || 23 ||

ambhōdhis sa nīpīyamāna-salilō'gastyēna pītōjjhitas  
taptō Rāghava-sāyakāgnī-sīkhayā santapyamānas sadā |  
antasthair Badavā-mukhānala-sīkhā-santāpa-śushkō dhrīvam  
yad-dānāmbu-ghanāmbudhīr virachitah pūrṇas samujjīmbhatē || 24 ||

samajanī narapālas satya-dharma-pīavishtō  
Vijayanagara-rājā ratna-simhāsanasthah |  
Nriga-Nala-Nahushādīn nīchayan rāja-nītyā  
nīrupama-bhujā-vīryaudārya-bhūr Achyutēndrah || 25 ||

ōshadhīpaty-upamāyīta-gandas tōshana-rūpa-jitāsamakāndah |  
bhāshege tappuva īyara gāndah pōshana-nīrbhāra-bhū-ava-khāndah || 26 ||  
rājādhīrājā-bīrudō Rājarājā-samunnatah |

Svārājā-rājamāna-śrī raja-śrī-paramēśvarah || 27 ||  
mūru-rāyara gāndānkō Mēru-langhya-yaśō-bharah |  
śaranāgata-mandārah para-rāya-bhayankarah || 28 ||  
karadīkrīta-bhūpālah para-dāra-sahōdarah |

Hīndū-Rāya-Suratrānō Yadu-vamśa-śīkhāmanīh || 29 ||  
gajaugha-gāndabhēruṇḍō Hari-bhaktī-sudhāndhīh |

\* Two lines are gone here; and verses are numbered as in the original

vardhamâna-vadânya-šrîr ardhanâî-natêšvarah || 30 ||  
 ity-âdi-birudair vandi-tatyâ nityam abhishtutah |  
 Kâmbhôja-Bhôja-Kâlînga-Karahâtâdi-pâthivah || 31 ||  
 sôvdalla-padam piâptah sandašita-nîpâpathah |  
 sô'yam nîti-višâradas surataru-spaidhâlu-višîananah  
 sai vôrviša-nutah sadâchyuta-mahâîâyah kshamâ-nâyakah || 32 ||  
 \* bâhâdrîndu-gajâgu-yukta-ganîtêbhikhyê Šakê bhû |  
 Šâlîvâhanakê manôhâra-sadâchâraika-sêvyê bhuvî ||  
 šaila-bâna-samudîêndu-vatsaiê Šaka-ganyakê |  
 Jaya-samvatsarê mâsi Šrâvanê purnamî-dînê || 33 ||  
 Tungabhadrâ-nadî-tîrê sarva-pâpa-harê varê |  
 sômôpaiâga-samayê Vithalêšvara-sannidhau || 34 ||  
 Haritânvaya-pâthôdhi-harinânkâtîšâyîné |  
 yajanâdi-su-shat-kaima-nîratâya mahâtmanê || 35 ||  
 vihîtàšêsha-vêdânta-pratîshthâchârya-maulayê |  
 vikhyâtôbhaya-vêdântâchâyâya šubha-dhîmatê || 36 ||  
 Šîbhâshya-vêda-siddhânta-chîntâ-sarasa-chêtasê |  
 nripêndra-makutî-ratna-nîrâjita-nîjângihayê || 37 ||  
 nîrîta-nîkhilâithâya nigamâgama-vêdînê |  
 nîtu-šâstra-višêshârtha-nî ajôllâsa-bhânavê || 38 ||  
 nityânua-dâna-santushtha-nîkhila-dvîja-samsadê |  
 Nâlikanâbhi-pâdâbja-kêlî-bharîta-chêtasê || 39 ||  
 Šêshâya-nara-vêshâya Balî-šâsana-mûrtayê |  
 Šrîbhata-Chikkayâchâyâya-vîpašchîd-anujanmanê || 40 ||  
 šrîmatê Peddayâchâyâya-sîndhu-šîtala-bhânavê |  
 Chikkayâchârya-varyâya chîntâratnâya dhîmatâm || 41 ||  
 grâmasya sîma-maryâdâ likhyatê dêša-nâmabhih |  
 Penagonda-mahârâjyê Kôlâla-pura-šîmanî || 42 ||  
 Ângallu-sthalê jâtam šîlâ-šâsana-samyutam |  
 Kantyâîllapallîkâyâš cha prâchîm dišam upâšritam || 43 ||  
 Guttûrôr agni-dîg-bhâgê Yaglugallyâš cha dakshînê |  
 Yirugampallyâš cha Nairrityâm diši sîmântam âšritam || 44 ||  
 Mûgalamarrîti-vîkhyâta-dêša-sîmânta-samsthitam |  
 sva-dêša-madhya-vâhînyâh Pâpaghnyâh pašchîmê tatê || 45 ||  
 Dîgavapallîti vîkhyâtâm puram ity aparâjîtam |  
 Mîndagallv itî vîkhyâtam šîlâ-šâsana-samyutam || 46 ||  
 sarva-mânyam chatu-šîmâ-samyutam cha samantatah |  
 nidhi-nîkshêpa-pâshâna-siddha-sâdhya-jalânvitam || 47 ||  
 akshînâgâmi-samyuktam êka-bhôgyam sa-bhûi uham |

vâpî-kûpa-tatâkaiś cha lasad-gîâmaiś cha samyutam || 48 ||  
 putia-pautrâdibhi bhôgyam kramâd â-chandra-tâiakam |  
 dâñâdhi-vikrayânâm cha yôgyam vinimayôchitam || 49 ||  
 Gumma-Nâyaka-samstbâna-simha-pîthâdhivâsinâ |  
 Kîishna-Nâyaka-iatnêna sahitasya mahâtmanah-|| 50 ||  
 Pâpâliyâkaiî-vamśa-pârâvâia-sudhândhêh |  
 Tarigondapurî-îâjyê jaya-sâmrâjya-śâlinah || 51 ||  
 sat-kîrti-pûritâjânda-bhândasyâkhanda-chêtasah |  
 Râma-Nâyaka-bhûjânêi vijñaptim anupâlayan || 52 ||  
 parîtah piyatais smgdhaih purîôhita-purîôgamaih |  
 vividhair vibudhaiś śrôtia-pathikair adhikair girâ || 53 ||  
 sadâchryuta-mahârâjô mânaniyô manasvinâm |  
 sa-hiranyôdaka-dhâiânu-pûrvakam dattavân mudâ || 54 ||  
 sarasa-sad-Achryuta-Râya-kshiti-pati-vaiyasya-kîiti-dhuryasya |  
 śâsana -śrâsanam idam Dâśaiathêr amita-môdamâna-matêh || 55 ||  
 mridu-padam iti tâmia-śâsanârtham sahitam athâchryuta-Râya-śasanêna |  
 abhanad anugunam vachô-mahimnâ sarasataiêna patih Svayambhûh || 56 ||  
 tadâchryuta-mahârâya-śasanâd Vîianâtmajah |  
 tvashtâ śrî-Vîranâchâryô vyalikhach cha śilâ-talê || 57 ||

(usual final verses)

### 30

At Dîguvapalli, attached to the

same village, on a stone to the west of the Sômêśvara temple

svasti śrî-Śaka-varîsha 970 neya Sarbbajitu-samvatsaradal śrîmat-Vîra-Pândi-  
 yana taleyum Sêramana Sâleyum koṇḍa Kôv-Irâjakêsarîpadmarâna Udeyâr  
 śrî-Râjâdhrâja-dêvargge yâñdu mûvattaneya śrîmat-dandanâyakam Appimayyan  
 appa orkettu-gaṇḍa ganda-Nârâyana Chôlana singha Râjêndra-Chôla-Brahma-  
 mârâyara Mârâjavâdi-êlu-sâsiravan âlutta Vallûia-bîdinal sukha-sanghâta-  
 vinôdadim âluttire Muruganamaleya Muddarasara maga Bairayyan appa Râ-  
 jêndra-Chôla-Pompala-mârâyara Koyyakore-nâda Mindugallal Pallavakatt endu  
 hosa-kereya kattîsî tûban ikkisî bhûmiyam tildi Sômêśvara-dêvara dêgulava  
 ahvam sôdisî soteyan ikkisal Appimayyanappa Râjêndra-Chôla-Brahma-mârâ-  
 yar î-yûra Sômêśvara-dêvargge Pallavagaṭtina tûmbua modalal Chôlana-singam  
 kolagadal kaṇḍugam galdeyum baḍagaṇa Pompalakattendû kereyam kattî  
 tûmban ikkisî â-kereyal aî-golagam galdeyum nandâ-dîvigege î-yûra gânam  
 ondum bhatârige pattu-koḷagam galdeyuvam Sômêśvara-dêvargge arasar damma-  
 dattiyâge bittar î-dammavan alidavar kavileyum Bânarâsiyuvan alida pâpakke  
 pôpar

## 31

On a stone under a tamarind tree to the north of the same temple.  
svasti śrī ī-yūrin odeya Rājēndīa-Chōla-Pompala-mārāyar saggaye dadivar-āla  
Chelva-gaṇḍa taleyam kadiyisi satta ivange kodage kanduga salvudū

## 32

At Chinnappareddipalli béchirak (same hobli), on a stone near Dēvirappa's tope.  
svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambalu 1468 veyinnī nānūt-aruvai-yenimīd ayina Parābhava-samvatsara-Vayīśāka-ba 3 Budavāiāni śiimatu  
nāyakāchārya Kādāini Nāmbaya-Nāyinivāru Jayarājapu . kaiana-Gōvin-  
dayaku yichina (rest illegible)

## 34

At Nekkundi (Chintāmani hobli), on the basement of the Sômēśvara temple.  
svasti Śaka-nripa-Kālātīta-samvatsara-śatangaḷ entu-nūra elpatta aydaneya  
Rākshasa-samvatsaram pravarttise uttarāyanada sankrāntiyandu gāmunda Sō-  
mī-dēva bhōgīgalgu nichcha-nivēdyakkam sodarggam Irugasamudradol ay-gandugam  
kalani dēva-bhōgalum dēvaigg ellam mūianteyum sodarum eradu-pōltum  
sanka . geyda kāsīyan uttu tri-pundaman ittu pannirandu gidduge gottu  
stūgalol pūjegattuvom eradu-parvadolam pattam gattidēve yandu panamam  
kerege hāram gottar arasāia teeyam bittu parihāram gottudu ivarggam  
puyyal-sāluman ikkavu kere vittige yda ī-mēreyam sale geyyadevag ondu  
panam dandam diruvar ī-mēreyam dandavam Bāranāsīyan alīdam parivesam  
bittam dēvarolḡ ā-bittiyam geydam mangalam

## 36

At the same village, on a virakal at Dimbala-gadde.

svasti samadhigata-pāṇcha-mahā-śabda Pallavānvaya śrī-pritivī-vallabha  
Pallava-kula-tilaka śrīmat-Nolambādhiāja pritivī-rājyam geye Kundayyam  
Nekkundi-nādāle Kongereya . gavundana maga Kovareya gole palaran  
nīdu svarggālaya pokkan avaṅge arasa umbhaḷi kottandu aygola kala-  
ni (usual final phrases)

## 37

At Hiranyapalli (same hobli), on Rēgade-bande to the west.

(Grantha and Tamil characters)

svasti śrī Nālērkkandan Vira-Ragava . ttī konda Periyāṇnapalli naṅjai  
puṅjai nār-pāl-ellaiyum Bīmēśuram-udaiyārkkku viṭtēm

## 38

At the same place

(Grantha and Tamil characters)

unnadam padam unyatyaı bhūtyaı bhūyā mam padam pāksha jatādi .stava  
 śrī bhāvanē sva-dattām para-dattām vā yō haiēta vasundharā śashti-varusha-  
 sahasrāni vištāyān-jāyatē krımı || svasti śrī Kaliyuga-varusham nālā ttu-  
 munnūru - tonnūru idil na Śakābdam āyiratt-irunūrr-orupa tonru  
 idan mér-chellānīna Virōdi-varushattu Kannı - nāyarru apara - pakshattu  
 Saptamiyum Budan-kilamaiyum peria Rō ni uā svasti śrīmanu-mahā-  
 mandališvara bhujabala - vīta - Nāīāyana Aıy n-ankakkāran Koygaıkkuru-  
 nāttu-mandalıkan Nālērkkandan Irāgava-dēvanena Nıgarılı - Šōla - mandalattu-  
 kKaivárattu udaiyār Bhîmîšvaram-udaiya-nāyanāıkkku kku nanı-āga Nālēr-  
 kkandan śandiy-āga pūjai-ševvadāga nııy-ıliy-āga udaka-pūrvam-āga udakam-  
 panni kudutta ūıāvadu nān Tanda-nāttıl Ambadakkıyıl .ngan-pperumālan  
 Tııuchchırambala-nāla-nāyan Brahmaıyayıudan yuddham-panni jaya tilē  
 Vik vaiusham Nala ttai-kkondı āndu varudı Murunševalai-parrum vanapu  
 tara vīta - Rāmanā dēvanē šeyvār Nāya rrum Ambadakkı-parrum  
 kuduttu nāyasamun-da nda nām ıppadı nām āndu vaıugura ūrgalı Perı-  
 yannapallı nañjey puñjai nāı-pāl-ellaiyum mēnōkkına maramun-gınōkkına  
 kınarum idukku adatta perıy-ērıyıl munbu šellun-galanı padınam-gandaga-  
 mum chandrāditta-varai šella udakam-panni kuduttēn ıppadıkkı śāsanamum  
 nattu kuduttēn ittai mārınavan Gamgai-kkaraiyılē pañcha-mahā-pādakanga-  
 lum panni tan tāykkı tānē .manālāgakkadavan śrī-Māhēšvaraı rakshaı

## 39

At Uluvādi (same hobli), on the eastern wall of the Gōpinātha temple.

(1st stone) śubham astu svasti śrī jayābda-Šaka-varusha \*1351 neya Sarvajitu-  
 samvatsarađa Kārtika - šu ı lu śrīman - mahārājādhırāja rāja - paramēšvara  
 pūrva-pašchima-uttara-dakshına-chatus-samudıādhıšvaıa šiı-vıra-pratāpa Dēva-  
 Rāya-mahārāyayı pıthıvı-rājyam māduıtırıalu Muluvāya-chāvadeya Manneya  
 śrīman-mahā-nāyankāchāryara Magodeya Singaya-Nāyakara makkalu Vōbayya-  
 Nāyakaru Hūleyahāla Gōpinātha-dēvara amrıtapadıge namma nāyakatanakke  
 saluva (2nd stone) Gondanaballıya káluvalı-Vōbasamudravanū ā-stānika Maud-  
 galya-gōtrada Akankaniyara maga Kadarınātharige nāda-gauda Timmanna  
 Katıpayı Mārachayanavarı muntāgi ā-chandrārka-stāyiyāgi dhārā-pūrvvaka-  
 vāgi kottēvāgi (usual final phrases)

\* So in the original Sarvajitu = 1329; 1351 = Saumya



## 40

On the northern wall.

Šôbhakritu-samvatsarada Mârگاšira-šu 5 lu šrîmatu-Gôpinâtha-dêvarige Vôbaya-Nâyakaru mâdida-damma-sêve dêvarige aıchanâ-vittiyâgi Kadarınâtage namma Kâkattiya sîmeya stala Nekundeya chatus-sîmeya gadde â-badagana hola 1 kha 1 $\frac{3}{4}$  nandâ-dîpakke Mâlıkunteya tenkana-kôdiya Singeya-Nâyakara banada vottina hâ nanû kotteu sante-âya motte-yanne mâsati biṭteu namma haligana dêva-golagavanu salsuveu .dêvarige û-dôtakke Sabbume-Nâyakara tamma .gadeya-tenkana Amara-Dâ-ana tôtavanu kotteu

## 42

At the same village, on the mukhasara of Rangê-Gauda's stone-mantapa  
šrî-Râjagôpâla-svâmî Šâlivâhana-šakâbdâh 1735 agunêti Šrîmukha-samvatsara  
Vaisâkha-ba 6 Šukravâradalu Gubbî Subêdârîu Bôie-Gavudaravara dharma

## 43

At Kurubûru (same hobli), on a stone in the inâm field  
of the Sômêšvara temple, south-east of tank-bund.

svasti Šaka-nrîpa-kâlâtita-sambatsara-šatangal \*entu-nûra-ayvatta-mûraneya  
Raudriy-emba-sambatsaram pravarttisuttire || svasti samadhigata-pañcha-mahâ-  
šabda Pallavânvaya šrî-prithivî-vallabha Pallava-kula-tilaka šrîmat-Bira-  
Nolambâdhîrâjar sukhânurâgadim dushta-niggraha-viśishta-paripâlanam geydu  
prithivî-râjyam geyuttire Kânvâyana-gôṭtrâ Komâramangalam-odeya Nâga-  
mayyana magam Kannayyanum Šankarayyanum Kurumbûra mahâjanam  
nûr-enbarggam padinaydu-gadyâna ponna kottai nittya-stiti ondu-parivadî  
Kurumbûra gutteyol âr ildoḍam chandrâdittiyarkkal ullinam salvud âr ittôr  
iduv idakke sâkshî nara-šâsanam nûr-enbare ivarggala ubhaya-sammatade  
baredom kabbada Nâgamayya î-dharmmaman alido Vâranâsiyan alidom

## 44

At the same place.

svasti samadhigata-pañcha-mahâ-šabdam Pallavânvaya šrî-prithivî-vallabha  
Pallava-kula-tilaka šrîmat-Bira-Nolambâdhîrâjar sukhânurâgadim dushta-nig-  
graha-viśishta-paripâlanam geydu prithivî-râjyam geyuttire Šaka-nrîpa-  
kâlâtita-sambatsara-šatangal \*entu-nûra ayvatta-mûraneya Raudriy emba  
sambatsara pravarttise Mârگاšira-mâsada šukla-pakshada tadige-yu Briha-  
spativâramum Rêvatî-nakshattramum âge Kômâramangalam-oḍeya Nâga-

\* So in the original. Šaka 853 expired = Khara, Raudri = 883.

mayyana magam Chandayyanum Sırıyannanum Kuıumbûia mahâjana nûi-en-  
bargge ponna koṭṭar nichcha-stiti ondu-parıvadiyam chandrâdityaikkal ulli-  
nam nadayısuvar iduıdarkke sâkshi nara-şâsanam nûr-enbare ıvarggala ubhaya-  
sammata baredo Nâgamayya (back) idan alıdom Vâranâsiyan alıdôm || şri

## 45

At the same village, on the basement of the Basavêşvara temple.

(Grantha and Tamil characters)

svasti şri Şakâbdam 1218 şenra nâl şarubhuna-chchakravartti Hôsala-şri-vıra-  
Vişvanâ-Dêvarku yându 3 âvadu Dummuki-varushattu Tai-mâdam patta  
Mukkana Kâduvetti Pallayâdittan Kurumbûr Kıtaraşar magan Şıpati-nâyan-  
ena Vijayamâdişvaram-udayîâku ıv-ûr kil-palli âna Kattıgaıpalli dêva-dânam-  
âga vittên Sıpati-nâyanena şantırâditta-varai sellakkadavadu idukku langa-  
nam-pêşınârkkı-ppannınâr Gangai-kkarayııl kurâi-paşuvın Bıahmâhattıyıl  
viluvâr

## 46

At the same village, on a stone lying in front of the Sômêşvara temple

(Grantha and Tamil characters)

svasti şri Kuřumbûrıl Vijayamâdişvaram-udayîârku Mudalıyâr şri-Nâraşinga-  
Poyşala-Brahmâdhıâjar arulıcheyalpadi perkkadı İlayıan eluttu ı-dharma-  
ttayı-rakkınân Gangai-kkarayııl kurâl-paşuvai konra pâvattıl pôvar  
İvâr magan Şet dêvarum vitta dêvadânan-gollai pannıru-kandagam ıv-ûrıl  
kâñiyâlar Şıva-Brâhmanar Nedişvârurum Nambiya .rundâlvârurum ıvargal  
vaşam vittên perkadı İ şetti-dêva ıppadıkkı arıvên Kurumbûr mandalıkan-  
ena perumâ İrugâlvâ . . . niyânenana

## 47

At the same temple, on a stone lying below the honge tree to the south.

(Grantha and Tamil characters)

şri Pûrva-dêşamum Gangaiyum Kadâramun-gonđa Kô-pParakêşarıppammar  
âna udayîâr Râjêntıra-Şôla-Dêvarku .yându 11 âvadu Kurumbûr. . . . .  
gâmundan . kanarıı . . . . .

## 48

At Ânûr (same hobli), on the sluice of the tank.

svasti şri Âneûra Kritağûrasara magam Prasurasara mâdisıda tûmbu ||

## 49

At the same village, on a stone south of the Sômêśvara temple.

svasti Śaka - nripa - kâlâtîta - samvatsara - ſatangal entu-nûra - elpa-mûraneya  
 \* Virôdhîy-emba sambatsara - pravarttisuttire svasti samadhigata-pañcha-mahâ-  
 ſabda Pallavânvaya ſrî-piṭhivî-vallabha Pallava-Râma palarode gandan êka-  
 vâkya ſrîmad-Iriva - Nolambâdhîrâja duſṭa - nigraham viſiſhta - pari-pâlanam  
 geydu prithivî-râjyam gayuttne Râjamayyana maga Bhîmayya Bhîmêśvarakke  
 dēva-bhōga Nolambanu Tiruvayyanu Âneûro! kotta dēva-bhōga kanduga  
 galdeyu padirkolam pâlu chandrâdityaikal ullinam salvodâg ittor i-dharmman  
 alido kavileyum Vâranâsiyan alidom ida baredo Gônachittara Kandayya

## 50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village  
 svasti ſrî Âneûra Kandayya âytara Java Pallavol-ganda Pallavâditya Iriva-  
 Nolambam bhâge ay-gola kalanî pannasu bitto Bijaitamangalada aynum .chârî  
 besageyda

## 52

At the same village, in front of the Îśvara temple.

(Grantha and Tamil characters)

svasti ſrî Dēvagâmbâ-vara-prasâda ſrî-Kâñchîpura - paramêśvara Mukkaṇa-  
 Kâduvetti mûnru-lôka-gandan Pallavarâditya Pallava - kula-tîlaka Pallavâ-  
 bhairava Pallava-Nulamba Amâttiyaraſar Nigarilî-Œôla-mandalattu Nerkundi-  
 nâttu Ânaiyûr Œôla ſvaram-udaya Mahâdēvarku vadakkil tumbil kalanî aru-  
 kandaga-kkalanियum iv-êriyil dēvar tiru-munbil kollai mu-kkandagamum ſrî  
 Nâraſinga-Poyſala-pura tiram âga .. yâgavum tiru . ttina  
 Œîva-Brâhmanan Kaſyapa-gôttira Maruntî-battarku innâyanâ kum dēvadâna-  
 mum kâniy-âga ſandîrâditya-varai vittên Amâttiyaraſar inda tarmmattai  
 ſeluttâdavan Gamkaiy-idaî Kumariy-idaî kurâl-paſuvai-kkonra pâvattilê pôvân  
 idukku ſrî-Mâhêśvarar irakſhai

## 53

In the honge tope on the way to Doddapura (same hobli).

(Grantha and Tamil characters)

svasti ſrî Sakarai-ându nâlâyirattu-nânûrru-enbattu 5 yidil ſenrâ Kaliyuga-  
 varusham âyirattu-nânurru 85 Îśura-varushattu Arpaſi-mâdam 20 ti ſrî-  
 vîra-Bhalâla-Dēvan prituvî-râjya(ya)m-ſeyum kâlam Nigarilî-Œôla-mandalattu  
 Kaiyivâra-nâttil Ânaiyûr-puattil . . . . . ttar magan Vîrapammaṇan . . . . .

\*So in the original but it should be Virôdhikrit

li stala âdârattu šettaduku śrīmanu-mahâ-prathâna Dâti Šingeya-dannâyakkar  
 tambyâr Valappa-dannâyakkar tólukkum chchayam-âgavum śrīmanu-mâ-  
 prašâ ttan Mat te pa denâyakkarum svasti vâra-nâttu-pPeriya-nâtta-  
 va. ppam Varada-Pemmi-šetti. m maga . ttanum Kêttai-gâmunda-  
 num Tirumašimârach . űka-gâmunda; ullitta ellôrum Maga  
 mavakuttan magan Virapamanan kai tta .m tayava ra šelakkada-  
 vadu yi-ttanma. n Kengai-kkaiyil pašuvai konra pāvattil pōvân tan  
 tâkku tânê mindan . chchuva . dannâyakkar eluttu Kaiyvâra-  
 nâttu Periyana . .var eluttu

## 54

At Âlamgiri (same hobli), on the northern wall

of the Ammanavara temple in the yard of the Venkataramanasvâmi temple.

šrī-Tiruvengalanâtha-svâmiya pâdavê gati svasti śrī vijayâbhyudaya-Šâlivâhana-  
 šaka - varshangalu 1607 neya Krôdhana - samvatsarâda Pushya-bahula 5 lu  
 śrīman-mahâ:âjâdhirâja râja-paramêšvara šrī-vîra-pratâpa akhilânda - kôti-  
 Brahmânda-nâyaka śrī-purâna-pu;ushôttama šrī-Venkatêšvara-svâmiya śrī-  
 pâda-padmârâdhakarâda Bhôsala-vamša Šambôju-Râjara putiarâda Malukôju-  
 Râjarâda râja-šrī-Šivâju-Râja-mahârâjâi a âlavikeyalu Hosa lu-châvadige saluva  
 yêlu-nâda-volagana-Kolala-simege saluva Kaivâra-sthala-virâjita chetrapati-  
 Šivâju-mahârâjâdhirâja śrī-Malukôju-Râjari;ge mirâsiyâgi kotta Kaivârada sthalake  
 saluva-Avalambagiriya - grâmavanu Tiruvengalanâtha - svâmi sarvamânya-  
 vâgi samarpisidevu ratha-mahôtsavake nadava nirnayagalu dhvajârôhana-dina  
 vondu ga 2 Garudôtsava. yaradu šêveya ko 2 sthalad-ašêsha-setti šeti;pa  
 tamage saluva-mânya sarvamânyavâgi anubhavisikondu mutuvai mutisi nimma  
 kaiyinda mâduvadu dhvajârôhana ârâmbha pushpa yâga pari;yanta sâlege  
 Avalambagiri;ge saluva Kondadarahalli-grâma sarvamânyavâgi anubhavisikon-  
 du Yêrakâlaveya . mutisi mâdabêku hamsâro . kôte Nâgañjuru-Ven-  
 kațâdri-modalâda entu kaiyinda mu;tuvali mu;tti mâdalulavaru .  
 Âlambagiri;ge saluva.. mutidarû Mûdikere-sthalada Yerappa-Nâyakarû Kai-  
 vârada. lavarû. mutidarû vi nadavarû mâdalula idakke âru tappida-  
 i; ű śrī-Venkațêšvara-svâmiya talige-prasâdake vi;shav ikkida pâpake hôharu

## 55

At the same village, on a wall of the Venkataramanasvâmi temple.

(Nâgarî characters)

šubham astu svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varshangalu 1455 neya  
 Vijaya-samvatsarâda Âšvija-šuddha dvâdašiyalu śrīman-mahârâjâdhirâja i;âja-  
 paramêšvara śrī-vîra-pratâpa Achyuta-Râya-mahârâyaru prithivî-râjyam geyyutt  
 iralu Sâni-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru . .Nâyakaru

Vasûlada Râmarasara maga Nañjappaiasu Samêtada Timmappa-Nâyakaru .  
 kotta valiya Tiruvengalanâtha-dêvara sthânada sthalada .  
 naya kotta dhaima-šâsanada kiamav entendare .. varige salluva  
 yalleya olagana Kôlâlada-sîmeyalulla ... rada Sâlahalli Âlavallyalu  
 Sumantahalli Tiruvengalanâtha-dêvara sthânada sthalada kelagâda  
 keyanû prathama kâlada . nâvu nimage mâdida . yala .  
 sthaladolage varusa ondake .salu

## 56

At the same place.

(Nâgarî characters)

šubham astu svastî šîi vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya  
 Svabhânu-samvatsarada Mâgha-ba . . . . halliyali .  
 . šâsana kâ vâda Kôlâ . . . . šâsana grâmangala Tiru-  
 vengalanâtha-dêvarige ko . hala . punya-kâladalû šrîman-mahâ-  
 iâjâdhirâja râja-paramêšvara arî-râya-vîbhâda bhâshege tappuva-râyara ganda  
 . ba-Râma dêvara . Koyalakkiya . . . kotta chatu-  
 sîmeya .vanu . . grâmake saluva . hola . dakshina-pâšchima-  
 samudrâdhipati bhâshege tappuva-iâyara ganda šrî .pratâpa . . .  
 šrî-Krîshna-Dêva-mahârâyarige . . . . pariyavâgi . . . sîmeyolagâda  
 . grâmake saluva-gadde . kere-kunte-sahî . šrîmad-Âdi-Nârâyanasya  
 akhilânda-kôti-brahmânda-nâyakasya . . . . nimma .kereyanu . . . .  
 kêlikoṇḍalli â-keieya . . . . chatu-sîmeyolagâda-Channasamudra Chan-  
 nasamudiada kerege saluva ha kere vondu . . Tiruvengalanâthasya  
 navêdya . . . . vâgi navêdyâdi-šêvârtham šrîman-mahârâjâdhirâja šrî-  
 Krîshna-Râya . . . . bêkendu kereyolage gadde-khanduga . . . kathe-  
 kâlûve . . Hâlambagereya Tiruvengala . . Timmapa-Nâyakaru . . .  
 samarpisi . (south side) hola-khanduga â-Channasamudrada kereya kelage gadde-  
 khanduga dina-ondakk-ondû harivânadavarige . . . . Dodda-Chinnapa-  
 Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastamba-sûtrada Yajuš-šâkheya  
 Šivaguru-svâmgali . . mahalli-grâmadalu hu rige . . vâgi namma Dodda-  
 Chinnapa-Nâyakarigû Timmapa-Nâyakarigû dharmav âgabêkendu . . kage salu-  
 vadu . kham hattû . . khanduga ondu . . . . dikkinalli . . . . kham  
 hattû-khanduga-hola khanduga-gadde olagana nidhi-nikshêpa-jala-pâshâna-  
 akshini-âgâmi-siddha-sâdhyagal emba-ashta-bhôga-têjas-svâmya . Timmappa-  
 Nâyakara kumâra Chinnapa-Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastamba-  
 sûtrada Yajuš-šâkheya . . . . bhattara maga nâlu mandi gavû . bara-  
 du-koṭṭa . . . grâmadim mûdalâgi . . galige . . . . nîvu anubhavisikondû šrî-  
 dêvara . . . . pûje mâdikondû . . . . kottâ Âlambaguiya Tiruvengalanâtha-  
 dêvara vartanada muntâdavarig aganya-punya-dharma-šâsana (usual final verses)

## 57

On the west wall of the same.

(Nāgarī characters)

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshangalu ...  
 1449 neya-Sarvajitu-samvatsarada Âshâda-śuddha-pādyadalu śrīman-mahâ-  
 râjâdhirâja rāja-paramêśvara Krishna-Rāya-mahârāya . . chāvadiḡe  
 saluva-Yēlu-nâḡ-olagana Kôlâla-sîmey-olagana . makkalum . nâtha  
 vara bhandâra kēlalâḡi variya.. sarvamānyada agrahâra-  
 dalu. Dâsapaya . gereya padige . nodeya śiima . vodadu  
 . llavâḡi strī kondukondu. . Kârttika-mâsada dipâiâdhanege  
 svâmi-bhandârake Bangahalli. ge amritapadi naivēdyake .. Râma  
 . . . sa-hiianyôdaka-dâna-dhârâ-pûrvakavâḡi Tiruvengalanâtha-dēvara  
 bhandârake â-chandrârka-sthâiyâḡi kothevâḡi nimma . . amita-  
 padi naivēdyake .nadeyalu. . vodambattu kotta-bhû-dâna-dharma-śâsana  
 . .nina . . . raha Singayyana baraha Timmayyana baraha  
 maḡgala mahâ śrī (usual final verses)

## 58

At the same place

(Nāgarī characters)

. . . namah svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1473 nē  
 Virôdhikritu-samvatsarada Chaitra-śu 12 . gada Chika-Mariya-  
 Nâyakara kumâra Avubhala-Nâyakaru Hâlambagiriya Tiruvengalanâtha-dēva-  
 rige kotta . . janakke . yarasagalu Nâyaka Hâlambagiriya  
 Tiruvengalanâthana madhyāhnada avasarakke . 4½ honnanu â-chandrâ-  
 rka-sthâiyâḡi Tirumala-dēvara śiî-kâiyakke . muntâda bhôgada ...  
 . . . . (usual final phrases and verses)

## 60

At the same place

(Grantha and Tamil characters)

śubham astu svasti śrī-vijayabhyuda Śālivāhana-Śaka-varsha sāviraḡa nânûra  
 aivatana Nanda Nandana-samvatsarada prathama Bhâdrapada-Krishnâshtami-  
 yalu śrīman-mahârâjâdhirâja rāja-paramêśvara vira-pratâpa śrī Achyuta-  
 Dēvarāya-mahârāyaru prithivi-râjyam-gaiyyuttam iralu ava pālanayinda .  
 .rppa.... . . . . tamma.... . ru Gautama-gôtrada . na-  
 śâstî . . . . .ri-bhattara maga archaka Timma-bhaḡḡaige kotta bhû-  
 dâna-dhamma-śâsana-kramav-ent-endare nama svâmi Achyuta-Dēvarāyara kâ  
 . . rôḡa .sarvâ . . . . Gôkula-Ashtami-punya-kâladalu Âlam-  
 bagiriya Tiruvēnga.. . . . . dēvara sanadhîyali . . . .racha... .ge saluva

r-olagana ralada šimayolu gam iasa . da Hâlambagiriya.  
 Timma-bhattara . Gautama-gôtrada svasti . ya . Gei  
 aichaga Timmâ-bhattaige sa-hiranyôdaka-dâna-dhârâ-pûrvakav-âgi Gô-  
 kula-Ashtami-punya-kâladalu make saluva chatu-šimai lag-  
 âda. nidhi-nikshêpa-jala-pâshâna akshîni âgâmi siddha-sâdhyamgal emba  
 ashta - bhôga - tēja - svâmya . nâyakara kuma Timmapa - nâyakaru  
 Gôtama-gôtrada . nada-sûtrada Yajuš-šâkha. Geri-bhattara maga  
 archchaka Timmâ-bhattarige . kada Âlambagiriya Tim  
 . ra . kottev-âgi nîvu nimma putia-pautra-pâiampa yyav-âgi â chan-  
 diârka-sthâyi .. gi salalulla .. . dâna-pâlanayôr madhyê dânat  
 šîâyônupâlanam dânat svarggam avâpnôti pâlanâd-achchutam padam sva-  
 dattâm para-dattâm vâ yô harêta vasundharâm shashtir varsha-sahasrâni  
 vishtâyâm jâyatê kîmih êkaiva bhaginî lôkê sarvêshâm éva bhû-bhujâm na  
 bhôjyâ na kara-giâhya vipra-dattâ vasundharâ ahô Râghava-râjêndra sapta-  
 kalpânuyivyaham na šîinômi na pašyâmi svayam dattâpahâinam.  
 sakalâ nam

## 61

At the same place.

(Grantha and Tamil characters)

. . . šîiman-mahâ-mandalêšvara Tribhu malla . . . tâ  
 sâla . ri rva tamage punyav-âgale . . . gana ggu  
 . . gala grâma . Âlambagiriya Tiruvênga . nâtha-dêva .  
 ppa gi Âlambagiri Tiru . . nâtha-dêvarige â-chandrârka-sthâ . . . gi  
 saluva . kotta bhû-dâna-dhammam

## 62a

At Hosahalli (same hobli), in the Arjuna temple

šubham astu svasti šri jayâbhyudaya - Šâlivâhana - šaka - vai usha 1440 neya  
 Pramâthi-samvatsarada 10 lu šriman-mahârâjâdhîrâja râja-paramêšvara šri-  
 vîa-pratâpa šri-vîra-Krišhṇa-Râya-mahârâyaiu râjyam geyuttire â-Krišhṇa-  
 Râya . Hosûru-simêvalagana . . laya-grâmavanu . Bôchana-  
 Nâyakaru šri-vîra Dêva . . vâsa . jangama . . paya . . pâlisida  
 dharma-šâsana (usual final phrases)

## 63

At bêchirâk Koṅgatimmanahalli (same hobli), on a rock  
 south of the Venkatappana-kunte.

šri-Râma || Venkaṭêšvarauni pâdamê gati Šarvarî-samvatsara-Cheyitia-šu 5 lu  
 šrimatu-râjamânya-râja-šri Sâkunôju-Râja šri-Manôju-paṇḍita . . . nang âtan

âşayinçhinaru pâramparya-putra-pautralu. yitalû. stala-Saiganna nada-  
pagalavâram ani viñchina-dharma-şâsanam

## 64

At the same village, on Kothâri-bande to the north-west.

(Grantha and Tamil characters)

svasti śrî Dushtarâditya Râja-Nârâyana-Brahmâdirâjan râjyañ-jeyâninra šel  
.. Murungaimalai-nâya(nâya)nâi śrî-Mallikkârchunam-uđaiya-nâyanârkkku  
dêva-dânam Mallikkârchuna-šettu ponn-ara ittu-kkondu vittân it-dhamma  
. van Vâ gô pâpa . . .

## 65

At bêchirâk Vadigênahalli (same hobli), on a stone in Patel's mâm land.

svasti śrî vijayâbhyudaya-Šâlivâhana-şaka-vaishangalu 1496 neya Bhâva-sam-  
vatsarada Mâgha-ba 30 lu Kâvêri-holê-sannidhiyalu śrîmad-râjâdhîrâja râja-  
paramêşvara pûrva-pašchuma-dakshinôttara-chatus-samudrâdhîşvaia śrî-vîra-  
piatâpa śrî-vîra-Šrî-Ranga-Râya-mahârâyaru prithvî-sâmbrâjyam gâivuttuialu  
chaturtha-gôtrada Sugutûra Dêvapa-Gaudara putrarâda Tamappa-Gaudara  
putrarâda Tamma-Gaudarayyanavaru. . . trarâda . . talavâra . .  
lagana . . halige saluva . .

## 68

At the same village, on the sluice of the Bachchavarahalli Nâgalakere tank.

śrîmatu-Kâlayukadda-samvatsarada-Vaişâka-šu 15 Mangalavâra Hariyappa-  
Odeyaru râjya âluva-kâladalı Kâkattiya Bembarasara (back) Yara-Nâyannanu  
Râyasamudriake tûbanu yikkisidaru Kâkattiya Agatî Bhanôjana maga  
Nâdôjanu mara-kabuna-kelasake vittikâraru yivaru tûba mâdidaiu yivaige 5  
gola gadde mânya saluhudu

## 70

At Dodda Nañjûr (same hobli)

(Grantha and Tamil characters)

. . . va . . . madu mala . . . na . . . urimaiyil  
mana . . . kâl šenru tişaitořum . . ven-Gali nînga . . ra  
talaippa-kKalingam iriya-kKadalmalai . . gattu valangola ûli nadâtti  
... mâ . . m oru-kuđai nilařra vîra-simbâsanattu Mukkôkkilânadigalôđum  
vîrrirunt-arulîya Kô-pParakêşari-panmar âna tiribhuvana-şakkiravattigal śrî-  
Vikkirama-Šôla-Dêvarku yându pannirandâvadu Nigari-Šôla-mandalattu . .  
. kuni-nâţtu nâttu-kkâmundar Ponnambalakkûttan âna Gangaikonda-Šôla-  
Brahma-mârâyan magan Yirugan âna Gaᅅgai. . . . .



## 75

At the same village, in the bed of the tank.

(Grantha and Tamil characters)

svasti śrī Sārvarī-varushattu Purattādi-mādam 6 ntiyadi śrīmanu-mahā-  
mandalēśura harirāya-vībhāda bhāshaikku-ttappuva iāyara ganda śrī-vīra-  
Bukkanna-udaiyar piithuvi-rājyam-pannānira kâlattu svasti śrīmanu-mahā-  
sāmantādi-pati Śīpati-nāyakkar kumārar Šonneya-nāyakkarum svasti śrīmatu  
Ambadakkī-nāttu nāttu-nāyagañ-jeyivār Pāpa-chchiyar Šokki-šiyar Kētti-šiyar  
M yanan Kannuvan ullitta nāttavaum Ku. turai Vayi šiyar magan  
Šānāndaikku śāsanam-panni-kkudutta pa šāvadu Ambadakkikku dakku . .  
nāndaipallikku-tter Punganguttaikkum ādaitta nār-pār-ellaiyum Šānāndaikku  
kudangai-āga sarva-māniyam-āga-kkuduttōm ivv-ēri chandrādetar-varai šella-  
kkadavadu nāttavar oppam Šettēsuram-udaiyār nāyakkar oppam Allālanādan  
nāttu-kkanakku Nilappar eluttu

## 76

At the same tank, near the old outlet.

(Grantha and Tamil characters)

Sārvarī-samvatsara(ra)ttu Parattāši-mādam 6 ntiyadi śrīmanu-mahā-mandalē-  
śura harirāya-vībhāda bhāshaikku tappuva rāyara gāṇḍa śrī-vīra-Bukkanna-  
udaiyavar pirutivi-iājyam-pannānira kâlattu svasti śrīmanu-mahā-sāmantādi-  
pati Śīpati-nākkar kumārar Šonṇaiyā-nāyakkarum Am̄dakkī-nāttu nāyagañ-  
jeyvār Pāppi-šiyar Šokki-šiyar Kētti . . . . .

## 77

At Jagatanahalli (same hobli), on a stone in Rāmachandraya's wet land.

svasti śrī Pandamayya Âlattalli ullandu sa muraja Semba-Dēvānvavāyara  
maganuñ Mirāri toru kolu sattan baiedan Kālāchārin

## 78

At the same village, in Īśvara's field to the north-east.

(Grantha and Tamil characters.)

svasti śrī Vikkīrama-Šōḷa-Dēva...yāndu mūnrāvadu āna... . . . .rukkuṁ  
vā- . . . .vīrakan . . . . .kko . . . . tu.. . .ku . . . . .  
nā . . . . .yu . . . . vān ā .yān Nāttu-Muttaraiyan vēttai-pōy panriyu..  
padukku kal-niṟuttinān Nāttu-Muttaraiya

## 81

At Katariguppe (same hobli),

on a stone lying under a bûrja tree near the Âñjanéya temple.

svasti śrī Kali-yuga-gatâbda 4514 Śâlivâhana-śakâbda 1335 neya Vijaya-samvatsarada Śrâvana-ba 8 Rôhinî-nakshatra kûdida Budhavâra punya-kâladalu śrīman-mahâ-râjâdhirâja râja-paramêśvara śrī-vîra-Harihara-Râyara kumâra Dêva-Râya-mahârâyaru prithivî-râjyam geyuttîralu śīman-mahâ-mûvaru-râyara-ganda Balavankada Ankiya-Nâyakara kumâra Timaya-Nâyakaru Vadigihaliya Râma-dêvarige anga-ranga-bhôgakke (back) namage saluva Ambattakkinâdinolagana Kattarikuppeya chatus-sîmege ullantâ gadde beddalu-ane-achchukaṭṭu-nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhya-ashtabhôga-têjas-sâmja-sahitavâgi hiranyôdaka-dhârâ-pûrvvakavâgi Kattarikuppeyanu tîi-vâchâ koṭṭeu (usual final verses and phrases) mangala mahâ śrī śī śrī

## 82

At Bhagatarahalli (same hobli), on a stone north-west of the Venkatêśvara temple. śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgalu 1497 neya Yuva-samvatsarada Mâgha-ba 10 lu || śrīman-mahâ-râjâdhîrâja râja-paramêśvara śrī-vîra-pratâpa Sadâśiva-Râya-mahârâyaru ratna-simhâsanârûdharâgi prithivî-râjyam geyivuttam yîralu Âtî-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Vodigêhalliya sênabhôva Hiriyannarasara makkalu Kemparasayyage vaya... . Lakkodeyara kâryake kartarâda Haridêvayarige kotta (rest illegible)

## 83

At Upârapête (same hobli).

(Grantha and Tamil characters)

svasti śrī tēn âruñ-jen-Gamala-mâdu punarun-dôlan kân ârum Vindai-magân kâšalan âm pû-nâdum vand-ariyâ-tTâmaraiyôn tan marabil vand-uditta gandan Kavundalliya-gôttirattôn en-dišaiyum šâli-vayal-pugundu šanba-pûñ-jôlaitorum pâlîmani šindippân tongiyâla . . . tu-chcheyyârku . . pulakki-chchen-gamala-ppoygai-pugun-Gaiyvâra-nâdan migun-gârmê poyyâda Gangai-yilun-dûya pirân gaṇdar-vallavan âm angai-mugil-amudan tan pudalva. űgaḷukku mâdar maraiyôn Manu-neri i-mmânîlattin tâdâdayar valarkkundanḍanna . . . . űji. . . . . râkkîrama . . . . . na . ruḍi. . . . ku . tâmarai-ppû . . la Duṭṭarâdittan durkkula-nakulan Šetti-dêvan . . . n mâd-ârumatt-ulavu-nâgañ-jumandida nîlam-elân-dânigalu. . . kan Piramâdi-râyan migav-ôgaiyôdu mâdaviyê mullai varukkai magala šandanamê chûta-vanamê

tâ punnai pôd-alaium šôlai vayaltoruñ-juiumb-inangal pan-pâda vèlaiyadu  
 pôlum Vidirachchetttil âl-ilai-mêr-palli-konda Mâlum Padumattônun-gânâ  
 Vellimalai-nâdan miġa viiumba vollar-tirukkarraliyu muga-mandapamu-mu. .  
 ru-ppera-chcheyd-ûli pala vâla-ppelukkun-Jaka-varusham âyiratt-orunûr-  
 onu miġa nallavadu Vikâri pugalum Idaba-nâyarru-ppu-pakkam pon ..  
 tidam âna titigai tîu la mûrttam pannuga ngai pâsa-ttîru  
 magalum unnu-kamalav-enav-ugappa-ppan-maraiyôr pâdattu . ti. ve  
 .lum vîrriuppa mâdavargal Šetticheharam-enu ši ttu-ttišaikum  
 elil-vilakk-ây-chchittar tola mannum valañ-jurappa mâ-maraiġal tân-dalaippa  
 vinnu-malai-poliya ven-Gali pôy enniya šîr-ârârun-Gauši n Râjarâja-bhattan  
 vallaippûman šîr-âr-Šiva . rayôn tanakku nîr âra-ppânyilê vârttu-pPašu-  
 patiyai-ppûšittun-gânyaduvun-goduttu kal-vetti nînilattu-kkongâlun-jôlai šûla  
 Šôlan pôr âna Kongar-Kôdimangalam-udai ntângu-kala Tillai-ppirân Ari-  
 vâdattâyândârarku kôyil mallai nedi mâdâ pattiyân-godutu šollariya Parâ-  
 Šivan Pammanukku-ppalliyangal vâšikka-ppêrâ-pperun-gâni tâna-kuđuttu šîr-âr-  
 tiruv-âbaranam pon an-gala i pattam poi-mâl-Vidaiyôrku rum  
 vèruppadâda parikala-parichchinnam nûru-ppala venkalam-alittu-ttôriya  
 nar-chanti mûnrinukku nal-vilakk-ôr-pattâkki-kkar-chekk-irandil yânnai tân-  
 goduttu-kkongi . ngôla-ppolil pudai šûl Kottanûrun-giraiyun-dâlava . tu-  
 chchâla nal Šokkašamuttirattir-chômapâdiyun-goduttu kkum Vidarašettil  
 Âmudakattu Mâdakattum nikkîya pin kollaiy-iiu-kaṇḍagamun-dânan-goduttu  
 ellaiyalâ-ttanmam-iyarriyapin pallaiyaiyôr šoll-âr-pugat-tanma.. laiyyidu  
 šôrâ pēygal mêl-eludun-ganaka šollârta mu-tTamilôr tâm pugalu-mûnr-  
 nâttu-mandalikan Attan-ari . . kkôr-âkaram-âm nittan-daruvâr kodai-ttada-  
 kkai-ttûyin Duṭṭar-gandan tiruvâymolind-arula-kkêttu irumâ . ñ-joi-pulavôr  
 tâm pu . dalûr manmaraiyôn vittaga-naṛpûntu Tulây-mârbanukku-chchittan-  
 dalarâdavan pi . šem-bon-arul Namberumâl alavil Ariñanaran eluttu  
 pinnum pilaiyâda vâymai-pPirâmâdarâyan šetti malaiyâr-muġil-angai mâdâni  
 palaiya maraiyâlun-gânavonnâ-ppâdan Aian tirumêni kôyil kuraiyâd-  
 ilakkanangalâr-chamaitta ariñan arul-kûrnta-neñjôn kima . ttanamâ  
 pon perugu-pugat-Chankara . tti-ppayar Irâyâšâny-enru peyar šittar palar  
 šepa-chchirappittu maṭṭ-ulavu šîr-âr-poliṛ ... nra kirakku-tterkirkil-êri  
 Šittangiraiyûn-goduttân iddhammaṅgal chantrâditya-va.. .. .

84

At the same place.

(Grantha and Tamil characters)

svasti šrî pridhivi-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭaraka  
 .... malarâja-râja malapo . ganda bhê .. .. êkânga-vîra asahâya-šûra  
 Šanivâra-sidhi Giridurġga-malla jaladañka-Râma vairiva-kaṇḍira Makarâja-

nirmûla .. bhujabala śrî-vîra-Râmanâtha - Dévar .. muppattârâvadu  
 Vikrittî-varuṣattu Mârğa Mârgali-mâsa tiyadiyil Prabha nâyana  
 .yanâi Šettiṣvaram-udaya-nâyanârkkku Ambadakkî-pparru Amba-  
 dakkil mîgai nañjai puñjai nâr-pâl-ellaiyum mê . . k-adaitta eppêr-  
 pattanavum 1-nnâyanâiku tiruch . tanam na-kkuduttên ſitagara-  
 gaṇdan Mallaya-nâyakkan Âvaniya-nâttu mandalîkan magan ittai mârrinavan  
 Gengai-kkaraiyil kurâl-paṣuvai konrân pâvattê pôvân puttirai pudu-kkânikka  
 1-nnâyanâr-kadaitta dēvadānattill-onru kondavan tan tâykkku tânē mīṇdan

## 85

At the same place.

(Grantha and Tamil characters)

svasti śrî Ku rai Vayirî-ſīyan magan Šānāndai ſhva-dēvarai pratishte-  
 pannuvittān panninavan Irāṣāṣari pēran Perumāppillai

## 86

At Kaivāra (Kaivāra hobli),

on a rock south of the Durgamma temple on the Chikka-betta

svasti śrî Śakābda 1325 neya Kaliyuga-samvatsarada 4504 neya. Svabhānu-  
 samvatsarada Vayīṣākha-ba 10 lū śrīman-mahā-maṇḍalēṣvara ari-rāya-vibhāda  
 bhāshege-tappuva-rāyara-gaṇḍa rājādhirāja rāja-paramēṣvara śrî-vîra-pratāpa  
 Haihara-mahārāyaru prithivî-rājyam geuttam yiralu avai maneya nâyakkaru  
 . sira maneya-pradhāni Varadappagalige āyur-ârōgya-aīṣvarya-abhivṛddhiy  
 āgabēkendu Êkachakranagaravāda Kayivārada nadiya Durgā-dēviyanu su-  
 muhūrtadalli pratishteyanu mādi â-pratishteya amritapadige Kayivārada  
 hiriya-kereya kelage gādde giāma kham ½ hola kham ¼ yīdanu â-chandrārka-  
 sthāiyāgi nāḍiyalu (usual final phrases and verse) mangala mahā śrî ſiī śrî

## 87

At the same village,

on a stone to the right of the main entrance to the Bhimēṣvara temple.

śrī ſubham astu svasti śrī vijayābhuyadaya-Šālîvāhana-śaka-varushangalu 1459 ya  
 Vilambî-samvatsarada Jēṣhta-baluḷa 1 śrīman-mahārājādhirāja paramēṣvara  
 ari-rāya-vibhāda uttara-dakshina-pūrva-pāṣchima-chatus-samudrādhiṣa śrî-vî a-  
 pratāpa Achyuta-Rāya-mahārāyaru dharma-simhāsanadalu prithivî-rājyam  
 gauuttam yiralu Chivanā-bhaṭṭara makkalu Rāmā-bhaṭṭarige Dammathāsēni  
 Jāmarasara makkaḷu Bhāskara-dēvaru dharmma-pārūpatyadalu śrīmat-Ša-  
 kārsara maga . Êkachakrapurakke pratīnāmavāda Kayivāradalu Bhīmasēna-  
 pratishtita-Dvāpara-yuga-pūjita-śrī-Bhīmeṣvara-dēvarige saluva grāmagaḷalū

râja-dharma-kânike-kandayakke eiadu-honnu birâda muntâda honnu 5  
 Bhîmêšvara-dêvara nitya-naivedya-anga-anga-valbhava-mâsôtsaha-muntâda  
 utsahagalige yôgyavâgi Bhîmêšvara-dêvara sannidhiyalû bittu kotteu endu  
 hâkida dharma-šilâ-šâsana (usual final phrases) hige endu hâkida dhaima-šâsanakke  
 mangala mahâ śrî-Bhîmêšvara-linganige Achyutappa-sadâ-sêvege mangala  
 mahâ śrî śrî śrî Vîramarasara adhikâra-pâupatyadalu hâkida dhaima-  
 šâsanakke mangala mahâ śiî śiî

88

At the same temple, on the wall.

(Grantha and Tamil characters)

svasti Šakâbdam âyiratt-irunûrru-orupatt-âru idanmêi-chellâninra Jaya-sam-  
 varsarattu Karkataka-nâyarru svasti śrî samasta-bhuvanâšraya šî-piṭhivi-  
 vallabha mahârâjâdhirâja râja-paramêšvara Dvârâvatî-pura-varâdhîšvara  
 Yâdava-kulâmbara-dvimanî sarvajña-chûdâmanî malarâja-râja malaiparolu  
 ganda-ganda-bhêrunda kadhana-prachandan-êkânga-vîra asahâya-šûra Šanivâra-  
 siddhi Giridurga-malla chaladamka-Râma varîbha-kanṭhîrava Magadha-râjya-  
 nirmmûla Pândi-kula-samuddharâna Chôlarâjya-pratishthâchârya nissanga-  
 pradâpa-chchakravartti Poyšala-vîra-Râmanâta-Dêvarkku yându nârpadvâdu  
 svasti šîmanu-mahâ-pradhâni mandalika-Yamarâjan nîrbhbhaya-nâdan mûva-  
 râyar-gandan Šikkadevva-daṇṇâyakkar Annâmalai-dêvâena Nigarilî-Šôla-  
 mandalattu kKaivâra-nâtṭu-kKaivârattil(m)udaiyâi Bhîmîšvaram-udaiya-nâya-  
 nârku dêva tirumêukku nanr-âga Šittirai-mâdattilê dêvar tiru-nakshatîan-  
 dîrtham-âga-ttirunâlun-garpittu inda tirunâl chandrâditta-varai šelvadâga-  
 vum tirunâl alivun-guravaiuttu nikkî nîradu Mudaliyârkkuttiruppaniyâga-  
 vum âga nâttil Kaiyâra-ppangil . Šîyanpalliyum idukku nîngi nañjai  
 puñjaiyum nâr-pâr-ellaiyum Mudukiraiyil nîngina kala mênôkkina maia-  
 mum kînôkkina kinarum nîtum nîrôdu-kâlu-manrum nrunilai . . mar-  
 tum eppêpatta urimaigalum (y)irâyâša-nimandi kēlvi-nimanti vâšal-alivum  
 mîn-âyamum adikârîgal varivum tariy-irai taṭṭâr-ppâtam Âšuva-kkadama  
 ūrppalachcham Kâttigai-ppadi nâttâr-varivu ul-mârâttam marum ivv-ūrkku  
 varum eppêpatta varivugalum ellâm sarva-mâniyam-âga udakam-panni-  
 chchandrâditta-varai-chchelvadâga Nâyanpalliyilê tiru-chchûla-sthâpanamum  
 panṇuvittu pañchângattilê kallum vettuvittu dêvar tirumênikkum tiru-ttôlu-  
 kkum nanr-âga-ttirunâmatu-kkânî âga vittên Annâmalai-dêvanena ittanma-  
 ttukku ilanganam-pannînâr undâgil Gamgai-kkaraiyil kurâr-pâšuvai-kkonra  
 pâpattaiyum koṇdu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-  
 kkadavan tanmam jayikka ippadikku Annâmalai-dêvan eluttu

## 89

At the same place

(Grantha and Tamil characters)

svasti śrī Kālayukti-samsarattu nālāyattu-nānū u-nāipattettu idanmél  
 śellānina Tā svasti śīman-maâ-mandalēsuran Ariāa-rāyan kumāran  
 Pakkaiāyan vāluḱkun-dōluḱkun jayam āga Attavattaittudatṭil Varandarum-  
 perumālum Śendan m svasti śrī Nigarilī-Śōla-mandalattu Kai-  
 vāra-nāttu Kaiyāratu udaiyār Bhīmīśvaram-udaiyārku . śellum Śīlandadan-  
 palliyum . . śellum Nāyan . ulla Paraiyar-makkam  
 śellum ulladu Tārana-varushattu Mā . lattattinī  
 ttēvarai śarva-mānyavam āga śellakadavad-āga vittōm inda-ttanmattai  
 mārinava Gamgai-kkaiyir-kurāl-paṣuvai kon

## 90

At the same place.

(Grantha and Tamil characters)

svasti śrī Śakarai-yāndu 1267 idan mēr-chellānina Kaliyuga-varusham 44 7  
 idan mēr-chellānira Pātiva-varushattu-pPanguni-māda tarri svasti śrī  
 Annan-ankakkāra-tTuttarāditta Rāśa-Nārāyana-Brahmādiāyar āna . vāśināyan  
 kumāran Śūtti-nāyanum yanāyakkan magan Šonniya-nāyakkanum Kaiyāratṭil  
 nāya . Bhīmaśvaram-udaiyārku mun-nāl dēva-dānam āga-chchellānira Śalan-  
 dayanpalliyil mēr-pon kānikkai kaṇḍāyam denda-mundigai tariy-irai tattār-ppā-  
 ttam Āśuva-kkaḍamai eppēipatta pala varivum śantrāditti-varai śellakadavad-  
 āga sarva-mānyam-āga vittōm yidukku viḱnam-pannivan Gamgai-karayir-  
 kurār-paṣuvai-kkonra dōsham-pannivan Bramavatilē pōvaigal

## 91

At the same place

(Grantha and Tamil characters)

. . . labha mahārājādhirāja pura-varādhīśvara Yādava-kulāmbara-dvimanī  
 sarvajñā-chūdāmanī Malarāja-iāja malaparulu ganda ganda-prachanda ganda-  
 bhērūḱḱan-ēkānga-vīra asahāya-śūra Śanivāra-siddhi Giridurgga-malla chala-  
 ḱamka-Rāma varībha-kanthirava Ma..ra-rājya-nirmūla Pāndya-kula-samud-  
 dharana Chōlarāja-pratiśṭhāchā. . . ku yāndu mu.. .vadu Tārana-  
 varushattu uttarāyanattil ivar pradhānigalil Kadaichchettiyena Kaiyāratṭil  
 nāyanār Bhīmēśvaram-udaiya-nāyanārūku innāṭṭil Vaiyirakkūr nār-pāl-ellai  
 . . nīl tiruchchūla-sthāpanamum tiru-munbil kal-ve . .

## 92

At the same place.

(Grantha and Tamil characters)

Šakâbdam 1206 idanmêi-chellâninia Tâiuna-varushattu uttarâyanattil svasti  
 śrî Mâman-ankakkâia Dushtarâditya Râja-Nârâyana-Brahmâdhirâjan âna  
 Ganga-pperumâlena Kaiyvâra m-âga vittu-ttiruchchûla-sthâpana-  
 mum pannuvittên Ganga-pperumâlena inda dhanmamû Muga. ga parâyanadu  
 idukku langhanam-pannînavan Gengai-kaiyiyi-kurâi-pašuvai-kkonîân Brahma-  
 hatyâ-dôshattilê

## 93

At the same place

(Grantha and Tamil characters)

llakkadavad-âga kallum vetti û lê tiruchchûla-stâ-  
 panamum pannuvittu vittên idukku langhanam-pannînâr undâgil Gamgai-  
 karaiyil kurâl-pašuvai konra dôshattil vilakka

## 94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-samvatsaram 4475 idanul nîngiya Šakâbdam 1296 idan-  
 mêl šellâninra Ânanda-samvatsarattu Panguni-mâdam 23 ndi śrîman-mahâ-  
 mandalêšvaran arirâya-vibhâdan bhâshaikku-ttappuva râyara gandan šatu-  
 samudrâdhipati śrî-vîra-Kampanna-udaiyar kumâran Jommanna-udaiyar  
 prithvi-râjyam -pannânirka śrîman-mahâ-pradhâni Dêvanna-udaiyar tangal  
 tôppanâr Îšvara-dêvarku punyam-âga tâmum Kaivâra-nâttârum Kaivârattu  
 Bhîmîšum-udaiya-nâyanârku tirunâlun-garpittu i-ttirunâl alivukku-kKaivâra-  
 nâttu-chChikka kallukku adaitta nañjey puñjey nâr-pâl-ellaiyum mêl nôkkina  
 maraṁum kil nôkkina kinarum pon-vali puravâdai Kampanna-udaiyar-kâṇi-  
 kkai Jommanna-udaiyar-kânikkai šarigai magamai makka-tirai Kâttigai-ppadi  
 ullâyam nâda. nai âḍu-tirai tana gai dendam undigai a . . .  
 yam. . kâṇipattu nar-yennai nall-erudu nar-pašu nall-erumai nani . .  
 . nda . . .dagu irumbu Šakkilî-tirai veṅṅile . . .mmai marrumm-ivv-ûr . .  
 . pa . . .kâṇikkaiyum sai va-mânyam-âga. . . .lê . . . .tu dhârâ-  
 pûrvam-âga chandrâ . . . . .

## 95

At the same village, on a stone lying to the north-east of the Amarianârâyana-svâmi temple.

svasti śrī Śaka-varushambulu 1283 agunêti Plava-samvatsaia-Phâlguna-šu 11  
Guruvârâna śrîmanu-mahâ-mandalêšvara ari-râya-vibâla bâsege-tappuva-râya-  
ia-ganda pûrva-pašchima-samudrâdhipati śrî-vîa-Bukkanna-vodeyara kumâ-  
rundu Kamppanna-Vodeyaru prithivî-râjyamu sêyuchundagânu vâri nagari  
Balumanne-Râjulu svasti śrîman-mahâ-mandalêšvara Tumbalada-gôva baya-  
Sankara âne-mandalikaa-ganda ia bâla-râvutarâ . jangula ra ganda Sala-  
raṇa -dêva Nilakka -Râju-kumârundu Râchaya -(back) Dêva mahârâjula ânati  
śrîmanu-mahâ-Kayivâra-nâda samasta-gavundu-prajalunnu svasti samasta-  
niya-nâmânka-mâlikâ-prašasti-sahitam ubhaya-nânâ-dêši-samasta-pekkandrundu  
padunenimidi-samayâlavarunnu Kayivâiâna santa gattiñchi î-santaku pattana-  
sâmi-Mâiappa-Setti-tammundu Periya-Nâyana pattanasâmingâ nilipi âtaniki  
Kayivâram pedda-charuvu-venaka pam ma vari madinni Talagavâra dêva  
enta paduva . pannumu chênunnu sarava-mânyangâ nilpiri î-mânyam  
tappaka â-chandrârkan-gâ nadapangalavâiam î-mêiraku tappinavâru Amara-  
Nârâyana-perumâlaku tappinâru mangala maha śrī

## 95a

On a stone near the same temple.

śubham astu svasti śi Śakâbda 1336 Kali-varsha 44 Jaya-nâma-  
samvatsarada krishna . . śiîman-mahârâjâdhirâja râja-paramêšvara śrī-  
vîra-pratâpa-mahâ-Harihara-Râya . Yerapagala . mâduva  
. . odeyara . kalu . . Nâganna Êkachakrapuriyâda  
Kayivârada Amara-Nârâyana-dêvarige madda-nâda śâsana  
. . . . yênulla . â-chandrârka-sthâyiyâgi . . śiî-dêvaiu-  
gala. . . .

## 96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakara-yându âyaratt-orunûrr-enbattâru šenra nmêr-chellâninra  
Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâl addha-udayam âna  
anru Šelvândai-dêvar ugandaruluvitta Amara-Nârâyana-pperumâlukku Râja-  
Nârâyana-Brahmâdhirâjan âna Ganga-pperumâlana Tonḍikaraiyir -pâdiyum  
Vikkuyâṇḍi yi . . . padinain-gandaga-kkalanियum appulattilê panniru-kandagattu  
pattu-kkuḷaga-kkollaiyum chandrâditya-varai šelvadâga vittên inda dharmattai  
mârûina Gaṅgai-kkaraiyir-kurâ-šuvai konra narakattilê puguvâr 1-dhammattai-  
ppôrinâr punya-kammâv-âm



## 97

At the same place.

(Grantha and Tamil characters)

svasti śrī Śakâbdam 1178 idanmêi-chellâninīa Kālayukti-varushattu Âni-  
mudal svasti śrī Dushtarâditya Râja-Nâiâyana-Brahmâdhīâyaiḡal âna Ganga-  
pperumâl-dêvai u dêvarum Amarêšvaia-dêvarum-âha Kaiyvârattil Amara-  
Nârâyana-pperumâlukku-ttiruvidaiyâttam âha 1-nnâttil Tânatûil dêva-dâna-  
nikki nikki ninra nañjai puñjai nâi-pâl-ellayunñ-jandrâditya-varai šella udakam-  
panni vittôm

## 98

At the same place

(Grantha and Tamil characters)

svasti śrī Śakâbdam 1206 idanmêi-chellâninīa Târana-vaiushattu Mâsi-mudal  
Mâman-ankakkâia Dushtarâditya Râja-Nârâyana-Brahmâdhīâyaiḡar âna Ganga-  
pperumâlena Kaiyvârattil Amara-Nârâyana-pperumâlukku-tTânatûr nâi-pâl-  
ellaiyum mun-nâhlê tiruvidaiyâttam-âha vittamaikku sâdhanan-gandapadiyūnâlê  
ivv-ûril nammôpâdiyil ullûi nâyanâr dêva-dâna-nikki nikki ninra nañjai puñjai  
nâr-pâl-ellayunñ-jamdrâditya-varai šella udakam-panni vittên

## 99

At the same place.

(Grantha and Tamil characters)

svasti śrī Śakâbdam 1208 idan mēr-chellâninra Vyaya-varushattu Aipaši-vishu-  
vil svasti śrī Aiyyan-ankakkâra Dushtarâditya Râja-Nârâyana-Brahmâdhi-  
râjar âna Vâsudêvarena Amara-Nârâyana-pperumâlukku-tTânatûril nammô-  
pâdiyil ullûr nâyanâr dêva-dâna-nikki nikki ninra nañjai puñjai nâr-pâl-ellai-  
varai šella udakam-panni-ttuividaiyâttam-âha vittôm šubham astu 1-ddham-  
mam mulukka . . . ttu ittai mârrinavan Gengai-kkaraiyir-kurâr-pašuvai  
vadhittavanudaiya Brahma-hatyâ-dôshattilê viluvân Harih

## 100

At the same place

(Grantha and Tamil characters)

svasti śrī Śakâbdam 1207 svasti śrī samasta-bhuvanâšraya prithivi-vallabha  
mahâiâjâdhirâja śrīma-Dvârâpuri . purâ-varâdhīšvara Yâdava-kulâmbara-dyu-  
maṇi sarvajña-chûdâmani malairâja-râja malaiparu . nda ganda-prachan-  
ḡa gaṇḡa-bhêrunda anêkâṅga-vîra asahâya-šûia Šanivâra-siddhi Giridurḡga-  
malla chhaladamga-Râma vairibha-kandirava Ma . . . . Pâtthiva . . .  
tu-chChittirai-vishuvil ivar pradhânigalil . . . . . pperumâlena Kaivârattil

Amara-Nârâyana-pperumâlukku-ttiruvidaiyâttam âha 1-nnâttil Tâ lē vi-  
ttamaikku šādhanan-gandapadiyinâlē Kondāngulī-ppangil nammôpādiyil nañ-  
jai puñjai

## 101

At the same village, on the basement of the Nakulēśvara temple.

(Grantha and Tamil characters)

svasti śrī Nigarilī-Šōla-mandalattu Kaivârattu Annan-ankakâia-tTuttarāditta  
Brahmādhināyar āna Šelva-Ganga-dēvar tīruv-irājyatil Kumaiāndaī Tīruvālar-  
ena e rteluvichcha Ilayârarku ponn-aray-ittu man-ara konda nilam kan-  
dagam periy-êrī-kīl mudal-madai 1-ttammattai mārriṇān tanga kkum  
la tīruvidaiyât . kīlakkil. . . . gai-karayil kurâr-pašuvai konrān  
1-kkāni Puri-īdan-goṇḍārku kuduttēn Tīruvāļarena

## 102

At the same place

(Grantha and Tamil characters)

svasti śrī Šakarai-yāndu 1208 idan mēr-chellānīra Vyaya-vai ushattu Aippaši-  
višuvilē svasti śrī Aiyān-ankakkâia Dushtai āditya Rāja-Nārāyana-Brahmādhī-  
rājar āna Vāsudēvarena Kaiyvarattil Subrahmanya(ya)-dēvar va . mbū  
. m āna Tannāpalliyilē rupa ni mudalukku niṅgina nañjai puñjai nār-  
pāl-ellaiyuñ-guṭṭaigaluñ-jandrāditya-varai šella udakam-panni vittôm šubham  
astu

## 103

At the same place.

(Grantha and Tamil characters)

Tondaī-mandalattu-tTiruppāšūr Vaiyišiya-vāniga-nagarattāril Kumarandaī  
Tīruvālanena nān elundaruluvitta Pillaiyārkkū Tai-pūšattu Vaiyišiya-vāniga-  
garatāril . . . . podikku mu-kkulakkum daiyilē mūttai arišiyum . . . .

## 107

At the same place.

śrī-Prabhūmēru-Pōtevana maga Elōya-magam Avakhatana viltad Aralimullul  
svargay ōdan

## 109

At the same place.

svasti śiī Kolattūia tor ugole Savega Mududa toruva ikkisi sattan idak amange  
kottodu ay gola-kalanı

## 110

At the same place.

(Grantha and Tamil characters)

Râjêntra-Śôla -gâmundan.. .. yân Mâraşingândak . mâ  
tanda . . . kânukku tiru .

## 111

At Perumâchanahalli (same hobli), on a stone in Kattukodagi field.

Ha | Khân-Sâhêbaru Payingala-sam | Vaiśâkha-b 2 Perumâchanahalli-kere  
katisidakke Kṛiṣṇapage kota katṭu-kodige-hola kha ½ gadde kha 1 anubhavisi-  
kondu baiôdu

## 113

At the same village, in Shêkdâr's field

(Grantha and Tamil characters)

.. . . . llaiyum iray-ili dēva-dānam pa vīruttī nīkki e .. . . .  
śatu-śīrmai-yum Kai-vāiatu Śavundan Śuravan-malai-kku kudangai-y-āga kudu-  
ttōm ivarku śandirāditta-va . śellakadavadu

## 114

At Konganahalli (same hobli), on a stone in Kambada hola.

svasti vijayābhyudaya-Śâka-varusha . saluva-Kali-yuga-samvatsara 4495 neya  
Ângîrasa-samvatsarada Pushya-ba 7 Âdivâra-Śivavaṇa-nakshatra Vyatipātayō-  
ga.. . . . karana intu î-paṅchânga-sahitavāda arunôdaya-puṇya-kāladallu śrîman-  
mahâ-mandalêśvara Indu-rāya-Suratrâṇa bhâshige-tappuva-īyaya-gaṇḍa râjâ-  
dhirâja paramêśvara pūrva-dakṣiṇa-paśchimôttara-samudrâdhipati śrî-vîra-  
Bukkana-bhûpâla-sūnu śrî-vîra-Harihara-Rāyaru sthira-simbhâsanadim prithvî-  
râjyam geyivuttiralu â-râyana sênâpati Khantikâra-Râyara gaṇḍa Nâgaṇṇa-Vo-  
deyarige ishṭa-kâryârtha-siddhiy āgabêkendu Dêpanna-Vodeyara kumâra  
Nâgaṇṇa-Vodeyarû sarvva-sampat-samriddhiy āgabêkendu â-Nâgaṇṇa-Vodeyara  
pradhâna Śrîvatsa-gôtrada (rest illegible)

## 115

At Muttakadahalli (same hobli),

on a stone on the boundary line of Kempe-Gauda's field

svasti śrī Śīpurushan Ambalakar ālda alippon pañcha-mahâ-  
pâtakan appo

## 116

On a virakal in the same Gauda's field

svasti śrī Mahêndrâdhirâja Gangara inêge parim pariye Attannavar Tolûgalla  
Morappûra prapû . tolûvva ikkisi sattan

## 117

At Byâladahalli (same hobli), on a rock near kolamî tamarind tree.

(Grantha and Tamil characters)

svasti śrī Ayyan-añkakkâra-tTuṭṭarâditta Irâja-Nârâyana-pPirâmâdirâyan  
Ganga-ppai umâlena e gaḷ nâyanâr Śakala-Śiva-panditarku Mâdirakkal Poyšala-  
śrī-vî a-Irâmanâ-Dêvarkku yându muppattu-aiñjâvadu Virôdi-varushattu  
Vaigâši-mâdam-mudal sarva-mânyam-âga kuduttên idu rrum ttu kolla-  
kadavad-âga šilâ-tâpanam-panni-kkudutên šandirâdita-varai šellakkadavadu

## 118

At Kallahalli (same hobli), on a stone in Guttahalli Muniyappa's field

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-prithvî-vallabha  
Pallava-kula-tilak aika-vâkyam Kâñchî-pura-varêšvara śîman-Nolambâdhîrâja  
Chôrayyam iâjyâle vandâli Balalchôia-Nolamba-Šeṭṭi Nanniya-bhûpa Kolatûra  
kalnâdu po an avara magam Jêbayyan Keyamangaladûralivinol kâdi sattan  
andina Šaka-kâla 933 neya Sâdhârana-samvatsaram pravattisuttire Mummadi-  
Cholage yându ippattêla.. tamm annana kalla Nelligereyalî kala Nirggunda-  
seṭṭi nirisidan

## 119

In the same field.

svasti śrī Viṇṇugô .sar âle Kolattûram Peramenda magam Modayarssa  
Nemalada tore goḷuḷ iṇdu svarggâla .

## 120

In the same field.

(The top of the stone is broken.)

. takkeya Chakladûr alivinole kâdi satta.. . . Havalisîngam tama ayyange  
kallan ikkisi. . .

## 121

In the same field.

svasti śī Sēvomajala torugolole vidda voleya Rēvam Koiagova

## 122

In the same field.

svasti śī Nalulgunda Châtamman torugola irtva Vêdarâ kondu toruv ikkisi  
sura-lôkam pukka

## 123

In the same field.

svasti Śaka-varisha 933 nê Sâdhâiana-samvatsara-Chaitia-mâsa Padumpaya  
salipadu ganeyyanna yya bbayila kudareysi almi satta âtanga akka  
Hagalayakkal kolpara kaypavâdu kottan (usual imprecatory phrases)

## 124

In the same field

svasti śrī Nôlambâdhirâjar prithivî-râjyam geye Bânaiyanada sēneyam Tila-  
man iriye Dugichêrakkan almi sattan âtange elpadium kottudu kalani  
mû-gôla pâluṁ ida. pañcha-mahâ-pâtakan akku

## 126

In the same field

(Grantha and Tamil characters)

dir-vêlai-ttol m šeruvil śinavi Parašurâman  
mêl.. v-aran bayangodu palî mîga Muša .. .gan alapparum pugali-  
odu mum nava-nedi-kkula-ppa

## 126 a

In the same field.

svasti śrîmach-Chôla-nâ Tennare â-vûr Kkuvalâ lattûiâ. lattûr. vara  
.Kañchiyâ le .riyolk ildu bâlva .. Velattûr la .Kayvâra-nâdâ sēne  
ba. . dore Ambala . Bayiramangalavan padinay-dûmbu-kalanîyu  
tûmbu-pâlu pattu pesu (usual final phrases) baredon Kambi-Ūran

## 126 b

In the same field.

svasti śrîman-Vîṇṇu-Gôvarasar. .Duggamârar sēne maga . nâlvaḍinvar kasa-  
pra.. pontore bittadu (usual final phrases) Kambi-Ūran vaiedan

## 128

At the same village, on a stone in the Basavêšvara temple

šri-Basavêšvara-dêvara sâmpradâyakarâdanta Vîrappanu katista-dêvasthâna  
Akshaya-samvatsara-Mâgha-sudda 10 Šukravâra

## 133

At Guttahalli (same hobli), on a stone behind the old châvadi.

šri Sarvadhâri-samvatsarada Chayitra-šu 15 lu Guttahalliya kere Adina-gauda  
mâdisidanu

## 134

At the same village, on a rock east of the Karagada nir-bhâvi.

svasti šri samasta-lôkaika-nâtha Êkachakrapura-nivâsa Pândava-pûjita-linga  
Bhîmêšvara-dêvara stânika Nâđânda-jîyau tânikaru Huntagekoṅtada  
namma Bhîmêšvara-dêvarige salu kanakam gana  
yanuka (rest illegible)

## 138

At the béchurâkh village Eramantepalli (same hobli), on a stone near the  
eastern outlet of Dodda Allikunte tank.

(Grantha and Tamil characters)

svasti šri Râjênta-Šôla-Dêvar piriti-râjyatil napa kulattil Munivarâditta-  
nâya . Malaimunda-araišar magan Šelva-araišar Šelvašamuttira-  
kattuvittu tûmb-iduvittâr Malai-Šelva-araišar ivv-êriy-achchukattu ivv-êri .  
dâdu vittâ pôgamu šâsanamu alichchân kapilai . Varanavâšiyu  
Pirâmanaraiyu alichcha Brahmatti-paduvân tangal-amku-ttânê ma

## 143

At Muddalahalli village (same hobli), on a stone to the east of Bûraga tree  
below kottakunte in Podalapalli-gadde.

Šaka-varisha-samvatsara-šatanggal eṅṅu-nûra lpatt-eṅṅaneya prava  
ttire svasti samadhigata-paṅcha-mahâ-šabda Pallavânvaya šri-prithivî-valla-  
bha Pallava-kula-talak êka-vâkyâ šri-Nolambâdhirâja Nolapayya prithivî-râjyam  
geyyuttire Râchâla-Pompala-Chalvana ttamma Muddayyanum Ereyamman  
esuvar-âdittam turuvan ikkisi sattonge Dilipayya .. kodange. ṅṅugam

## 147

At Gullakunte (same hobli), on a stone lying in a bush north of the village.

Hêvilambi-samvatsarada Šrâvana-šudha-pâdyadalu šriman-mahâ-mandalêšvara  
Annadâta-Bâḍiyaru prithivî-râjyavanu mâdi âḷuve-kâladalli Hoda-nâḍin

olagâda Gullahalliya Muttarasana maga Dêvannana maga Mariappanu mâdisida dîpamâle-kamba . Dêvannana Mariappana maga Dâvanna Mariyappanu yibbaru makkalu

**150**

At Settipalli (same hobli), on a rock to the west of the sluice, in the bed of the tank. svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1536 aguneti Ânanda-samvatsaram Âshâda-šu 15 lu śrîman-mahâ-nâyannavârul ayina Gañjagûli Pâpi-Nâyani Chinnaya-Nâyangâru yi Basa-seti Vôpayana. Pôli-setiki yichina katu-kodagi-dasavandam dharma-šâsanam

**151**

At the same village, on the rock called Tôtôni-bande, west of the village.

śrîmatê Râmânujâya namah svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1. Pramôdûta-samvatsara-Vaišâkha-šuddha-dvâdašilo śrîmatu-Sûri-China-Tammappa . śrî-Sadâsiva-Dêva-mahârâyalu mannim. namâ sthalamlôni Gavvipaliki pratnâmamayina Krishnâpura bôga-têja-svâmânu śrî-Bhataru Yambiru â-chandrârka nilinigânu dânadhi-kraya-vikrayamugâ . putraputra-pârampariyamugânu anubhaviñchigalavâi u tri-vâchakamugânu . dhâram bôsi ichina bhû-dâna-dharma-šâsanamu. (usual final phrases)

**152**

At the same village, on a rock south-east of the village

svasti śrî Šâlivâhana-šaka-varshambulu 1432 agu . Pramôdûta-samvatsara-Mâgha-ba 14 Šivarâtri-punya-kâlamandu śrîmatu-Sankêpalli-Vengalivârunki kumâru. Tîpa-Nâyangâru Viraya-danâyaka-Vodeyalaku dharma . .Virann-Odeyalaku sarvvamânyamugânu yichchina ..(usual final phrases)

**153**

At Gavvipalli (same hobli), on a rock north of the Muktêšvara temple.

svasti samasta-prašasti śrîmat-Gangegonda Râjendra-Chôla-Dêvar prithivî-râjyamgeyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male . . . . sarggatar âge avara magam Chelvarasam mâdisida i-mathakke mechchi. Mañgatanđali-kereyol bittubîla mûgola-galdehyum mû-gola pâlum bittar (usual final phrases)

## 155

At Tadagôdli (same hobli), on a stone in Mékala-gadde.

svasti śrī vijayābhyu Śālivāhana-śaka-varsha 1538 Nala-samvatsarāda Āśvija-  
ba 7 śrīmatu-Sugutūna Mummaḍi-Tammaya-gauni-ayavāni Avagauni-Chinnā-  
gayuku Gangi-Nāyadu yichina rakta-godugu-mānyam chēnu

## 156

At the same village, on the Dōnikālave-gadde.

Sarvadhāni-samvatsara Chaitra-śu 15 lu śrī-Ranga-Rāu-ayavāni kāiyakaita-  
laina Basavayavāni Tātapa-gauda godagu-mānyamu

## 157

At the same village, on a rock near the Jārake-bande

śrīmatu-Dundubhi-samvatsarāda Mārgaśira-śu 1 lu Dēva-Rāya-mahārāyara  
kālādali Mulavāgila Mādannāyaka kāla Harihara-Rāja-mahā-arasugalu  
Mangalabhūni-sthala Basava iāgi ā-asagara chatu-śīme bande  
(usual final phrases)

## 160

At Pottapalli (same hobli), in Viralagudi field.

(Grantha and Tamil characters)

svasti śrī Pū-mādu punara Puvī-mādu valara Nā-mādu vilanga Jaya-mādu  
nilava-ttan tiru-ppadu-malar mannavai śūda Kalingam iriya Kadalmalai  
gaittu valangola mūvarai āli-nadātti šengōl šenru tišaitoru nadappa ven-  
Galī ningi meyy-ara talaippa vira-šingaśanatu Pūkkōkūlānnadīgallōdum vīri-  
irunt-aruliyā Kōv-Irājakēśaiivanmai āna chakravattigal śiī-Vikkīrama-Šōla-  
Dēvarkku yāndu aṅjāvadu śrī-Kāñchi-pūa-paramēśvara Kādūvettu Pulikurukki-  
kāniyālan Muttiy-araišan magan Šōmaraišan magan gan Vašavaraišan Vaša-  
varaišan magan Šōmaraišan Šōmaiāišan magan šaraišan tan kani Muruga

... . . .

## 161

At the same place.

(Grantha and Tamil characters)

svasti śrī sakala-bhuvanāśraya śrī-pritivi-vallabha mahāiājādhirāja para-  
mēśvara parama-bhattāraka Ravi-kula-tilaka Pōla-kula-šekhara Pāndya-kulān-  
taka Āhavamalla-kula-kāla Āhavamallanai aī-mmadi ben..nda rāja-šekhara  
rājāśriya rāja-rājendra Vira-Chōla Karikāla-Chōla śrī-Vīrarājendra -Dēvarku  
yāndu ārāvadu Irattapādīkonda-Šōla-maṅḍalattu Mēlai-Mārāyapādi-kKoyyar-  
kurai-nāttu-pPulikkurukkiyir-kāniyālan Muttiy-araišan magan Šōmaraišan śāva



ivan manavâtti-pPillaiponnakkan udanê tiyil pânjâl ivai gatukku-ttanmam-âga  
Mahadêvarku Aiakkuaiyilê vitta nîr-nilam kuli ambadam kâtt-âramban-guli  
ayiramum vittên Šômaraisan magan Mâšaiyanena idu alippân Gangaiy-idaï-  
kKumariy-idaï-ppattâr šeyda pâvan-golvâi

## 162

At the same place.

(Grantha and Tamil characters)

svasti šrî šrî-Kulôttunga-Šôla-Dêvaiku yându nârpattaiñjâvadu Irattapâdi-  
konda-Šôla-mandalattu Mèlai-Mârâyapâdi-kKoyyakkurai-nâttu-pPulikkurichchi-  
kkâniyâlan Kâmamuttaraišannena Munivarâdittan puli-kutti-ppattân ivan  
magan Devamutta . . . nnan . . . varkku . . . nangallu . . . yadu  
ttôm Puttêri . . . yum nar-puli . . . . .

## 163

At the same place.

(Grantha and Tamil characters)

svasti šrî sakala . vanâšraya šrî . . . . .

## 165

At Nekkundi (same hobli), on a stone in Hunase-tôpu.

.Šaka-nripa-kâlâtita-samvatsara-šatangal enta-nûr-ayvatt-ombattaneya varisha-  
dandu Sed yol Aramuvara-Dêvanu. . .mâdi sa. . .malî daye . . .Mâtanta-  
ma-mandaladole Kadaran âle . . .di. nikkalva . . . . . . . . . . . . . . . . . .  
kottôra . . .varamalî (rest illegible)

## 166

At the same village on a stone to the north of the Nâgêšvara temple.

svasti šrî Nirupama-Chôla-mahârâjarâ mane-magatîn Mâettigala magan Erala  
avan vîdam.tti rârangegadu okula garu . .vilasa. .pu kâla-kammâra  
. . .valîda. . . . .(rest illegible)

## 168

At Digavapallî (Iragampallî hobli), on a stone.

svasti šrî Bêlûrârâ maga Mâbha. . .gottiya teko. . .ânt ırı. . . pôdandu.  
. . . Bêlûrâ eme I madidu sattan. . .



# SRINIVASPU TALUQ.

## 1

At Šrinivásapur (Šrinivásapur hobli), on a stone lying south of Íchalakunte  
(Front) ſubham astu Šukla-samvatsara . na ſu 1 Âdivâradalu . tu  
Mârappa-Nâyakara maga Tîpana-Nâyakaru Bâpanam-Timmeja-Nâyakana  
maga Dêveya-Nâyakage koṭa-katṭu-kodageya ſâsanada kramav entendare  
namma nâyakatanakke sallu nimma Pâpanahallige mûdana Koranelliya Kô-  
vandam-haladalli kerêli kaṭi â-kerê-kelage gaddeyanu .. ge (back) .  
gaddege holakke . dasavandavanu sa . vâgi . . . . . endu kota  
salihâ mikka gaddeyanû vokkaligeru ramanege.. geyalu kôran ikki  
sukhadalli anubhavisuviri Tippanna-Nâyakara baraha ſrî Mahâdêvarû

## 3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters)

svasti ſrî Nigarilî-Šôla-mandalattu Puda-nâttîl Kulandûril Šiva nga. . .  
. . . chchiram-udaiya dêvarku nañ-gandaga-kalanî mudal-madaiyil vittên  
Kulandûru-nâd-âna . . .

## 5

At Aralukôte, belonging to Guluganapode, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratîhârikîta-  
Mahâvali-kulôdbhava ſrî-Mahâvali-Bânarasar prithivî-râjya geye Manasûr  
Aralî-Kaype-maganan Prabhu-Kaype tulige-vasantan ganda-padichandan Vîyala-  
Vîjyâdhara tannan âlva Prabhumêru besase Dâmarigaran attî irdu kudurege  
pâgilla âge kudureyind ilidu nadad irid otti keydu bildan avage bâl-galchu  
koṭtodu Kulanelîra savva-parihâra (usual final verse)

## 6

At the same place, on another stone.

svasti

tasya ſrî-Vikramâditya-Jayamêrôr mmahîbhritah |

Bâna-Vîjyâdhara-khyâta-nâmadhêyasya râjabhîḥ ||

ſrî-Mahâvalî-Bânarasar prithivî-râjyam geye aṇi-chelvan Anuma-parâkraman  
vîra-mabâ-Mêru Pokkîri-Voradoga-Râjan tannan âlva Prabhumêru besase  
Mavindîrûḷ Kâduvaṭṭiya samasta-balamu mēg eltare tamma pade gettu  
betṭan adare tan idirane nadadu nâyakaruḷ taḷt irid ôdisi bildan tamma pade

balikke bandu kolgala gondattu avange vamšôtpattiyâge dâya gottudu Made-  
gûlum Bilâdeyu (usual imprecatory phrases) 1-dhammadı Dâvana-Perundavvange  
kottodu aigula kalani parihâra

## 7

At the same place, on a stone-pillar

broken into four pieces and lying near the Aralukôte-cave.

jayaty âvishkîitam Vishnôr Vârâham kshôbhîtarṇnavam |  
dakshinônṇata-damshṭrâgra-viśrânta-bhuvanam vapuh ||

svasti sakala-bhuvanôtkîrṇa-abhidhânô'nêka-pratîta-pratîhârarkke uttama-śrî  
prithvî-vallabha mahârâjar Nolambarasar prithivî-râjyam . .90 neya rbbari-  
samvatsa . lu Nolamba-Jaya-gonda nârâ nânda (back) ta vishaya  
śâsana nade ganda isâlya-trikûta pamma nele tenka-vâsi pûrbbadı. hubinâ  
me nadevam hallada daduga allim tenka kurıbar bitta Bıdıra-kula  
dharmma nadihe dēgula

## 8

Near the same pillar.

(Grantha and Tamil characters)

svasti śrî Nigarılı-Šôla-mandalattu Puda-nâttu-pPulladēva-mandalıkar padaı-  
vıttıl Šittıšvaram-udaiyarkku śrî-Kâñchi-mâ-nagarattu vângan kudi-kılân  
Šanga-nâyaka-ttēvan êı-kattı payıudan dēvadâna şandıâditta-varaı şelvad-  
âga vıttên idu vilakkuvân Gengar-kkarayıır-kurâr-paşuvaı konra pāvattılē  
pôvân

## 12

At the same village, on a stone near the sluice of the tank

svasti śrî Sakâbda 1 8 Kali-yuga 4487 neya mēge Akshaya-samvatsarada  
Âşvîja-şu 10 Budhavâradandu śrîman-mahâ-mandalēşvara arı-râya-vıbhâda  
bhâshege tappuva-râyara ganda râjâdhırâja râja-paramēşvara pûrvva-dakshina-  
paşchuma-uttara-chatus-samudrâdhıpatı śrî-vîra-Hariyanṇa-Vodeyara kumâra  
Yımmadı-Harı-Râyanu prithivî-râjya mâduva-kâladalu â-Ba Vodeyara Mâra-  
ya-Nâyka . . . . (back) rayage nâda mariyâdı vâra-keıe-kodage  
hattu voravan ıkkı dadımage kaṭtu-kodagı yeradara mariyâdıyalu nadasalullava-  
ru bâki nu Bemaṇnanıgu kaṇḍuga-gadde-mânya yî-mariyâdıge namma  
Nimbuhada stâna-mânya pûrbba-mariyâdı (usual imprecatory phrases) yî-kereya  
kaṭṭıdadu ayınûru honnû pañcha-kelasake mukhyanâgi mâdıdâtanu Tıllarada-  
Bıngôjya maga Chıññôjanû (rest illegible)

## 14

At Nambihalli (same hobli), on the ceiling of the ranga-mantapa  
of the Sômêšvara temple.

ndra-Chôla-Dêva-râjyattu . . svasti Chôraya-Dêvana kâlagadol  
Belagattûra konda Arasiġaya-gâvundara ma Ereya-gâvunda toragolalu  
pendiran ude uchchalu kâdi sargatan âda iva Mangapâleya-gâvunda disida

## 15

At Chaladigânahalli (same hobli), on a stone near the entrance to the pond.

svasti śrî vijayâbhyudaya-vilâsa-Šâlîvâhana-šaka-varushangalu (figures gone) nê  
varushadalli Šukla-saṁvatsarada Jêshta-ba 12lu śrîman-mahârâjâdnirâja śrî-  
Dêšamukhi-Ghana-Šyâma-Râyara gumâsta râja-śrî-Naraso Ambâji Kôlâla-sîme  
Dêšamukhi sannâyabiya . Veranahlli Sonamma-ûranu Chaladagâna-halli  
Ayge-gauda Kri. ge .mânya hâki kotta mânya-hola kha  $\frac{3}{4}$  akshâradalu  
hadinaidu-kolaga-hola yî-mânya anubhavisikondu kôti-ârayike mâdikondu  
sukhadalli yirôdu

## 17

At Kiravâra (same hobli), on two pieces of stone near the  
western sluice of the tank

[I] svasti śrî Gange-gonḍa-Râjendra-Chôla-Dêvar puthivî-râjyam geyyuttire  
palarodeganda âlîvinge ganda kâlega-mallam Nanniya-Gangam gadi

. [II] Gattûra Aramma ra magam Uttama . avai magam Prabhu-  
karasam Prabhukarasara magam Mâdalasa avara tammam Mâcharasara  
magam Pudianna (back) Gangêšvarakke bitta dēva-bhōgadi galde mūgandu  
gam || bittu-kattu kerege salisuvangam (usual impecatory phrases)

## 18

On a rock west of the same village

Sarvadhâri - nâma - samvatsara - Šrâvana - ba 8 lu stalam paurôhitam Subbâ-  
bhattuku Karî-Mânîkya - Nâyanivâru mâku chelle - šîmelôgâ Krishnâshtamî -  
punya-kâlamandu ichina bhû-dâna-dharma-šâsanam Bommarâja kha 1 $\frac{1}{2}$

19

At Venkatāpura, attached to the same village, on a virakal in the kán below the tank.  
 svasti śrī Mayīdam-arasa pīthivī-rājya geye Maia rapari-nāda mēgge vandada  
 Kīru-Paravīyodeya per-Ggangan-āll-ibbara sanidhi Mallapariy odane tāgi  
 kādī saggīyādam palaiode-ganda kakariga-malla Ānandūra Śīkōti-āchāri  
 mādīdan

20

At Kallūr (same hobli), on a stone in Gōpāla's field, north-west of the village.  
 svasti srīmat-Śrīpurusha-mahārājar pīthivī-rājyan keye Mandu-vūra toīu  
 kolvallī vīdōr Perānkōvar avange padī-tūpu kalanī netta-padī (usual final phrases)

21

At the same village, on a stone in front of the Īśvara temple.

(Grantha and Tamil characters)

śī-Nīgarilī-Śōla-mandalattu Pudi-nādu Kalliyūrīl daiyār Nandiśvaram-  
 u . Karā . . . . . dēvānan-tīruvī . . . . . nai Pula-dēvar āna  
 manda kan Nantiśaram-udaiya-dēvarku kana . . . . . nāpa  
 nśaiy pu . . .

22

Behind the same temple.

(Grantha and Tamil characters)

śvasti śrī Nīgarilī-Śōla-mandalattu Pudi-nāttu Kalliyūr Jayangonda-Śōla-  
 Gangan mmagan Rājēndra-Śōla-Gangar maga Mumudi-Śōla-Gangan magan  
 Śōmaśan magan Kēttaraśan magan Śōma . . . . . ya Mādēvarkku periy-ēri-kil  
 dē danam pannīru-kandagam achchanāpō iru-kandagam Śōlakattil īu-  
 kandagam . . . . . ttīya-gōtrattu Sīva-Brāmanan Pama-battar Mahadēva-battar  
 magan Nāyaka-battan Ālvā

25

At Hebata (same hobli), on the sluice of the tank.

svasti śrī Dilīpa-Noḷamba pīthivī-rājyam geyyuttire śrī-Kondala-gāmundara  
 magal Annāriyar Kādema-gāmundange koṭtar Annāriyu mādīsida tūmbu

26

At the same village, in Chandappa's grove.

svasti śrī Nandi-Vemman Perbatṭam alav . . . . . tina puyyaluḷ Avīyapoyarum . . .  
 puṇya-pavittan eṇṇi vīdān

## 27

At the same village, on a stone in Gattapalli Muniga's field.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallava Pallava-kula-tīlakam śrîmat-Nolambâdhîrâjar pūthivî-lâjya geye svasti samadhigata-pañcha-mahâ-śabda parama-bhattâ ka mahârâjâdhîrâja paramêśvara Âtanîya mata pana nṽita Śiva-śâstra-tapô-vanânurâga śrî-Pâdhîvâla-grâma-vinnigata Bhagavatpâdaika-śarîna śrîmat-Brahma-Śivâchâryyan tta Perbbattakkam Bidîûra aggalam ilivalli ankake kâdida Bideyitta sattan âtange batârâru kottudu Ingunamêdinol okulam kalani sarvva-parihâiam (usual final phrases)

## 28

At the same village, on a stone in Muniga's field.

ditya Śîi nṽayam pri vî-lâjya geyye anavadya-vidyârnuva bhîkshana mâna-pianûna-kuvalaya-karnṇâvatamśa rajah-pâtâpaśârîtâśêsha-digmânîni-mukha-kalankâ (back) pahâra praśasta-Śî châyyara sthâna hutt ildu Peivvatta ke ge bittuva .mâ ttar Agala-turu (usual final phrases) idan â-Kunnaya

## 29

At the same place

svasti śrî Ayyapa-Dêva râjya geyye Bhâva Śiva-tapa-râjya geye Perbbata turugola satta agga kotta Agala-turukeyida â-pañcha-Mahantara gelasarge idan â-Kunnayya

## 30

At Bayyapalli (same hobli), on a stone in Subba's field, north of the village

svasti samadhigata-pañcha-mahâ-śuddânvaya śrî-prithivî-vallabha Nolamba dayâ-rasa-chitta-Chôlu-Permmnadigalu Mayindanu intu î-mûvaru Kiru-toremanîyâde âle matta Kâduvatti kalageydan endu munidu Vallevaîasa-Dêvaya mûdala-gôvan Barumân attida . agalu Pândiyana mēge eldu Paieyarû ırıdo śrî-Valleyarasar elıgutti aıasan . pōpalli tannâ âl pōpalle visase Âneyûr tâgı echchu erıdu âneyâ e tti kâdu satta avage kottudu vîra. vâl-galchu koṭtodu idân alıdo pañcha-mâ vana-Peıundavvan

## 31

At the same village, on a stone under Kumbakunte tank near the sluice.

svasti śrî Arı-Pemasara Râmaradı . Arı-Pemasarsark agıda mısara lar vıltar a. ke kaṇḍuga-kalanıyum sarıva-parihâradu kottar (usual imprecatory phrases)

## 35

At Brâhmanapalli (same hobli), on a stone in Gôpâlâyya's field.

šîi-Râma svastî šrî vijayâbhyudaya-Šâlîvâhana-šaka-varushambulu 1654 aguneti Paridhâvi-samvatsara-Mârgašira-šu 10 lu Tâdigolla-Râmappa-Nâyanî-Râmanna-Nâyanîgâru Bîâhmanapalle-Yûagayaku vrâyîñchi yichchina mânya-šâsanam nî-tammudu Tôtanna Digavakôta va mâ kâra vittâya ganaka nî-grâmamlô kâ (rest illegible)

## 36

At the same village, on a stone on the bank of Râjahâlûve.

(Grantha and Tamil characters)

svastî šîi šârva-bhuvana-chchakravatti šrî-Poyšala-vîra-Râmanâtha-dêvauku iyându muppattu-nâlâvadu Šâivadâri-varushattu Aipîši-mâda-mudai Vîr nâiyil Kêši-aiašarena Kûianelliyî tâdumîdannai magan Šâma . ku udai-yâi Tiruvâlîšuvam-udaiya-nâyanâi dêvadânam Tandikuttaikkum tîuchchûlakkal-pâiaikkum vadakku terku mêiku Angâmundar kuttaikku kilakku battavirutti dânam-âga vittên ittanmattai mâirînavan Gamgai-kkaraiyir kurâpašuvai-kkonrân Pirama-vadai l pôvan

## 37

At Adavichambukûru (same hobli), on a stone in front of the village

šîi-Râma svastî šrî vijayâbhyudaya-Šâlîvâhana-šaka-varushambu 1632 aguneti Vikritî-nâma-samvatsara-Mârgašira-ba 14 ralu Achyuta-gôtra-pavitruलयina šîiman-mahâ-nâyakâchâryulayîva Tâdigolla Râmappa-Nâyanîvâri putralaina Raghunâtha-Nâyanîvâri putralaina Râmappa-Nâyanîgâru Mallamâmbâsamudram-agrahâiam gana-sañkhyâ 25 guu-mahâjanaluku vrâyîñchi yichchina bhû-dâna-dhâima-šâsana-patra-kramam Pellagonda-îjyam Gudagûi-šîma Koy-yaguriki bhûmîni mâ-nâyankânaku chelle Tâdigolla Êtukâlûva-šîmalô Bôyakânalô Ađavi-Chambukûrîki piatinâmamaina Mallamâmbâsamudram-agrahârânaku Kûtalanâyani-charuvu Kottakunta-Linganikuntalatô kûdâ kâdârâmbha-nîârâmbhamulu yalla chatus-sîmâ-valaya-Vâmana-mudîâ-šâsanamulu silâksharamulu vrâyîñchi mîku gaṇa-sankhyâ yîuvai-ayidu vrittulu chêsî mâ tallî Mallayakkagâri charama-kâlamandu (rest illegible)

## 38

At Yalagamânapenta (same hobli), on a stone in Râmaraddî's field.

Vîrôdhikîtu-nâma-samvatsara-Âšvîja-ba 6 lu râjašrî-Râmappa-Nâyanî-Kadîrîpatî-Nâyanîvâru Machcha-Vêdanna-koduku Yîra-Kadîrîgânîki mânyam yichchinadi

## 40

At Muttakapalli (same hobli), on a virakal in Raḍḍi-mānya field.

svasti śrī Bijayittayyam Mādâ-Mattarasarâ Polalammanâ mēg eldu Mûdekallâ-kâlegadul Gâravar âl Avadhîrarâ magan Châtaguddiyârum Pulikurukiyarâ Duggamâran mâ anivarum ânt ııdu sattar

## 43

At the same village, on a stone near a tamarind tree on the village frontier.

śrī-Râma Ângîasa-nâma-samvatsara-Jêshtha-šu 13 lu srîman-mahâ-nâyankâ-châyulana Tâdigolla-Raghunâtha-Nâyanı Râma-Nâyanı . Kâlappa Bayaparedı-ko . . şâsana-kramam etlam

## 48

At the same village, on a stone in Pûjârı's inâm field

(Front) śrī śubham astu . . shtha şu 12 . . redigala Vöbalı-Nâni Kaliya-Mânkyâ-nângârudu Yêrukâla-râjyamlô Nadi (back) malapalli Vâsavanta-Râyam. . .

## 49

At Guttapalli (same hobli), on the basement of the Vâlêşvara temple  
on the Vâlêşvara hill.

(Grantha and Tamil characters)

Haia Šaka-varsham âyiratt-oiu-nûıı - aımbattunâlu šellânınra Khaıa-samvatsarattu Âni-mâşattu svasti śrī Nıgarılı-Šôla-mandalattu-pPuda-nâttu râjapatı Šakki-dêva-maıdalkan magan Mâkkôvattavi Varaguna-pperumâl âna Pułla-dêva-maıdalkanena -nnâttu - kKuranelli - malayıł şıkhârâşınasthan-âykkôyıl-konḍ-arulıya Tiruvâlišvaram-udayıâr tiru-kkôyi paıchânga-sahıtam-âga upânâdı . payyan . chantrâdıya-varai šellakkadavad-âga vittên Oıumanûıı-perıy-êrı-kıl Kâman kuḍı onra kulı iru-nûrum Tandıkutṭayıyum ıdarku nâ . utpatṭa-kkulı âyiratt-arı-nûrum kollai-nılam orupattu - nâr-chân-kôlıl . . Kuranelli-parrılê kulı âyiratt-aıññûrum . lıkanena Kuranelli-pperı-êrı-kılııı - aıayıum ıdark-adaıtta puışey - nılamum Tiruvâlišvaram-udayıaku vittên ında - ttııuppanı . rumam - âga - kkôyılun-dıru-maıdapamum tiruppanı-şeyvittên i-nnâyanârkkum Palayıa Kuranelli Ulô şvaram-udayıa-nâyanârkkum Kuranelliyy-êrı-kıl mēlai padakâl nır pâyıdu vııai-nılattı . nda puışey-nılamum Tiruvâlišvaram-udayıâr tāmēy - udayıar ında-kKuranelli - pparıl kôyıl kânyı-udayıa Šıva-Brâ . . uchchâgattu şeyvittên Šangi-batṭa . . . . .



## 50

At Tinnili (same hobli), on a virakal in Venkatarâyappa's field.

. ncha-mahâ-šabda Pallava-kula-tilaka śrīmat. . Râja prithivî-râjyam geye  
Bhīma . ne-nâdu-mû-nûru Podal-nâd-aruvattuman âle Tâlnellara . mandeya-  
râ Śrīkaṇḍiyya turu-gondalli puyalgâgi turu almi satta . kottudu ok-kan-  
duga-kalanı aygolam pâlu (usual imprecatory phrases) Vânarasara mane-ma

## 52

At the same village, on a stone near the village entrance.

svasti śrī jayâbhyudaya-Šâlivâhana-šaka-varushangalu ? 1551 neya Šukla-sam-  
vatsarada Śrâvana-ba 14lu šiiman-mahârâjâdhirâja râja-paramêšvara  
Râma-Dêva-Râya-mahârâyaru prithivî-râjya geyuttam iralu (rest effaced)

## 54

At the same village,

on a stone near the Venkataramana temple, south of the village.

śrī-Ganâdhīpatayê namah śrī-gurubhyô namah svasti śrī jayâbhyudaya-Šaka-  
varushangalu sâvūada mû-nûra hadinentaneyā Yuva-samvatsarada Āšvayuja-  
šudda 10 Guruvâradalu | śrīman-mahâ-mandalêšvara ari-râya-vibhâda bhâsege  
tappuva-râyara ganda pûrvva-dakshina-pašchima-uttara-samudrâdhīpati aha  
śrī-vīra-Harihara-Râyānu śrī-Vijayānagarīyalī śrī-Virûpāksha-dêvara karunadali  
vīa-lakshumî-vilâsadalli paramânandadalli prithivî-râjyam geyuttiralâgi â-  
râyana kumâra Yimmadi-Bukka-Râyānu Muluvâyalli Sômayya-dêvāra karuna-  
dalli paramânandadinda prithivî-râjyam geyuttiralâgi â-Mula (back) vâyi-râjyad  
olagana Bilusône-nâd-olagaṇa Hodaliya-grâmadalli śrī-Mâcha-gaundana makka-  
lu Mârappana Chinnānanu â-Hodaliya-grâmadalli prayatanava mâduva dnān-  
galalli tamma tande Mâcha-gaundageyû tamma tâyi Maleyakkangeyû punyav  
âgali yendu śrī-Vighnêšvarange nilisida dīpa-mâleya kalu-kambha-pratishte  
â-chandrârka-sthâyīyâgi yiralī yî-darmmakke Kattigeṇya Nâgappalu â-Bilusôna-  
nâda piabhu Tinnala-Chokkappānu yî-darmmakke sahâyīgalu (usual imprecatory  
phrases) mangala mahâ śrī śiī śrī Piṅgaṇana maga Piṅgaṇana baraha

## 57

At Madivâla, bêchirâk (same hobli),

on a stone near the western sluice of Dêvarakere.

svasti śrī Śrīpurusha-mahârâja pri . jyam geye avarâ magandir Duggamâr-  
Ereyappo Kovalâla-nâdu-mû-nûrum Gang-aṇu-sâsi. . taya-nâdu Pāne-nâdu

Belattûi-nnâdu Vimala yum Pulvaki-nâdu-sâsînamu Bepôdu-sâsîra Mu  
 nâd-aivattumân âluttire Śrîvallava Koro . luttire Śrîvallava binnappam  
 geye Kerâ tTondiśvaradâ bhatâraᅅge Duggamâr-E[reya]ppo kottodu modal-  
 kaᅇᅇᅇnull i nduga . golul okk. . î-dhammam âᅇi mû-gaᅇᅇduga..  
 padi-kanduga

## 58

At the same village, on a stone in Râmâchâr's inâm wet land.

Dêvara. . . svasti samadhigata-pañcha-ma Pallavânvaya śrî-prithivî-  
 vallabha Pallava-kula-tîlaka śrîmat-Bîra-Nolamba prithivî-îâᅇᅇya geyye Kandaya  
 kâduvali Battammarasa . ma. Mendamarasara bâsapede. .îripan alare  
 polava mâᅇᅇisî. kalani dêva van biᅇᅇᅇa kula kaladi (rest effaced)

## 59

At the same village, on a stone in Talavâr's inâm field

svasti śrîman . lâla-pura-paramêśvara Rakkasa-Ganga-Râchamalla prithivî-  
 râᅇᅇyam geyye Puligam Nolambavâᅇi-mûvattu chchâsînaman âlut ildu Kâranaki  
 Bitturalli-kerege biᅇᅇᅇa (usual imprecatory phrases)

## 60

At the same village, on a stone lying in front of the Îśvara temple

(Grantha and Tamil characters)

. . . . . ne . . . m-udaiyâ . . . . . daya-nâyanârku  
 . . . Vashuvi nâl śrî Nâ Pulladêva-maᅇᅇᅇala . rumâlun-Guranelliyir-  
 Tiruvâśa . ᅇᅇayum Ulôkiś . . . daya jikkum Śiva-Brâhmanan  
 Bahudhânya-sûtrattu. . . . . yum puᅇᅇ . . . . . kudu  
 . . . . . . . . . . .

## 61

At the same place, on the south basement.

(Grantha and Tamil characters)

svasti śrî Śaka-vaiusham âyirattu-nârpatt-onbadu Mukkôkkilânadigalôᅇᅇum  
 virrirund-aruliyâ Kô-pParakêśarivarman âna tribhuvana-chchakkiravattigal śrî-  
 Vikkîrama-Śôla-Dêvarkku yâᅇᅇdu pattâvadu Nigarîli-Śôla-mandalattu-pPuda-  
 nâttu nâᅇᅇᅇ-kkâmundan Muduvarayan Marayan âna Râᅇᅇntira-Śôla-pPu .  
 . . . pPuda-nâᅇᅇᅇ manda . n magan ta na Vikkîrama-Śôla-vîra-Nuᅇᅇᅇᅇban  
 Kuranelli Ulôkiśvaram-uᅇᅇᅇᅇᅇᅇ Mahâdêvarkku . pânâᅇᅇstavi-pariyantam śrî-  
 vimânam elund-aruluvittu dêvarku śrî-pa.ᅇᅇamum śârtuvittu dêva . . . . .  
 vîba . . . nelli-pperi-êri-kîᅇᅇ pe . . . . .

## 62

At the same place, on the north basement

(Grantha and Tamil characters)

svasti śrī Śakābdam āyīattu-nunūnu-orupattu-nālu śenia nāl mudal svasti  
 śrī sārva-bhuvana-chakravattigal śrī-Poyjala-Irāmanā-Dēvaikku iyāndu muppatt-  
 ettāvadu Nanda-samvatsaiatu Âni-mâsam mudal svasti śrī Nigarilī-Śōla-  
 mandalattu Puda-nāttu Kura

## 63

At the same place, on the west basement.

(Grantha and Tamil characters)

.. kan magan svasti śrī Nigarilī-Śōla-mandalattu-pPuda-nāttu  
 ādi-mandalikan āna Śakki-dēva-mandalikan magan Rājāśīaman Pulla-dēva-  
 mandalikan āna Varaguna-ppelumālena Śakaiyai-yān yūatt-oiu-nūru-nārpatt-  
 ettu-chchellānīna Pāt va-samvatsaiattu Âni-mâsattu 1-nnāttu-kKūianelli  
 malaiyil elundaiuli irunda nāyanāi Tiruvāliśvaram-udai

## 64

At the same village, virakal below Kornalhkattu-kāluve.

svasti samadhigata-pañcha-mahā-śabdham Pallavānvayam śrī-prithivī-vallabha  
 Pallava-kula-tilakam śrīman-Bīra-Nolamba pūthivī-rājyam geyye Sāntarana  
 mēg eldu hasti-ghate geydu kāl[e]gajdol añchiya kādu va Battamarasar  
 marme eradu sattar ānakan dadeye badidu surānganeyol neredan  
 ātage kotta kaln nilivu Bugiyūra pālu

## 65

At Himbal (same hobli),

on a stone south of the Īśvara temple at the east end of Rônūr tank bund.

svasti śrīman-Śīpurusha-mahārâjar prithi geye Duggamâr-Ereappa Kova-  
 lāla-nād āle Vejja-Pe. arasai Rônūr āle Sagara-Mikkāne mane-odeorendu  
 pattam gatti gottudu saivva-pariyāram ok-kaṇḍugam kaḷani kottar (usual  
 imprecatory phrases)

## 69

At Êrukāluve (Nelavanki hobli),

on the basement stones lying in front of the Āñjanēya temple.

(Grantha and Tamil characters)

a .. .. ttēn 1-ttanmattayum ivvanayum

b ..... .gaṇḍan Kāñchi-pura. ..

c . . dayâr dêvadânam âna Tandî.. ku kâny-âga kuduttê.n inda  
ta .  
d ru ttu iva r âna vitta mêrkum idukk-ulppada

## 72

At Kûsandra (same hobli), on a stone at the Channêšvara temple.

Prajôtpa . . ra Chayitra śrîman-mahâ-nâ .ayina Tâdigola-Râ. .yini  
Râmappa-Nâyinigâ Taṇḍuriki-Chinna-Kiishnappanigâr ichina grâma-  
šâsana-damma-krama Channasâmi-a .yyagârî dinamu âi abhyam âchandrârka-  
putra pautra-pâramparya vêsini . . Tuuyappa Annappa-redivâr ichina  
. . . Kûsandra Redimagâr 1 (rest illegible)

## 73

At the same village, on a rock south of the same temple.

sri-Râma Prajôtpatti-samvatsara-Chaitia-šu śrîman-mahâ-nâyankâchâryula-  
yina Nija-Râmanâtha-Nâyini Râmappa-Nâyinigârî ana-tammandi Biru-gavuni-  
gârîki ichina . . šâsana-kiamam etlayanu mî-putia-pâramparya (rest illegible)

## 74

At Tûpalli (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-samvatsara-Phâlguna-šu 5 lu śri-Tâdigola-Râmappa-Nâyaniârû...  
. .Sâbi-redi . suruga-mânyam kha ba 1 âr-ddumu

## 76

At Addagallu (Addagallu hobli),

on a rock near Kolme tamarind tree, east of the village.

svasti śrî vijayâbhyudaya-Šâlvâhana-šaka-varshambulu 1689 aguneti sam-  
vatsara-Bhâdrapada-šu 3 Guruvâram mahârâja-râja-šrî . . Nâyiniârû  
Gâjala-Chinnayya-Kondayyaku vrâyinchi yichina... (rest illegible)

## 77

At the same village, on a rock in Chinna-Kondaya's wet land.

svasti śrî vijayâbhyudaya-Šâlvâhana-šaka-varushambulu 1689 aguneti Sarva-  
jitu-samvatsara-Bhâdrapada-šu 3 Guruvâra mahârâja-râja-šrî-Jai-Râvu Ma-  
llârî-Râvu (rest illegible)

## 80

Under the bund of the Vasantanāyma

amāni-kere, on a stone at Balaparālla-gutta, near the sluice  
svasti sī jayābhyudaya-Śālivāhana-śaka-vaishambulu ? 1669 aguneti Prabhava-  
samvatsara-Śrāvana-ba 8 punya-kālamandu Tādīgōla-Tirumalappa-Nāyiniḡai u  
Tippaya-vibhu-gaudula ayya Makalatave taligāi u Timaya-putiala dhārā  
bōsi yichina Timmasamudiam agrahāram

## 81

At Kottūru (same hobli), on a stone lying to the south of the chāvadi

(Grantha and Tamil characters)

šuvatti širi Puvanēkamalla mandalika Kēšava-dēvan irāšiyattil Punilur-kilān  
Šivanāndi-šetti kattina ēri ava magan Pulhālvān šeyppittai ivai va vangušadali  
yivar kē tti. davanu Gongeya tadiya kavileya konda pāppadalu pō  
.. .

## 83

At Yenamalapādi (same hobli), on a stone at Mallappa's well.

šrīmaj-jayābhyudaya-Śālivāhana-śakā-vaishambul agunanēti Pāttiva-samvat-  
sara-Kāitika-šu 2 Bu-lu šrīman-mahā-nāyank chāiyalayina Kotapālem-Raghu-  
nātha-Nāyini-Kaduiappa-Nāyiniḡaru Raya-pantu Tātaya Mungānipalli  
kārunniya-bhū-dāna-krama ganaka ani nimityamayina netra-ko gu-mānya  
Kānuga-cheravu kānu-chēnanu ba 21 chēnu bayi vrāyiniḡchi . cheruvu.  
madī Kāmālāvāra arasara mānyamu nadapagalavār vrāyiniḡchi bhū-  
dāna-patrikā-śāsanam.. chedu-Vengannayaku (usual final phrases)

## 84

At the same village, on a stone under a tamarind tree at Yenomalavāra-bhāvi.

šrī vijayābhyudaya-Śālivāhana-śaka-vaishambulu ? 1676 šrī-Bhāva-sam-  
vatsara šrīman-mahā-nāyankāchāryya Kottapālya-Rāma-Nāyini Nārasimha-  
Nāyi kunku-Dēvīrayaku yichina chāvāta-mānyamu anubhaviḡchi tari  
madī ā-chandrārkaḡu putra-pautra-pārampariya (rest gone)

## 85

At Bharragānapalli (same hobli), on a stone in Śānabhōḡ's inām field.

.. samadhī . bda .. samālingita-vakshastala male Vaidumba-  
mahārāja prithivī-rājyam geyye grahagoḡdu Pulnādu Rāsamayya Halayūr-

arasaram danduv eldode Koggadi-Moligaran attı uudu satta lli sattode  
 śrīmat-Pallava-mahāiājan dūram kalnātu māyuni-kalāvātāra ka salı.  
 nalnūi u-kola (usual final phrases) pelaśāgi salvudu padı re bhūpa  
 sana dadıda mānikemunā

## 88

At Bajjireddipalli (same hobli), on a stone in Bāchimpalli-gadda.

śubham astu svastı śrī vijayābhudaya - Śālivāhana - śaka-varshambulu 1435  
 aguneti Śrīmukha-samvatsara-Āśvīja-šu 12 punya-kālamandu śrīman-mahāiājā-  
 dhīrāja rāja-pāramēśvara śrī-vīra-pīatāpa śrī-Krishna-Rāya-mahārāyaru sukhā-  
 nurāgam śrī-rājyam geyyuchundagānu śrīmad-Raghupati-Nāyankāchāryyalāna  
 Vōba-Rāyanna Rāmanna Hariyappa ku . yantraku Belegunḍlu  
 Bāchimpalliki pratināmam Rāmapuram agrahārangānu śrī-Raghupati-sannitini  
 sa-hiranyōdaka-dāna-dhārā-pūrvakangānu samarppñchenu śrī-Rāmachandra ||  
 (usual final verses)

## 90

At the same place

Saumya-samvatsara-Kārttika-šu 5 Sō śīmatu-Krishna-Dēva-Vodeyala aneti  
 Bāchimpalliki Nāyaku Malı-redigādu Jangam - Malnātha - ayyaku yichuna  
 śāsanam kayya - pūja - dhūpa-dīpa - nayivēdyānaku sajana - vritti āveri-  
 dakshinambenu singāu 42 nāya . nni ā-chandīa-stāyigānu . . |  
 (usual imprecatory phrases)

## 93

At Chilārapalli (same hobli), on a rock near Rendu-tūbina-kunte.

(Grantha and Tamil characters)

svastı śrī Dēvandi-śīyanena pōgāda-vedattarku viṭṭa dānam

## 94

At Dıguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters)

. . . . . lı Vāiśiya-vāñyanena kuḍi-ppēr śolliya Kāviri Mārāndann-  
 ena Āndanayanai agala-ppōv-ena a. . śolli kudiraiyai kuttikoḍu pattēn iduv-  
 illaiy-enrān vāyil kuttā-ppulu-chchorivān Kāviri-vangiśattukkum Śakkali-  
 vañgiśattār āga. . āgil a-ppāvattilē pōvārgal Śivan enu śrī-pādam-śērndēn Kāviri-  
 kīlavara maga

## 95

At the same place.

(Grantha and Tamil characters)

šolli . . . . . rai munnûrum . . . . . mum šurr-ulla man ka  
 lê Irâjêntira ši Ganga . . . . . kku mêlê. . . . . na lil Dundu-  
 ſenmaſarattil kulañ-jol.

## 96

At Rîyalpâd, on two stones in a field in front of Gangama-gudde.

(I) Šâlivâhana-ſaka-varushambulu 1691 aguneti Virôdhi-samvatsara Âshâda-ba  
 3 lu sunnagantivâri kâryâlu kalap ganuka šrîmatu-Lakshmi-  
 Nâyinivâru daya (II) chênu ſâsanam. . . . . yilavâru sukhâna anubhaviñchu-  
 koni sukhâna vunde sarvâdhikâi . . . . . mukhântarâam . . . . . ſâsanam vêsinadi

## 98

At the same village, on a rock near the râja-kâlûve.

šri-Râma Tâirana-samvatsara-Mâgha-šu 5 lu šrîman-mahâ-nâyankâchâryulayina  
 Tâdigôla - Vasanta-Nâyani - Tirumalapa - Nâyangâru Yanumula-Yarama-radi-  
 komârundu Timma-radiki yi-Korikapalli stalâna tâmu kattinçhina cheruvu-  
 kında (usual imprecatory phrases)

## 99

At Raddivârapalli, in Niraganti Channiga's field.

Manmatha-samvatsara-Âshâdha-šudha 2 lu sîman-mahâ-nâyankâchâryalayina  
 | râ | Tâdigôla Tirumalappayani kumâra Tirumalappa-Nâyinivâru Kûrige-  
 palli-stala . . . . . Tela-Venkata-komârudu Venkaṭapagârîki râšîñchi yichchina  
 ſilâ-ſâsana

## 100

At Mattevârapalli (same hobli), on a rock in Banta-Virappa's field.

svasti šri vijayâbhyudaya-Šâlivâhana-ſaka-varushambulu 1631 aguneti Virôdhi-  
 samvatsara-Mârgaſira-šu 13 lu šrîman-mahâ-nâyankâchâryulayina Tâdigôla  
 Tirumalappa-Nâyani kumâra Tirumalappa-Nâyinivâru Bonta-Chinaya-komâr-  
 du Virappaku vrâyinçhina châvâtu-mânya-kramam eṭlennanu kôta gatti vâri  
 kâryamlô Šrâvana-šu 3 lu mritamâya ganuka mâ nâyankatanamunaku chele  
 Mokuvarîpaliku . . . . . ammanivâri kattadanaralo vînki arakaṭadi ſalav ichchinâru  
 putra-pautra-pârampariyantam anubhaviñchukoni sukhâna vuṇṇêdi kâṇike  
 kampâdalalu pani lêdu. . . . .

## 101

At the same village, on a rock in the Pulimânyada chénu.

śubham astu Kîlaka-samvatsara-Mâgha-bahula 3 Sôma | â-Vîrappa puli  
champinanduku mechchi Tirumalappa-Nâyadu dalavâyî-Rangappa Yîrappaya  
vîru mechchi mâ vûra Vâbayakunta-mundara tûrpu puli-mânyam (rest  
illegible)

## 102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1676 aguneti Bhâva-  
nâma-samvatsara-Mâgha-šu 11 lu śrîman-mahâ-nâyankâchâryulayina Tâḍigodlu  
Tirumalappa-Nayanî-Venkatappa-Nayanigâi Appa-Nâya ku viâyinchi yich-  
china dharuma-śâsana-kramam etlannanu mâ nâyankatanamunaku chelle Mudi-  
madagu-samsthânalo Môtavâripalli kuppa .bâgamunaku mâdâ .. Malle-  
dêvaia chervu (rest illegible)

## 107

At béchirâk Maralapalli (same hob'i), on a stone in the old village site

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varushambulu 1687 aguneti Pâithiva-  
samvatsara Chaitra-šu 5 lu Râlapâdi-stala-Kadiri-mahârâyani Râmappa-  
Nâyinigâru Lôkati-Venkatappaku vrâyinchi yichina śâsana Yirukal-seti  
dâna nela . . .

## 109

At béchirâk Nallaguttpalli (same hobli), on a rock in Subba's field.

śubham astu || svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1679  
aguneti Dhâtri-sam | Mârگاšira-šu 2 lu śrîman-mahâ-Narasimbâchâryulayina  
Kâšipa-gôtrala Bîmam-Nâyani Batapa-Nâyinigâru . . Kadirampalli Eguvapalli  
Kômaṭi . . . paravânishtula pâda-gâni . . chêsînâi u gana yî-agrahâram  
Trimala-Nâ . . . koraku sukrita chêrunattigâ â-chandrâka-sthâyigâ anubha-  
viñchukoni sukhâna vundêdi (usual final phrases)

## 110

At Baddipalli (same hobli), on a rock in Subba's netravatti inâm land.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu Râkshasa-samvatsa-  
ra . . Kottapâlemvâru Badipalli-kôta lagga petinapudu daluvâyî-Bayanappa .  
vachi chachchinâḍu ganuka . . . mânya-chênuṇi vâru yî-Bayina kumârunki

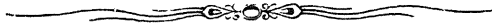


Randi-rediki Nadimpali polâna kha 1 chênu nalina Kâdulanu madî kha pata-  
mânyam yichchina

**111**

At Balatamarî (same hobli), on a rock at Dévara-gadde, north of the village.

svasti śrî vijayâbhyudaya-Šâli rshambulu 1634 aguneti Nandana-samvatsara  
śrîman-mahâ-nâyankâchâyalayina Tippa-Nâyini-kumâra-Tiku-Tippa  
Nâyini-vâi u ti Balimari-Vîrabhadra-svâmiku yichina mânyamu chandiâi-  
kamunaku Mudimadagu yichina Ayyanapalli Vîrabhadra-dêva . . putia-  
pautra anubhaviñchi





# TRANSLATIONS.

## KOLAR TALUQ

### 1

*Date 1496 A D*

Be it well. (On the date specified), when the dharma-mahâ-mandalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immadi-Narasinga-Râya-mahârâya was ruling the kingdom —for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-matha of Muluvâyî, Vivanasamudra Apparasa granted land as follows —The Âlahalli village of the Hosakôte-šime which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure Such is the dharma-šâsana given Šrî-Raghunâtha

### 2

*Date ? 1452 A D*

May it be prosperous (In the year specified), the mahârâja Chikka-Râya râjajya granted the revenue (*âdâya*) for *dharma*

### 3

*Date 1746 A D*

Be it well (On the date specified), Vakkalêri Channanna gave to Dyâvâ-rapa-ganda a *surage-mânya* šâsana (as follows) —in the Tirumalakupa village in Vakkalêri-hôbali attached to the royal city (*râjadhâni*) Kôlâla, the *kodigi-mânya* field of 3 and rice-land of 3 may you enjoy to sons, grandsons and posterity.

### 6

*Date 753 A D*

Be it well In Konguṇi-mahârâja Šrîpurusha's reign in the world, the 28th victorious year, —when Šivamâra was ruling Kadambûr, —Kadambûr Khudaram-mâlâ for Ônkaru Kanṭêšvara granted by measurement a kanduga of rice-land<sup>1)</sup>

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<sup>1)</sup> After this point most of the expressions are difficult to understand, and seem to be partly Tamil

Bullocks will work the well for five months so that the point (of the plough) may enter Kantêśvara and the ruling king will regulate and protect this (What follows is unintelligible)

Whoso willingly protects this *dharmma*, his feet do I place on my head  
Whoso destroys this *dharmma* is guilty of the five great sins  
Half a kanduga is given for

## 7

*Date about 760 A D*

Be it well. When Śrîpurusha-mahârâja was ruling the kingdom of the world —in the dispute (*vyavahâra*) between Kûdalûr Pâdi-Odeya and Nandi Kâdava Eranâga no debt remains. Witnesses to this,—Lôkâditya-Ela-arasa's son Malladi, the forty of Kadambûr, the renowned Pandumu of Vidattûr,

## 8

*Date about 753 A D*

Be it well When Ko[ṅguni]-mahârâja Śrî[puu]sha was ruling the kingdom of the world —Lôkâditya-arasa having raised ? Kadambûr and made an attack, for this he gave rice-lands (as specified)

## 9

*Date about 925 A D*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Nolamba, was ruling the kingdom of the world.—Tombuvvoya's sons Nâgayya and Kondayya, gave to the Brahmans of Mendimangala 16 gadyâna of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon Whoso destroys this is guilty of the five great sins

## 10

*Date 1323 A D*

While Pôśala vira-Vallâla-Dêvar was pleased to rule the earth,—the *mahâ-sâmantâdhyapati* Pemmi Varada-bhûppâli-nâyakkâr and the inhabitants of the Têkkal-nâdu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Śettipalli, situated in the Vittimangala-parru, and of the lands below the big tank of Vittimangala, having formed them into shares of one kandaga wet land each (Then follow names of the donees and details of the shares)

## 11

Date about 753 A D

Be it well When Kongoni-mahârâja Śrîpurusha was ruling the kingdom of the world —and Lôkâditya-Ela-arasa was ruling Kadambûr,—the world-renowned Arasattamma, in Kârttika of that year, gave to Pulikkunukki-bhatâia 100 gadyâna of gold only—which was paid and land bought in Chukka Bânur and divided into 17 shares And deducting the five sluices of Marasâlûr, the three remaining sluices are for the enjoyment of the god On this land, cultivating it so as produce fruit, one row in four will be ploughed Witnesses, the Brahmans of Belatûr and Kadatûr and the forty-two of Kadambûr

Whoso understanding carries this out, his feet be on my head Whoso destroys this is guilty of the five great sins

## 12

Date 1369 A D

When vîra-Bukkanna-udaiyar was ruling the earth,—(on the date specified) we, the *mahâ-sâmantâdhipati* Šonneya-nâyakkar and the inhabitants of the *nâdu*, including Nonapa made to Tambinâyan a grant of *nêri* near Vêmamangala, as a *kudangar* This is to continue as long as the moon and the sun endure

The signature of the inhabitants of the *nâdu*,—Šrî-Bhairavanâtha

## 13

Date about 1280 A. D

(The inscription is mostly defaced)

Be it well In the year of the reign of Poyšala vîra-Râma(nâtha-Dêvar).

## 14

Date 1035 A D

Be it well In the 24th year of Râjêndia-Chôla-Dêva, the lord who captured Gañge, Kadâra and the east country —Kayvara-nâd Bêbugal Bukayya's palace priest's son-in-law Pâlpadu Chôlâchârî, when robbers carried off the cows of Volleyûr in Tagađu-nâd, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to *sargga*

## 15

Date? 1482 A D

(On the date specified), the eight priests of the god Bhayirava gave to the Chenṇi hill gaunda and his two sons (named)—to these three, an agreement (*sādāna*) as follows —You having built anew the Baichakere (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharma* to the god's treasury, the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom Sign manual—Bayirava-Dēva

Written by sēnabhōva Hiriyana May it be prosperous

In the Cheṇṇi hill country Baichaṇa built a new tank.

## 17

Date 1269 A D

(From the date specified) we two, Maraipukka-Rāman Śīpatināyan and Vairattamman, the headmen of Śrīpati of the Kaivāra-nādu in Nīgarīli-Śōla-mandalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhattas* of Maraipukka-Rāma chchaturvêdi-mangalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head, and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges This stone

## 18

Date 1294 A D

(On the date specified) I, Śikka-Dēvana-dannāyakkan Annāmalaī-dēvar, the great minister, councillor of *mandalikas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-vidanga-kshêtrabāla-ppillaiyâr, who is worshipped for the success of the sword and arm of king Rāmanâtha-Dēvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Âjīvakas (or Jains), the tax on oil-mills, the tax on shops,<sup>1)</sup> as well as all other kinds of taxes in Kaḷḷipalli, otherwise called Tirumaḍai-vilāgam, which is a *dēva-dāna* of this god

<sup>1)</sup> The names of some more taxes occur, but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges

## 19

Date ? 1051 A D

(This inscription has neither beginning nor end It is dated in the 34th year of the Chôla king ? Râjâdhirâja )

Being directed by the revenue officer Viravichchâdara-mûvênda-vêlâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary, the Mûvênda-vêlân of Jayaᅅgonda-Šôla-pParambûi-nâdu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Šôla-nallûr has been granted as tax-free property to Parântaka *alias* Râjarâja-Chôla-vêlân and his descendants, and according to the *ul-varî* that has been received, written by Virattûr-kudi-kilavan, the *puravu-varî-tinarkkalam mugavetti*, after having been entered in the register , and dated on the 222nd day of the 34th year—Nallambar-udaiyân Anayaruttaman *alias* Pârâpa-šûlâmani-mûvênda-vêlân, the *puravu-varî-tinarkkalam* overseer, Ittar-kudi-udaiyân Kidandân Šuppiramanniyan, the *puravu-varî-tinarkkalam* superintendent, Šîrrân Kâd-udaiyân Pattâgai Nîraundân, the *mugavetti*, Pallava-Nâranapuram-udaiyân Aiññûrruvan Ârâvamudu, the keeper of the land register, and Kolvâyamangalam-udaiyân Mullûr Venkâdan, the writer of documents, having assembled, on the 223rd day of the 34th year

## 21

Date 1500 A D

Be it well (On the date specified, when, protected by the great king, Lingarasa<sup>1)</sup> was ruling the kingdom of the world —Hâdya Narasinga-mahîpâlârâya's son (made a grant for offerings to some god)

## 22

Date 1512 A D

Be it well (On the date specified), in the reign of the râjâdhirâja râjaparamêšvara vîra-pratâpa Krishna-Râya-mahârâya —the villages of Surabhidêvanapura belonging to the Gaurîšvara temple in the Neluvâgula-šîme attached to the nâyaka's office of Nara ni-Nâyaka, and Urubûvanahallî otherwise named Sômasamudra, these two villages, with the under the old tank for the offerings to the god at the three seasons, the perpetual lamp .

<sup>1)</sup> The names are doubtful, the inscription being very rudely engraved, and Kannada words used spelt in Tamil fashion

## 23

*Date ? about 900 A. D*

For the holy god Alâla, Boyicha granted the following estate Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujaganna, land

## 24

*Date ? 1017 A D*

This is a duplicate, expressed in Kannada letters, of the Tamil inscription No 25 following.

## 25

*Date ? 1017 A D.*

(This inscription is only a fragment, without beginning or end)

.. Kôyirraman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kalanju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow If the *gâmunda* of the *nâdu* and the *gâmunda* of this village do not supply the goats (or sheep) to Kôyirraman, they shall be liable to a fine of 100 *kalanju* of gold; and Kôyirraman shall recover the said fine from them

The feet of him who protects this charity To Râjendra-Šôla-Dêvar

. . . .

## 26

*Date 1017 A D*

In the 6th year of the reign of varman *alias* Sri-Râjendra-Šôla-Dêva,—in Gaᅅgapallapuram of Nulambapâdi *alias* Nigarılı-Šôla-pâdi, we, the inhabitants of Kaivâra-nâdu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmundêšvari, the goddess of Jayangonda-Šôla-chchaturpêdi-mangalam and the guardian deity of this *nâdu*, and the *gâmunda* of this *nâdu* shall be held responsible for this gift.

## 27

*Date 1286 A D*

In the 31st year of the reign of the favourite of earth and fortune, mahârâjâdhirâja-paramêšvara parama-bhattâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,



king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Śānīvāra-siddhi, Gīridurga-malla, a Rāma in firmness of character, a lion to the elephants his enemies, establisher<sup>1)</sup> of the Makara kingdom, raiser up of the Pāndya family, the fearless pratāpa-chakravartī, the strong-armed Hoyiśala śrī-vīra-Rāmanātha-Dēvaraśai, we, the inhabitants of Periya-nādu belonging to Ambadakkī-paṇṇu of Kaivāra-nādu in Nīgarilī-Šōla-mandalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumāl, for as long as the moon and the sun endure, one *panam* for every village where the cock crows

(Usual final imprecatory sentence)

### 28

*Date 2 1291 A D*

In the 37th year of the reign of \_\_\_\_\_ while in this village the tax on looms, the tax on goldsmiths, the tax on Ājīvakas (Jains), *ūrpalachcham*, the grain in Kārttīgai and the tax on oil-mills, had been paid to the temple at Madavilāgam of the god Ulaguyya-vanda-perumāl from the time of the Vannias,—I, Alagiyālan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king<sup>2)</sup>

(Usual final imprecatory sentence)

### 31

*Date 1294 A D*

(On the date specified) the son of Pālaparayan

### 32

*Date 1342 A D*

Be it well (On the date specified), when Hoysala vīra-Ballālarasa-Dēva was ruling the kingdom of the world — . . . Sōma-dannāyaka's son Balappa-dannāyaka's minister Kalāvati Chavadiyakka? gave land to Bairi-dēva

### 33

*Date 1467 A D*

May it be prosperous Dharma-śāsana granted by Narasiṅga-Rāja-Vodeyar, free of all taxes.

<sup>1)</sup> 'The uprooter' in other inscriptions

<sup>2)</sup> Apparently Rāmanātha Dēva.

Be it well (On the date specified), the mahâ-mandalêšvara, champion over the mustaches of the world, Kathâri-Sâluva Narasinga-Râyarayya-mahâ-  
 arasu granted for the god Bayirava of Sihattî as an endowment (*puḍvattige*)  
 a dharma-šâsana as follows —Whereas the villages formerly given by Râjêndra-  
 Chôla and vîra-Ballâla for the offerings, decorations and illuminations of the  
 god, in the name of Nâganna, in Kaivâra-nâd in nâd, continued in their  
 time,—And since then troublesome men (*hâvalikâranu*) having built  
 villages, and the worship and offerings of the god having ceased,—Now, in  
 order that the worship, ceremonies and festivals (specified) may be carried on  
 according to former custom, and that in our name new trays of offerings  
 (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for  
 daily feeding 218 Brahmans which we have carried on, may be confirmed, we  
 have given the following villages —. . . (*On the back*) Villages given by  
 Râjêndra-Chôla and Hoysala vîra-Ballâla (here follows the list)—altogether  
 13 villages The old and new ceremonies to be performed for the god, as  
 above given, are repeated Usual final verses

## 34

*Date 1495 A D*

May it be prosperous (On the date specified), when the mahâ-mandalê-  
 švara, champion over the mustaches of the world, Kathâri-Sâluva Immadi-  
 Narasinga-Râya-mahârâya was ruling the kingdom of the world —the mahâ-  
 mandalêšvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu  
 gave to Gûliya and the other priests of the god Bhayirava of Sihattî a šâsana  
 as follows —The 28 gadyâna that you formerly paid for watchmen's wages,  
 alms and tribute to the Kôlâla-šîme belonging to our office of Nâyaka, we  
 grant for the offerings of your god Bayirava of your temple, and for a new  
 car festival to be held for nine days, and for the expenses of extra sacrifices,  
 lamps and offerings,—in order that merit may accrue to Narasinga-Râya-  
 mahârâya and to our father Chikka-Timma-Râja The grant is repeated  
 Usual final verses

## 35

*Date ? 1468 A D*

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen  
 . . Sâmbhyôya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of  
 Sihattî a šâsana as follows.—for one golden dish, one perpetual lamp, one  
 . which we have given for that god Bhayirava, we give in Amaravala-  
 halli . . .

## 36

Date ? 1468 A D

(In the year specified) the household officer of Râmarasa of the Maru palace, Apparasa, and Basavanna granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honnu and 3 pana from the revenue of Turuvâlahalli in Puli-nâd Imprecation

## 37

Date ? 1400 A D

(On the date specified) Baladaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday

## 38

Date ? 1298 A D

(On the date specified) I, Irâjarâja-kkarkataka-mahârâjan *alias* Vêttayir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-vidanga-Kshêtrabâla-pillaiyâr of Šrîpati all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkunai which belongs to Mâliyûr-parru

## 39

Date 1393 A D

(The meaning of this inscription is not quite clear, on account of the gaps)

The inhabitants of the *nâdu*, including Nâganna-udai-pradhânar, son of tanda-kâra râyar-ganda Nâganna-udaiyâr of Kaivâra-nâdu in Nigarili-Šôla-mandalam, Râjarasar, son of Brahmasasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpati, having met together, it was decided (on the date specified) that when the big tank in Šrîpati which was the *truvidayâttram* of the god was built, Periya-perumâl-šetti, son of Poyyangular Pammi-šetti, a leading Vaišya merchant, was to give ? to the god two kandugas of dry land near the southern outlet of the big tank, that in case . . . built on the land, no taxes in the village . . . , that the 13 *pon* paid annually . . . including the big tank . . . , that . . . had to be treated as a sarva-mânya for a period of 8 years from . . . , and that thenceforward the wet lands below the tank should become kudangai lands

This is the charity of Periya-perumâl, son of Pammi-šettiyâr

## 40 a

Date 1268 A D

(From the date specified) we—Śīpati-nāyan, son of Maraipukka-Rāman-Šettidēvar, and Vayiritamman, son of Vaduganāgan—gave Šōlakattai to provide for offerings of rice and for the god Śīrīpati-nāyanār

Usual final imprecatory sentence

## 40 b

Date 1271 A D

(From the date specified) I—Vayirittamman, son of Maraipukka-Rāman-Vaduganāgan—gave a perpetual lamp for the god Śīpati-nāyanār

## 41

Date 1267 A D

(From the date specified) I—Tammajayan, a descendant of Šambu-kula, lord of Gôdāviri, terrible to titled kings, *traiḷōkkarāya* (king of the three worlds)—gave, with pouring of water, all the dry and wet lands within the four boundaries of Śīriya-Nallālam, to provide for the noonday offerings of rice for the god Bairava-nāyanār of Śīpati. This shall continue unobstructed as long as the moon and the sun endure. Usual final imprecatory sentence

Engraved by Śīpati, son of Maṇiyāchāri

## 42

(The first portion of this inscription is gone, and we have only a portion of the usual final imprecatory verse)

He who confiscates land . . . is born a worm in ordure for 60 thousand years

## 43

Date 1082 A D

In the 13th year of the reign of śrī-Kulōttunga-Šōla-Dēva,—Vīra-Šōla-Brahmārāyan, a Vaiśya of the Šāndilya-gôtra and the lord of Šāttanūr in Kuvalālanādu, renovated this *mantapa* and this *pītha* (pedestal) of the god Kshētrapālar

## 44

Date ? 1023 A D

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone)

In the [ ? 12th] year of the reign of Kô-pParakêśaṁparmar *alias* śri-Irâjendra- (Šôla-dêvai) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with Idaiturai-nâdu, Vanavâši, shut in by a fence of continuous forests, Kollipâkkaṁ, whose walls were surrounded by *sulli* trees, the fortification of Mannai, of unapproachable strength, the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea, the exceedingly beautiful crown of his queen, the beautiful crown and the necklace of Indra, which the kings of the South (the Pândyas) had previously surrendered to the kings of Îlam, the whole of the Îla-mandalam surrounded by the clear sea, the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêialas, many ancient islands securely guarded from time immemorial by the sea resounding with conchs, the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Šândima island, having considered it a secure place, the renowned Irattapâdi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayaśinga, who, out of fear and to his disgrace, turned his back at Muyangi and hid himself, the great mountains filled with the nine treasures, Šakkaraḡottam, whose warriors were brave, Madura-mandalam, whose fortresses had cloud-kissing banners, Nâmanaiyakkonai, which was full of groves, Paṅjappalli, whose warriors possessed cruel bows, Mâšu . . . green, . . . together with many treasures, after having captured, along with his relations, . . . of the old race of the moon, . . . at Âdinagavaṁ; Otta-viśhayam, . . . dense bamboo thickets, the fine Kôśala . . . where Brahmans collected together, Tandabutti, whose gardens abounded with bees. . . , . . . Iranaśūra, Vangâla-dêśam, . . . from which Gôvindaśandan, dismounting from his horse, fled, elephants of great strength, . . . after having frightened on a . . . battle-field . . . , Uttara-Lâdam, . . . the sea, and . . . whose sacred waters abounded with fragrant flowers,— . . . on the hill of Šrîpati, a village of blessed name, situated in . . . nâdu of Nigarli-Šôla . . . *alias* Nulambapâdi, . . .

## 45

Date 1286 A D

(On the date specified) I— nkakkâra Tuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, with pouing of water, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Śrîpati, all the wet and dry lands adjoining Mûvâru, with their four boundaries, as a *sarvamânya* I, Vâšudêvar, (gave this) to the god Bhairava Usual final imprecatory sentence

## 46

Date 1283 A D

(On the date specified) I—Mâman-ankakkâra<sup>1)</sup>-tTuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Śrîpati, all the wet and dry lands, with their four boundaries in the village of Mâdakkirai, as a *sarvamânya* I, Ganga-pPerumâl, (gave this) for the god Bhairava Usual final imprecatory sentence

## 47

Date 1281 A D

(From the date specified) I—Vâsudêvan *alias* Ayyan-ankakkâra<sup>2)</sup>-tTuttarâditya-Irâja-Nârâyana-Brahmâdirâjar, son of Ganga-pPerumâl—gave according to the order of Gaᅅga-pPerumâl, to provide for offerings of rice for the god Tribhuvana-vidanga-Kshêtrapâla-Pillaiyâr of Śrîpati, Mudukirai and my portion within the four boundaries of the dry lands set apart for the temple-manager .. this tank Usual final imprecatory sentence.

## 48

Date 1280 A D

(On the date specified) I—Vâšudêvan *alias* Ayyan-ankakâra-tTuttarâditta Râja-Nârâyana-Brahmâdirâja, son of Gaᅅga-pPerumâl—gave, to provide for offerings of rice for the god Tribhuvana-vidanga-Kshêtrapâlaka-pPillaiyâr of Śrîpati, my portion within the four boundaries of the wet and dry lands in Puliappalli of the Kaivâra-nâᅇu and the Agilâšan tank in Ingurukki, as tax-free temple property. Usual final imprecatory sentence.

<sup>1)</sup> Mâman-ankakkâra = champion of his maternal uncle or father-in-law

<sup>2)</sup> Ayyan-ankakkâra = champion of his father

## 49

Date 1279 A D

(On the date specified) I—Kariya-Ganga-pPerumâl *alias* Annan-ankakâra<sup>1)</sup>-tTuttaiâdita Râja-Nârâyana-Brahmâdhirâja, son of Šelva-Gangan—caused a *mantapam* to be built for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati. To keep this *mantapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Pulhamballi of Kaivâra-nâdu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence

## 50

Date about 1283 A D

I—Ganga-pPerumâl *alias* Mâman-ankakâra-tTuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, as tax-free temple property. Usual final imprecatory sentence

## 54

Date 1339 A D

(From the date specified) I—Dêvappâr of Kodambulyûr—gave for the success of the sword and aim of šri-Pôšana-Vîra-Vallâlâdêva's son Periya-Vallappa-dannâyakkar, to the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, the tax on goldsmiths, *ummaittam*, and all other kinds of taxes in the two villages of Šripati and Kallapalli, Usual final imprecatory sentence

## 55

Date 1285 A D

(On the date specified) I—Ganga-pPerumâl *alias* Mâman-ankakâra Tuttarâditta Irâja-Nârâyana-Brahmâdhirâjan gave, as tax-free property and as a *sarvamânya*, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kadaikkattûr situated in the Kaivâra-nâdu, and all (the lands) in Šuvarnamangalam bordering on the above village, to . . . nâyanâr and Šômêšvara-dêvar, sons of the *râja-guru* šri-Višvêšvara-Šiva-uḍaiyâr of the Šândilya gôtra,

<sup>1)</sup> Annan-ankakâra = champion of his elder brother.

one of the disciples of Śuramī-dēvar *alias* Prasanna-Śivattaiyâr, who was born in the family of śīmal-Lakshâdhyâyī-mudaliyâr of pure lineage and was *guru* to the Chôla and the Pândya kings (*prithviśura-Chôla-Pândyargalukku gurukkal-âna*)

## 56

*Date about 1020 A D*

(This inscription is mostly illegible)

In the year of the reign of Kôv-Irâjakêśarivarma *alias* śrī-Râjâdhirâja-Dêva

There is no gude but virtue to those who understand virtue

## 57

*Date about 925 A D*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace —The lord of Patmañgere, of the Vachcha-gôtra, Kannamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâna of gold for one daily to be kept up by the fifty Repeats the names of those who shared in making the grant Imprecation. Written by Manmeyya

## 58

*Date? 1497 A D*

(In the year specified) the Kayivâra-nâd-prabhu, Kelanûr Chokkappa-gaunda's (son) Paravatu-gaunda gave a well to Linga, together with the field and rice-land under it

## 59

*Date? about 900 A. D*

Be it well. (With titles as in No 57 above), glory of the Pallava-kula, ?Bhôlati-Râja granted the right of cultivation in the land under this tank

## 60

*Date? about 1300 A. D*

I, Maiyil-gâmunda, gave, for the god Śangîchchuram-udaiyâr of Kônûr, one kaṇḍaga of wet land at Maiyilśamuttiram



Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate.

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate.



10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.



Handwritten text in an ancient script, likely Grantha or Tamil, arranged in approximately 12 horizontal lines. The script is dense and cursive. A circular hole is present on the left side of the plate.

Handwritten text in an ancient script, likely Grantha or Tamil, arranged in approximately 12 horizontal lines. The script is dense and cursive. A circular hole is present on the left side of the plate.

## 63

Date 757 A D

Be it well Victorious is the manifested Boar form of Vishnn, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk

Of the Mānavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyana, (were) the Chalukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was śrî-Polekêši-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was śrî-Kirttivarmma prithvî-vallabha-mahârâja

His son, who by defeating śrî-Haishavarddhana, the warlike lord of all the north, acquired the title of Paramêšvara, was Satyâšraya śrî-prithvî-vallabha mahârâjâdhirâja paramêšvara

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitiakantha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pândya, Chôla, Kêrala, Kalabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kâncî who had bowed to no other,—was Vikramâditya-Satyâšraya śrî-prithvî-vallabha mahârâjâdhirâja paramêšvara bhattâraka

His dear son, who, even as Bâlêndușêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kâncî<sup>1)</sup>, levied tribute from the rulers of Kavêra, Pârasika, Simhala and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted *pâli-dhvaja*<sup>2)</sup> and all the other signs of supreme power,—was Vinayâditya-Satyâšraya śrî-prithvî-vallabha mahârâjâdhirâja paramêšvara bhattâraka

His dear son, who even in childhood had mastered all the science of weapons, uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror, in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants, foremost in all battles,

<sup>1)</sup> Or the king of Kâncî, possessed of three kingdoms

<sup>2)</sup> A special arrangement of rows of flags See Pâthak's explanation, *Ind Ant* XIV, 104

imbued with true energy, causing the hosts of his enemies to turn their backs, who, while acquiring for his father the emblems of the Gangâ Yamunâ and *pâli-dhvaja*, the insignia of the *dhakka* and *maha-šabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm, who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanaśraya*<sup>1)</sup>), having the *pâli-dhvaja*, a sign of all supreme power, and other (insignia) of a mighty kingdom, — was Vijayâditya-Satyâšraya śrî-prithvî-vallabha mahârâjâdhirâja paramêšvara bhattâraka

His dear son, who upon being anointed as the self-chosen of the Lakshmî of the dominion of the whole world, acquired great energy, who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tundâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmma who came against him, captured his ill-voiced trumpet (*katumukha-vâditra*), his special drum called ‘roar of the sea’, his flag of (Śiva’s) club, (*khatvânga-dhvaja*<sup>2)</sup>), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,—entered, without destroying it, Kâncî, like a beautiful zone (*kâncî*) to the lady the region of Agastya’s abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasimhêšvara and other temples which Narasimhapôtavarmma had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) Pândya, Chôla, Kêraḷa, Kaḷabhra and other kings,—set up at the southern ocean called Ghûrṇamânârṇna (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory<sup>3)</sup>, like the embodiment of the mass of his fame pure as the bright autumn noon,—was Vikramâditya-Satyâšraya śrî-prithvî-vallabha mahârâjâdhirâja paramêšvara bhattâraka

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

<sup>1)</sup> This became a title of the Chalukya kings.

<sup>2)</sup> A club or staff with a skull at the top of it, considered as an emblem of Śiva, and carried by Yôgis

<sup>3)</sup> For *jayastambham*, the original has *jayamambham*

praying for an order saying, "Send me to subdue the king of Kāñchī, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-foit,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father,—thus in due time having gained the rank of Sārsvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour,—Kīrttivaromma-Satyāśraya śrī-prithivī-vallabha mahārājādhirāja paramēśvara bhattārika —thus commands all people —

Be it known to you, that by us,—seventy-nine beyond six hundred Śaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandāra-Gaviṭṭage<sup>1)</sup> on the northern bank of the river Bhīmarathī, on the full moon day of Bhādrapada,—on the application of śrī-Dōsi-Rāja,—is given to Mādha-vaśarmmā, son of Krishnaśarmmā and grandson of Vishnuśarmmā, of the Kāmākāyana-gōtra, veised in the Rig and Yajur-vvēdas, the village of Sullyūr, together with Nengiyūi and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānungal, Kiruvalli and Bālavuru, on the southern bank of the river Aradore, in the Pānuṅgal-vishaya<sup>2)</sup>.

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyāsa, arranger of the Vēdas —By many kings has the earth been enjoyed, Sagara and others whosoever at any time is the land, his is then the fruit To make a gift oneself is very easy, difficult to maintain another's. but of making a gift or maintaining one, the maintaining one is the better Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years

By the great minister for peace and war, śrīmad-Anivārīta-Dhanañjaya puṅya-vallabha was this śāsana written

### 63 (bis)

Date ? 1740 A D

(In the year specified), in the time of Chetrapati-Sāheb,—the Subedār Yantāji-Basale granted to Man-gavuda as a *kattu-godige* land (specified) for having a tank built in front of Dāsērahalli This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this *kattu-godige*.

<sup>1)</sup> Identified by Dr Fleet with Bhandār-Kawte in the Sholāpur District (*Ep. Ind.* V, 201).

<sup>2)</sup> Hānugal in Dharwar District.

**64***Date ? 1494 A D*

May it be prosperous (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugatûr Mummadi-Tammaya-Gauda granted Garudanahalli Jayapura, free of all imposts

**66***Date ? 1578 A D*

Be it well. (On the date specified), when Šrî-Ranga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world —on the application of Sugatûr Timmaya-Gauda, he granted to Chikka-Vîrabhadraya, son of Vîra Tumbikunte in the Kôlâhala (country)

**67***Date 1384 A D*

Be it well When the mahâ-mandalêšvara, subduer of hostile kings, the Suratrâna of Hindu kings, champion over kings who break their word, râjâdhirâja paramêšvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world.—in order that life, health and wealth might be increased to Nâganña-Vodeyar, the champion over Khandikâra-Râya, and that his wishes and desires might be fulfilled to Nâganña-Vodeyar's son Dêpanna-Vodeyar,—the nâd-mahâprabhus of Kôlâla, the southern Dvârâpurî-pattana, frequented by hermits of the Nîgîrîlichôla-mandala, Adhikâri Lakkarasapa of Sâdali, Mukanna-jîya, Sôvana-jîya, Yîri-Setti and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haleya-Kottanûr village in Kôlâla-nâd, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list)—altogether 16 shares

**69***Date about 1280 A D.*

I, Vedummâra-Bânan, *alias* Uttama-Šôla-Gangan, the Purandara of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallabha, and the lord of Nandîgîri—gave half of the wet and dry lands included in the four boundaries of the village of . . . . Usual final imprecatory sentence.



## 70

Date 1330 A D

I, Pemmi-šetti, the great Pasâyitta, one of the sons of Šingaya-dannâyakka, who was one of the ministers of vira-Vallâla-Dêva, confirmed (on the date specified) for the god Irugišvaram-udaiyâr set up in the name of my elder brother at Kottanûr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmana, the revenue officer of Kuvalâla-nâdu, the inhabitants of Kuvalâla-nâdu, Mukkan settiyâr, and the Sthânikas and Mâhêšvaras of the four places (named) I also granted ten *kulaga* of wet lands below the Kurukkimugaran tank in the Kaivâra-nâdu

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Šiva-Brâhmana lands, the *Pancha-Šavâšârnyam* and all other kinds of rights to Šellappillaiyâr, son of our *guru* Ulagukku-muttanâyanâr who, having come from Tirumudugunram, consecrated this god, to his brother Tirumudugunram-udaiyâr and to his daughter Nâchchiyâr's son Pemmana

The 18 *samayas* also granted for this god the following dues:— 10 *panas* for an elephant, one *pana* for a horse, 2 *kâsu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *âlâhku* for every load of pepper, 1 *kavaligar* for every load of betel-leaves, 1 *âlâhku* for every load of salt, 1 *uri* for every load of grain, 2 *kâsu* for every slave or servant, and 2 *kâsu* for every pair of cloths. Usual final imprecatory sentence

## 71

Date 1330 A. D

I, Pammi-šettiyâr, the great Pattavyâpârî and chief of the Ubaya-Nânâdêši, having (on the date specified) caused a Šiva-linga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-šettiyâr who had attained to Šiva-lôka on the 21st solar day of the month of Mârgaḥ of the year Šukla (1329 A. D.), made over the same, with pouring of water, to Pammana, son of Kuvarabakûttan of Nadavâkīrai, and granted to him certain wet lands (specified) in Iruga-šamuttiram for conducting the ? worship (*mâdâpattiyam*) in the temple. Usual final imprecatory sentence

## 73

Date 1404 A D

Be it well. (On the date specified), when vira-Harihara-mahârâya was ruling the kingdom:—the *mahâ-vadda-byavahâri*, mahâprabhu of both sects of

Nânâ Dêsis, Y111gi-Setti's son Y111gi-Setti had the Šivâlaya of the god Vîrabhadra made, and for the offerings to the god granted lands (specified) The Vîrabhadra temple we have made over to Âdinâtha-vodeyar, and have granted this *dharmma* for those who conduct the worship of that god, for as long as sun and moon endure Imprecation

## 74

Date 1712 A D

Be it well (On the Šaka date specified), Pâtapanna being Subedâr,—in (the Government of) Bijâpur, in the *sammat havêla pargana* Kôlahâr, and the *sarkâr* Karnâtaka, Alî Khân Sâheb, in the year 1121 (*i. e.* of the Hijra), favoured to Vakkalêri Tammanna's son Bayichanna a *netra godage* as follows — This Bayichanna having come on the king's business, and been killed in the performance of it, the Sâheb gave orders to his kârakûns, the Faujdâr Roka Beg and others (named) to give a village as *netra godige* Whereupon they gave the Holêrahalli village in the *havêla-taraf* Vakkalêri belonging to the royal city (*râjadhâni*) Kôlâla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts

## 75

Date? 1139 A D

Be it well. In the 7th year of the reign of Râjarâja-Dêva<sup>1)</sup>, (the lord) of the 7 beautiful cities,—I, Râjêndra-Šôla-Palavarâdittan, *alias* Mukkarašar Kâduvetti, lord of Kânchî-pura, having caused to be built for the god Šômîšvaram-udaiya Mahâdêvar a temple on the hill called Vîrašritirumalai at Šûrûr, situated in Kuvalâla-nâdu of Nigarîli-Šôla-mandalam, granted Purakuttai as a *dêvadâna* for the god Mahâdêva and the temple servants (Usual final imprecatory sentence) Udaya-baṭṭa shall be the owner of this [property]

## 76

Date about 1280 A D.

I, Veḍummâra-Bâna, *alias* Uttama-Šôla-Ganga, the lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallabha, and the lord of Nandigiri—remitted the land tax, *avchchupâttam*, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the *dêva-dâna* of the god Šômîšvaram-udaiya-nâyanâr of Šûrûr.

(Usual final imprecatory sentence) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mâhêšvaras

<sup>1)</sup> Taken to be Râjarâja II

## 77

Date ? 1321 A D.

I, Vikkīrama-Gaṅgan, son of Uttama-Śōla-Gaṅgan — the lord of the city of Kuvalāla, a descendant of the Ganga family, Kāvēri-vallabha and the lord of Nandigiri—Talaiśiyarāyan, *alias* Śananādālvān Kōmuttan, one of my ministers, and his younger brother Gangādarāyan, *alias* Vīman, we three granted (on the date specified) to provide for offerings of rice for the god Śōmiśvaram-udaiya-nāyanār on the hill at Śūrūr in the Kuvalāla-nādu, the remaining lands and the tank out of the lands situated below Purakkuṭṭai which had continued as a *dēvadāna* from the time of my grandfather, after excluding 8 kandaga lands (specified) for offerings of rice for the god śrī-Mūlasthānam-udaiyār We also granted as tax-free temple property to Ponnabatta, a Śiva-Brāhmana of the Harita-gōtra and Bahudhānya (Bōdhāyana?) sūtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gangapperumāl to provide for offerings of rice for the god śrī-Kailāsam-udaiya-nāyanār and the lands (specified) set apart for offerings of rice for the god Vīmiśvaram-udaiyār

This stone inscription [was put up by] Talaiśiyarāyan, one of my ministers, and Gangādarāyan, *alias* Virudar-kōvan

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure The protection of all the blessed Māhēśvaras [is sought for this charity].

## 78

Date 751 A D

Be it well. In the 26th year of Kongonī Muttarasa,—in Vakkilū belonging to Pulil-nād . . .slew and fell<sup>1)</sup>

## 79

Date about 890 A D.

Be it well When Nītimārgga Kongonivarmma dharmma-mahārājādhirāja paramēśvara, lord of Nandagiri, boon lord of Kovalāla-pura, śrīmat Permmānadigal, protecting the Gangavādi Ninety-six Thousand, was ruling the kingdom of the world —

<sup>1)</sup> The inscription is only legible here and there

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrī-Nolambâdhirâja was ruling the Ganga Six Thousand,—by order of Nolambâdhirâja —Be it well Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, śrīmat Pompallam-Odeyay, making a stand in Muiggepâdi, fought with Bânarasa, slew many, fell and ascended to the world of heroes

Pleased with that, on the application of Nolambâdhirâja, Nîtimârgga-Permanadigal and Nolambâdhirâja made a grant of Sûrûr, washing his sword

Whoso of the Ganga and Nolamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Venga family is a righteous man

Whoso destroys this has destroyed Bâranâsi, and is guilty of the five great sins.

## 80

Date 1384 A D

Be it well (On the date specified), when the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, vîra Bukkanna-Vodeyar's son, the râjâdhirâja paramêšvara Harihara-mahârâya was ruling the kingdom of the world —in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâra-Râya, Nâganna-Vodeyar's son Dêpanna-Vodeyar,—his household officer Lakkarasa of Sâdali, and the nâd-prabhûs (named) of Kôlâla in Nikarîli-Chôla-mandala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôlâla-nâd, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

## 81

Date 1394 A D

(On the date specified), we,—Mâdava-batta, son of Mâdava-batta, of the Kâšyapa-gôtra, Nâchchiyappa and others (named)—the *sthânikas* of the temple of śrī-Mûlasthânam-udaiyâr at Tendattu-madaivilâgam, having agreed among ourselves, thus sold our *kshêtra* to Śiruchchômana, son of Šâmananta-batta, of the Haritapa-gôtra, a *sthânika* of the temple of Šômîšuram-udaiyâr at Šûrûr — Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dêvadâna* of the temple of śrī-Mûlasthânam-udaiyâr, including the houses,

the gardens attached thereto, the *gômâl* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified)

This is to last as long as the moon and the sun endure

## 82

*Date 1319 A D*

While the mahâ-mandalêšvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâla-Dêva was ruling the earth —

Be it well The Vattavyâpârî, chief of the Ubaya-Nânâdêšiyas, lord of Kollî, lord of the excellent city Uppanelli, Nadavarâditya, superintendent of Kôlâla-nâdu in Nîgarîhî-Šôla-mandalam,—Irugi-šettîyâi,—having built the temple of the god of śrî-Mûlasthanam, otherwise called śrî-Kailâsam, at Tendattumadaivilâgam to the east of Kottanûr in Kôlâla-nâdu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-battâ and Šîru-Kaipaka-batta, of the Kâšyapa-gôtra, sons of Maniya-batta of Malliyûr, and another fourth by Kêrala-batta of the Kâšyapa-gôtra and Kanakasabhâpatî-Âlvâr's son Mûlasthanam-udaiyâr of the Kaušyagôtra

*Date 1331 A D*

Another grant made to some others (names given) Nâyinâr, Nallappa and Šômana—these three shall divide and enjoy it

## 83

*Date 1417 A D*

Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world.—by order of the great minister Nagaṇṇa-dannâyaka, in the time of Bayichaya-dannâyaka,—the mahâ-sâvantâdhipatî Hebbere-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôlâla and others (named) made a grant for the Mûlasthanâ god of Kendattî Maḍivâla which is a new Kailâsa,—and the mahâ-prabhu Yirugi-Settî's son Bayiri-Settî gave a dharma-šâsana as follows.—Maḍivâla which is near to Kendattî in the Kôlâla-nâḍ which is the Nîkarilichôla-mandala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthanâ god. **Imprecations.**

**84***Date 1544 A D*

May it be prosperous (On the date specified), when the mahâ-îjâdhi-râja paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world — . . .

**85***Date 1739 A D*

(On the date specified), in the country attached to our office of *vazîr*, Sardâr-Khân of Hâsina gave to Linge-Gauda, son of the dalavâyî Vîre-Gauda of Kottanûr, the Pemmissettîhalli village, free of all imposts, with a stone šâsana,—to be enjoyed by his posterity

**86***Date? 1641 A D*

Obeisance to Râmânuja (In the year specified), to the nalân-chakravartî Venkatâchârya, šrî-Ranga-Râya granted the Pemmissettîhalli village with this stone šâsana.

**87***Date? 1658 A D*

(In the year specified), Basetî's son Îre-settî and Lakmi-bâyî's (son) Jambukadî Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga . . . , land for the sake of merit Imprecation

**88***Date 1744 A D*

(In the year specified), Kottanûr dalavâyî-Bhadre Gauda's *kattu-godûge* field for the Bettana-kere.

**89***Date? 1726 A D*

(In the year specified), the honourable Subedâr of the Šettîs of Kôlâla, Râya. . . .

**90***Date 903 A D*

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

















A sun illumining the clear firmament of the Jâhnavî(or Gangâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvyâna-gôtra, was śrîmat *Kongonvâmma-dharmma-mahâdhirâjah*

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîmân *Mâdhava-mahâdhirâjah*

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrîmad *Harvâmma-mahâdhirâjah*

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyana, was śrîmad *Vishnugôpa-mahâdhirâjah*.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrîmân *Mâdhava-mahâdhirâjah*

His son, the beloved sister's son of *Krishnavarmma-mahâdhirâjah*,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrîmân *Kongunî-mahâdhirâjah*, named *Avvîta*

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarî, Âlattûr, Poralare, Pelnagara and other places, author of a commentary on fifteen *sarggas* of the *Kvâtârjunîya*, was named *Durvvîta*

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara*

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Śrîvikrama*, the first so named

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhūvikrama*. Who, moreover, had conquered the Pallavēndra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Rāja-Śrīvallabha*, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmi, was named *Nava-Kāma*, beloved by the good (*śiṣhta-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of song

Of that *Kongani-mahārāja*, whose other name was *Śvamāra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nārāyana, raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants, terrific in anger (or, *Bhīmalōpah*), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Rājakēsarī*) Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Rāja Śrīpuṣha*, a head-jewel among princes. To women, a Kāma (Cupid), in the use of the bow, the son of Daśaratha (Rāma), in valour, the son of Jamadagni (Paraśurāma), in great wealth, Balāri (Indra), in great glory, Ravi (the sun), in government by himself, Dhanēśa (Kubēra), of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was *Śrīpuruṣha*, the first so named, *Prithvī-Kongani-mahārājah*

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory, the sharp bright sword in his arm—

(a plate missing here)<sup>1)</sup>

<sup>1)</sup> The loss of the plate at this point is unfortunate, but the Manne plates (Nelamangala No 60) enable us to supply the gap as follows — embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle, having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear, the sky filled with hundreds of banners won by victory in war, a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to



Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus, of distinguished fame from victory over the army of Vallabha, commanded by Râshtrakûta Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was *Śivamâra-Dêva*

His brother was *Vijayâditya* From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised *Râjamalla*, his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—*śrî-Râjamalla*, with the second name *Satyavâkya*

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjârâmadu,—was *śrî-Nîvamârîga*

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son *śrî-Râjamalla*, his fame as bright as the moon illuminating all the points of the compass

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, *śrî-Satyavâkya-Permmânâdigal*, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Śaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhini,—this grant was made with pouring of water

For Kamungare-kanti,—female disciple of Uttanindipuri Mandala-bhatâra, the disciple of Kamungare Kadahura-bhatâra,—Polmada Mâdade-Nandâka's (son) Ayyammade-Nandâka's (son) Mēgante-Nandâkagâdeya had a basadi made in Kannamaṅgala, and for that basadi granted (the following) land,—the betel-leaf garden west of the basadi, the new garden of Mûdagare on the western stream, and below the tank a plot of three kandugas of the Tembelatta-palla land

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behold, filled with twining entrails and streams of blood, lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon, distinguished by all the marks of an emperor, desirous only of benefitting others, without seeking any benefit for himself, having by his administration of justice rooted out the evil practices of the Kali age, surpassing Brihaspati in skill in his measures of policy, his character like a stone pillar for protecting *dharmma* from ruin through the myriad cunning devices of a host of evil kings, surrounded by the twice-born gratified with his continual bestowal of gifts, flowing on without intermission and benefitting all the world, his gifts outdo the streams of rut from the regent elephants

For the basadi the Sottiyûr-oreya Madamayya's son Śrivaṁmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight kolagas in Tembâla Eianomme-Divve's son Ayyapanamme gave (the following) land,—a cocoa-nut garden west of the basadi, and in Tumpola four kolagas of Palla land

Thus does Râma-Dêva beseech all future kings,—*Dhamma* is a common bridge for kings, this from age to age should you maintain

## 91

Date 1076 A D

The Śaka year 998

In the 7th year of the reign of Kôv-Irâjakêśarîvarma, *alias* the emperor śrî-Kulôttunga-Śôla-Dêva—Kumâiânda Kâttamayanna Irumudi-Śôla-mâyalatti of Jananâda-chchatuppêdi-mangalam, *alias* Vellyûr, of the Kaivâra-nâdu in Nigarilî-Śôla-mandalam, having rescued the cattle of Vellyûr and saved the village from destruction, attained to *svarga* His son, Kêttupâlanan Irumudi-Śôla-mâyalatti set up this stone

## 92

Date 1288 A D <sup>1)</sup>

In the 34th year of the reign of the universal emperor śrî-Pôšala-vîra-Râmanâda-Dêvar,—I, Śômanâ-dêva's son Gangâdara, the strong-armed Vîra-Nâiâyana, mandalika of Koyyakura-nâdu, Annan-ankakâia Nâlêrganda—to provide for a *nâlî* of rice for the noonday offerings for the god of Tirukkambî-švaram, otherwise called śrî-Kailâsam, and for the god śrî-Mûlasthânam-udai-yâr, in śrî-Vishnuvardhana-chaturvêdi-mangalam, *alias* Vellyûr—gave (from the date specified) a fourth of Ambadakkî in the Kaivâra-nâdu and the taxes (named) in Vellyûr

## 93

Date 1167 A D.

While the mahâ-mandalêšvara, Tribhuvanamalla, capturer of Talaikkâdu, Kongu, Naṅgali, Uchchangî, Vanavasî, Pânungal and Pelvala, the strong-armed vîra-Gaṅga-pratâpa śrî-Nârasimha-Pôšališvara was pleased to rule the earth—(on the date specified) . . .

<sup>1)</sup> The Śaka year given is 1221 corresponding to Sarvadhârî. But Sarvadhârî = 1210. The Kali year given is 4390 which corresponds to the Śaka year 1211. So, 1210 is the year meant



## 94

Date 1406 A D

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommanna-dannâyaka's son—by order of Dêva-Râya,—for the god Sôma of Bellûr, which is the Vishnuvardhana-chaturvêdimangala, granted the two villages of Bayilanakunte belonging to Bellûr-sthala, given by Kannara-Dêva-Râya, and Tujlahalli, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto

And by that order, Dulindava-Râni's son Malidêvi-Râni remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.

## 95

Date 1286 A D

In the 32nd year of the reign of Pôšala-vîra-Râmanâda-Dêva—I, Aiyana-ankâra Tuttarâditta nna-Gangapperumâl, son of Šavâšinâyan, granted (on the date specified) for the gods śrî-Kailâsam-udaiyâr and śrî-Mûlasthanam-udaiyâr of śrî-Vishnuvardhana-chchaturvêdi-mangalam, *alias* Vellyyûr, the ? taxes in this village

(Usual final imprecatory sentence.)

## 96

Date ? about 1280 A D

Ponnândâl, daughter of Kurukkaiy-udaiyâr of Irâjarâjapuram, having set up Palliyara-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nâlî* of rice, and when the goddess was taken in procession round the village on the day of *Uttarâ-nakshatra* in the month of Panguni

## 98

Date 1284 A D

In the 31st year of the reign of the emperor of the whole world, Pôšala-vîra-Râmanâda-Dêvar—I, Tokkaraišâni, granted (on the date specified)  $6\frac{1}{2}$  *kuli* of land (the boundaries given) to provide for a sacred lamp in the temple of Vâla-vanda-perumâl at Vellyyûr, *alias* śrî-Vishnuvardhana-chaturvêdi-mangalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâla-vanda-perumâl, are also mentioned

(Usual final imprecatory sentence)

## 99

Date 1288 A D <sup>1)</sup>

In the            of the reign of the emperor of the whole world, śrī-Poyśala-vīra-Rāmanātha . . , I . . . , the strong-armed Vīra-Nā . . . , mandalika of nāḍu, Anna . . . , granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vāla-vanda-perumāl  
(Usual final imprecatory sentence)

## 100 a

Date 1153 A D

While the mahā-mandalēśvara, Tribhuvanamalla, capturei of Talaikkādu Kongu Nangilī Gangapādi Nulambapādi Uchchangī Vanavasī and Pānungal, the strong-armed Vīra-Ganga Jaganēkamalla śrī-Nārasimha-Poyśala-Dēva was pleased to rule the earth — To the temple of śrī-Nāraśinga-vinnagara . . . alias the Tigubeli temple, at Vellyūr, alias śrī-Vishnuvardhana-chaturvēdi-mangalam, in the Kaivāra-nādu of Nīgarilī-Šōla-mandalam, one *vritti* was granted by . . . . . , one by the members of the assembly, and one was purchased and granted by Mādēva-šetti . . . Half a *vritti* was granted (on the date specified) by the Brāhmaṇī Ālvānangaiśāni, wife of the *bhatta* Pērâyiram-udaiyān, who was the *bhāgasvāmi* of the village, to provide for 2 offerings of rice for the god Venṇaikkāmayaruliyav-emberumān . . . This half share granted by Ālvānangaiśāni and . . . . her husband's brother along with the Śrīvaishnavas in the presence of Periyapillai in the year Bhāva . . . . .

## 100 b

Date 1380 A D

(On the date specified), we, the *pūyānis* (three named) of the temple of Vāla-vanda-perumāl at Vellyūr, alias śrī-Vishnuvardhana-chaturvēdimangalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Śīrappanachāri Nallapillai's son Mandalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence)

<sup>1)</sup> The Śaka year 1121 is given as corresponding to Sarvadhāri . . . But Sarvadhāri corresponding to 1210 is meant . . . See No 92 . . . 1121 is a mistake for 1211.

## 101

Date 1363 A D

While the possessor of all victorious titles, the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkanna-udaiyar's son Kampanna-udaiyar was ruling the earth—the sole manager of his palace, Abhanga-Garuda Nârâyana-chakrakola vijaya-chûdâmaṇi Dugganna granted (on the date specified) for the gods Vâla-vanda-perumâl and Villyâr of Vellyûr, *alias* śrî-Vishnuvardhana-chaturvêdi-mangalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Vellyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc as a *sarvamânya*

## 102

Date 1293 A D

(On the date specified) the pratâpa-chakravartî śrî-Pôšala-vîra-Vallâla-Dêva's son Narašingapa-dannâyakka's son Vallappa-dannâyakka made the following grant for the god Vâla-vanda-perumâl of Vellyûr to provide for offerings of rice, sandal and sacred lamps.—one share of lands which he bought after full payment of 10 pieces of gold at  $\frac{1}{4}$  *pana* for each *kuli* from Kêšavapillai . Allai who had received it as her portion from Kanyanâr, including .*kulis* of the garden lands and the superior and inferior lands below the tank of Vellyûr, and the *kuttars* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share

## 104

Date 1428 A D

May it be prosperous. Be it well (On the date specified), Lakkanna-Vodayar granted to Singarasa's son Annadâta this dharmma-šâsana.—the tank built by your Danakanî-dêvi in the Bellûr-šimê belonging to the Muluvâyî kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

## 105

Date 1390 A D

Be it well (On the date specified), at the time of the eclipse of the sun,— when the mahâ-mandalêšvara râjâdhurâja râja-paramêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans, Hanhara-Râyayasu was ruling the kingdom of the world — Lakshminâthapura, which is Mantrigundi in Kôlâla-nâd, the southern Dvârâvatî-pattana, frequented by hermits, of Nigarilichôla-mandala belonging to the champion over Khantikâra-Râya, Nâganna-Vodeyar, — Hibbaï Lakumaiya-Nâyaka granted for *dharma* The nâd prabhûs of Kôlâla (several named) and other men disposed to *dharma* granted all the lands belonging to that Lakshminâthapura

## 106 a

Date 1019 A D

In the 8th year of the reign of Kô-pParakêšaripammar, *alias* šri-Râjendra-Šôla-Dêva who,— while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced— in his extended happy lifetime, conquered with his great and warlike army Idaturai-nâdu, Vanavâsi, shut in by a fence of continuous forests, Kollippâkkai, whose walls were surrounded by *šulli* trees, Mannaikkadakkam, whose fortification was unapproachable, the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea, the exceedingly beautiful crown of his queen, the beautiful crown and the necklace of Indra, which the king of the South (the Pândya) had previously surrendered to the kings of Îlam; the whole of the Îla-mandalam surrounded by the clear sea, the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêrala, many ancient islands securely guarded from time immemorial by the sea resounding with conchs, and the crown of pure gold, worthy of Lakshmi, which Parašurâma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Šândima island, having considered it a secure place,—

Araiyar Râjarâjan, *alias* Vikkîrama-Šôla-chchôliyavaraiyan, of Šâtta-mangalam in Tiramûr-nâdu of Uyyakkondâr-valanâdu in Šôla-mandalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piđârîyâr of Kuvalâlam in the Kuvalâla-nâdu of Nigarilî-Šôla-mandalam, *alias* Nuḷambapâdi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Śoinapuliyan and Vinakkālan, Śiva-Brāhmanas of the Kauśika-gôtra

This is under the protection of all Māheśvaras

### 106b

Date 1006 A D

In the 22nd year of the reign of Kô-Râjakesariyamma, *alias* śri-Râjarâja-Dêva, for the goddess Pidâriyâi of Kuvalâlam in the Kuvalâla-nâdu of Gangâ-sâyaram, the king was pleased to grant, with pouring of water, the village of Arayûr in the Kuvalâla-nâdu, as a *dêvadâna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess, . . . , a Śiva-Brāhmana of the Kauśika-gôtra

### 106c

Date ? 996 A D

(This inscription has neither beginning nor end The regnal year 12 is given, perhaps of Râjarâja of No 106b above)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the . . . day of the 12th year of the reign of . . . to the effect that Pâkkam . . . in the Kuvalâla-nâdu of Nigarûi-Šôla-mandalam was granted as a *dêvadâna* from the 12th year for defraying the expenses in the temple of Pidâriyâr at Kuvalâlam in the Kuvalâla-nâdu

### 106d

Date about 1071 A D <sup>1)</sup>

(This inscription may be a continuation of No 108 It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Pidâriyâr)

. . . . . [The following is the allotment of allowance] to the servants performing various duties in the temple —to the Kannâta-pandita who conducts the *mâdâpattiyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûni and 1 padakku a day, to the Brāhman Mâraśinga-batta of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâšu, the equivalent of which

<sup>1)</sup> The witnesses are the same officers who apportion allowances to various temple servants in No. 108

in paddy is 5 kalam 1 tûni and 1 padakku, to the four Brahmachârins who . . . , 75 kalam of paddy for 360 days at 5 nâli each a day, together with 2 kâšu, at  $\frac{1}{2}$  kâšu each, the equivalent of which in paddy is 5 kalam 1 tûni and 1 padakku, to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nâli a day, to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nâli each a day, to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuruni each a day, together with 3 kâšu, at 1 kâšu each, the equivalent of which in paddy is 8 kalam and 3 kuruni, to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuruni each a day, to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâli each a day, to the four Yôgêśvaras, 90 kalam of paddy for 360 days at 6 nâli each a day, to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day, to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuruni each a day, to the drummer who beats the drum  $\text{?}$  bound on the head, 45 kalam of paddy for 360 days at 1 kuruni and 1 nâli a day, to the two men who beat the tabor (*mattalam*), to the man who beats the double-drum (*karadigai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nâli each a day, to the  $\text{?}$  *kambâdaveyan*, 30 kalam of paddy for 360 days at 1 kuruni a day, to the dancing-master, 37 kalam 1 tûni and 1 padakku of paddy for 360 days at 1 kuruni and 2 nâli a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the accountant 30 kalam of paddy for 360 days at . . . a day, together with 1 kâšu, the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nâli each a day, to the potter who supplies pots to the temple-kitchen . . . , 15 kalam of paddy for 360 days at 4 nâli a day, to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nâli a day, to the astrologer, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the lecturer on vyâkarana and yâmalâ, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the  $\text{?}$  *pûgâri*, 30 kalam of paddy for 360 days at 1 kuruni a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuruni a day

Thus has the allotment been made This is the signature of Nirupa-śikâmani Vilupparaiyan, the puravu-varî-tinaikkalam-mugavetti This is the signature of Virâśikâmani-mûvênda-vêlân.

Be it well

## 107

Date 1054 A D

In the 31d year of the reign of Kô-pParakešaripammar, *alias* Śri-Râjendra-Dêva—who, having conquered the Iattapâdi seven and a half lakh (country) and set up a pillar of victory at Kollâpuram, having terrified Âhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures, and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, \_\_\_\_\_, the overseer of the dandanâyakas, Vettan Pañchanedi-Vânan, *alias* Madurântaka-tTamil-pperaiyan of Tandanguiai in Vilâ-nâdu belonging to Pândikulâšani-valanâdu of Šôla-mandalam, granted two perpetual lamps for the goddess Pidâriyâr of Kuvalâlam in the Kuvalâla-nâdu of Vijaya-Râjêndria-mandalam, and, having \_\_\_\_\_ purchased 63 cows \_\_\_\_\_, made them over to the two worshippers of the goddess, the Šiva-Brâhmanas — Šankaran Tiymbakan, *alias* Bhûpâlarâja-Brahma-mârâyan and Âlan Mârašingan, *alias* Râjapaiâkkirama-Brahma-mârâyan—of the Kaušika-gôtra, for maintaining the lamps for as long as the moon and the sun exist. Any profit accruing from these cows was to be theirs (the Šiva-Brâhmanas')

These (lamps) are under the protection of all Mâhêšvaras.

## 108

Date 1071 A D

In the 2nd year of the reign of Kô-Râjakêsarivarmma, *alias* śri-Râjendra-Šôla-Dêva<sup>1)</sup>, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keli \_\_\_\_\_, seized many troops of elephants at Vayirâgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragottam which had been free from fear of attack, placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpam—

<sup>1)</sup> Kulôttunga I who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Viraśikâmanî-mûvênda-vêlâr, of Pândiyambâkkam in the Pembuliyûr-nâdu of Kâlyûr-kottam in la-mandalam, being seated in a mandapam within the enclosure of the temple of Pîdâiyâr at in the Kvalâlâ-nâdu of Vijaya-Râjendra-mandalam, questioned the Kannâta-pandita who was conducting the *mâdâpattiyam* for the goddess, and the *panchâchârîya pûjâris* who . . . , whether any allotment of the paddy which was the equivalent of the revenue in gold (mâdai) collected from the villages which were *dêvadânas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of .

la-Dêva. Thereupon, the officer Viraśikâmanî-mûvênda-vêlâr made the following allotment in the presence of the above temple servants and of Nirupaśikâmanî Vilupparaiyan, *alias* . . . , of Araninilai-Mummudi-Sôla-nallû in

yûi-kottam, the puravu-vari-tinaikkalam *mugavetti* —(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy) To each of the deities—Virabhadra, Brahmâni, Îśvari, Kaumâri, Vaishnavi, Vârâhi, Indrâni, śrî-Châmundêśvari, Ganapati, Châmundêśvari of Mûlasthanâ, Yôgêśvari, Kshêtrapâla-dêva, Mahâ-śâstâ, and Sûrya-dêva—4 nâli of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering (Then follow totals calculated for one year in measures of paddy) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûni of paddy, together with 4 nâli of rice the equivalent of which in paddy is 1 kurunî, is required for putting below the *kalaśa*;  $\frac{1}{4}$  kâśu the equivalent of which in paddy is 2 tûni and 2 nâli, for buying the necessary drugs for the bath, and  $\frac{1}{8}$  kâśu the equivalent of which in paddy is 1 tûni and 1 nâli, for a cloth to fasten round the chief *kumbha*, for the great offering, 1 tûni and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kurunî of paddy; for 4 dishes of curry, 2 nâli of paddy, for 20 areca-nuts and 40 betel-leaves, 4 nâli of paddy, for 2 kalam of intoxicating drink required for Yôgini-Yôgêśvara-pûjai, 1 kalam of paddy, together with 1 tûni of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûni and 1 padakku, and for one sheep required for the same *pûjai*,  $\frac{3}{8}$  kâśu the equivalent of which in paddy is 1 kalam and 3 nâli.

<sup>1)</sup>The same items are repeated for the day of the Kârttigai (Krittikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûni of paddy for 10 nâli of oil required for lamps, at the rate of 1 padakku of paddy for every nâli of oil.

<sup>1)</sup> This is printed in the Tamil as No 112a



On every Tuesday in the year—for offerings 1 kurunī of rice, for oblation (*balī*) 2 nālī, and to Astradēvarī 2 nālī, two dishes of curry, 4 areca-nuts and 8 betel-leaves, for burnt offering (*angava-balī*) 1 sheep valued at  $\frac{1}{4}$  kāṣu, 10 lamps to be lighted at the time of performing the sacrifice, for the worship of the Virgin (Kanyā-pūjā), 7 women and 1 Brahmachārī (Vikkēśvara-mānī) to be employed, 4 dishes of curry, 16 ? areca-nuts (verungāy) and 32 betel-leaves (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy)

On each of the 10 remaining *sankrānti* days<sup>1)</sup> (the solstices having been already provided for) in the year—1 kurunī and 4 nālī of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves, 4 nālī of oil for lamps, for Yōgini-Yōgēśvara-pūjā, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tūnī of rice, and 1 sheep (valued at  $\frac{1}{3}$  kāṣu) (The totals for one year are given)

For hoisting the sacred flag in the festival of Uttarā-nakshatra in the month of Pangunī, 1 kurunī of paddy together with 1 nālī of rice (the equivalent of which is given as 2 nālī of paddy) for putting below the pots containing sprouting seeds (*pāḷḷar*),  $\frac{1}{3}$  kāṣu for buying a cloth to fasten round the Chāmundā-kumbam, offerings of rice, curry, areca-nut and betel-leaves, and  $\frac{1}{2}$  kāṣu for buying a cloth of 12 cubits for the sacred flag, to the man who paints the flag,  $\frac{1}{3}$  kāṣu, for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest,  $\frac{1}{4}$  kāṣu, for presentation to the man who performs the ceremony of opening the eyes (of the image of the god),  $\frac{1}{3}$  kāṣu, for the flag-god (Dhvaja-dēvar), 4 nālī of paddy for putting below the kalaśam, offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival), and 1 sheep on the day of hoisting the flag and another on the day of taking it down

For Astra-dēvar,  $\frac{1}{3}$  kāṣu for buying a cloth for his vestments, and offerings of rice and curry twice a day, (totals for 7 days given).  $\frac{1}{4}$  kāṣu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kurunī of paddy together with 1 nālī of rice for spreading below the pots containing sprouting seeds,  $\frac{1}{3}$  kāṣu for buying a cloth to fasten round the Chāmundā-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves

For the Chāmundā-oblation (*hōma*) to be offered twice a day, 1 nālī of ghee For the oblation of rice, to be offered twice a day, 4 nālī of rice. For sesamum, parched rice and *tōraṣ* (a kind of rice), 1 kurunī of paddy. For

<sup>1)</sup> The day of the passage of the sun from one zodiacal sign into another

buint offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these )

For the nine gods (Nava-dēvatāgal), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves,  $1\frac{1}{8}$  kâṣu for buying 9 cloths for their vestments,  $\frac{1}{2}$  kâṣu for 3 mañjâḍi of gold for their *trukkâppu* and for the oblation of rice to be offered twice a day, 4 nâli of rice. (Totals in measures of paddy given for 7 days )

For presentation to the man who offers the daily oblation in fire,  $\frac{1}{8}$  kâṣu On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves, oil for burning lamps at the place to which the deity is taken,  $\frac{1}{8}$  kâṣu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath

To the man who officiates as Brahmâ, to the one who repeats *mantras* and to the man who recites hymns before the deity,  $\frac{1}{4}$  kâṣu each To one Rîgvêḍi, to one Sâma-vêḍi and to one Yajur-vêḍi,  $\frac{1}{8}$  kâṣu each For buying cloths to be given ? along with boiled rice etc offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâṣu

For performing the *ṣandî* for the divine mother (*mâtirî-ṣandî*), 1 padakku of sprouting paddy, and another for buying *tôari*, the pulse *ulundu* and other necessary things

At the place . , 1 kâṣu for buying  $\frac{1}{2}$  kalañju of gold for a complete set of ornaments for a virgin, and  $\frac{1}{4}$  kâṣu for buying a cloth for her

$\frac{1}{4}$  kâṣu for a cloth to wrap round the kettle-drum, 1 kuruni of paddy for putting below the kettle-drum,  $\frac{1}{2}$  kâṣu for a cloth for flag,  $\frac{1}{4}$  kâṣu for 1 sheep required for sacrifice, offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy), and oil for lamps

1 padakku of paddy and 4 nâli of rice for putting below the Châmundâ-kalaṣam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept,  $1\frac{1}{2}$  kâṣu for buying cloths to wrap round the *kumbas*, and oil for one perpetual lamp

For the 10 Kumba-dēvatâs and for Astra-dēva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days), 2 nâli of rice for the morning oblation, the same for the noon-day oblation, together with 1 sheep for the bloody oblation, 2 nâli of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again)

For *graha-ṣanti* and *arpuda-ṣanti*, 1 sheep per day, and oil for two hand-lamps at the time of sacrifice

For the *nava-hôma*, rice for the nine oblations and ghee, for Châmunda-hôma, 1 sheep per day.

For *yamu si*, offerings of rice and curry, and oil for lamps At the conclusion, eight she-buffaloes valued at 2 kâsu each one sheep for ? victim and 1 sheep for meritorious sacrifice (*punya-udai*) For the priest,  $\frac{1}{2}$  kâsu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him, and 6 kâsu for 3 kalanju of gold to be presented to him For Šû ,  $\frac{1}{2}$  kasu for two cloths similar to the above, and 2 kâsu for 1 kalanju of gold to be presented to him

For the sacrificing priest,  $\frac{1}{4}$  kâsu for two cloths, and 2 kâsu for 1 kalanju of gold to be presented to him

To the nine priests who performed the *nava-hôma*,  $\frac{1}{2}$  kâsu each

On each of the 7 days during which the *šânti* is performed, 1 kalam of intoxicating drink and  $\frac{1}{2}$  sheep for Yôgini-Yôgêšvara-pûjai, also 1 padakku of rice On each of the above days, 1 tûni and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced (Totals given in measures of paddy in all the above)

## 109 a

Date 1033 A D

In the 22nd year of the reign of Kô-pParakêšaripanmar, *alias* šri-Râjendra-Šôla-Dêvar who, etc (see Nos 106 a and 44), conquered with his great and warlike army Idaturai-nâdu etc. (see Nos 106 a and 44), Mâšuni-dêšam, whose paddy-fields were green, a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâšan of the ancient race of the moon, in a battle which raged at Âdinagaravaï of unceasing great fame, Otta-vishaiyam, surrounded by dense ? bamboo thickets which were difficult to approach, the fine Kôšalai-nâdu, where Brâhmans are collected together, Tandabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle, Dakkana-Lâdam, whose fame spread in all directions, after having so attacked Iraṇašûra that his stubbornness vanished, [Vangâla-dêšam, of unceasing drizzle, from which Gôvindašandan, dismounting from his horse, fled,] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battle-field Mahivâla of ? Šaṅgottal, who wore the warrior's ankle-rings; Uttira-Lâdam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers, and who—having sent many ships in the midst of the billowing sea and having [captured] Šangirâma-vijayôttungapanma, the king of Kidâram, [along with his elephants

.],—took [the large heap of treasures which he had rightfully amassed], the Vichchâdira-ttôrana at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels, the extensive śrī-Vijāyam, Pannai, watered by the river, the ancient Malayûr, whose fortress was on a high hill, Mâyirudingam, the moat around which was the deep sea, Ilangâšôbam, of undaunted heroic deeds, Mâppappâlam, having abundant waters as its guard, [Mêvilimbangam, which had fine fortifications as defence], Valaip pandûru, situated in the midst of green jungle, Talattakkôlam, praised by great men versed in the sciences, Mâdamalingam, of steady heroic deeds, Nilâmuri-dêšam, whose fierce strength was increased by enmity, Mânakkavâiam, having gardens the flowers in which were full of honey, and Kidâram, of fierce strength, guarded by men who wore the warrior's ankle-rings,—

According to the command of śrī-Râjendra-Šôla-Dêva, the general Uttama-Šôla-Brahma-mârâyan, *alias* Mârâyan Arumoli, son of Râjendra-Šôla-Brahma-mârâyan, *alias* Nârkkana śrī-Krishnan Râman, of Kêralântaka-chaturvêdimangalam, *alias* Amanakudi, in Vennâdu belonging to Uyyakkondâr-valanâdu of Šôla-mandalam, caused to be built [of stone] what had formerly been built of brick in the temple of Pidâriyâr at Kuvalâlam in the Kuvalâla-nâdu of Gangâšâyaram in [Nigarili] Šôla-mandalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Šiva-Brâhmanas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brâhman Mûttavagaittûdan Tiruppori Ambalattâdi of Kâttumâna-pâkkam in the Mâginûr-nâdu of Šengâttu-kkottam in Jayangonda-Šôla-mandalam.

Šintâmani Šankaran, the possessor of the Mûttavagai sacred parasol, of Eynangu in Velâ-nâdu which belonged to Kshatri-šikâmani-valanâdu, gave over to the charge of the Šiva-Brâhmanas worshipping in the temple a twilight lamp to be burned at one *šandi* (one of the three times of the day), as long as the moon and the sun exist, before the Pidâriyâr of Kuvalâlam.

109 b

Date ? about 1200 A D

The hero Mâdavan of Anda . . . , got this *pîdam* (pedestal) made

## 110

Date about 1280 A D

I, Vettummâra-Bânan, *alias* Uttama-Sôla-Gangan (with usual Ganga titles)<sup>1)</sup>, remitted the land-tax, the tax on *arichchu* (°), the tax on houses, the tax on ? sugarcane mills and other taxes in the *dêvadânas* of the goddess and gods of Kuvalâlam, and in the *dêvalanam*, *trunidayâtam* and *pullichchandam* granted for gods in the Kuvalâla-nâdu

(Usual final imprecatory sentence.) This (charity) is under the protection of all Mâhêšvaras. May it be prosperous. There is no guide but virtue to those who understand virtue.

## 111

Date 1027 A D

On the 240th day of the 16th year of his reign, Kô-Parakêsaripanmar, *alias* šri-Râjêndia-Šôla-Dêvar, who took the Eastern country, Gangai and Kadâram, being graciously seated in the outer hall of the ? stage within the palace at Vikkîrama-Šôla-puram in the Kaivâra-nâdu of Nîgarîli-Šôla-mandalam, was pleased to order that the village of Puagampalli in the Kuvalâla-nâdu of Nîgarîli-Šôla-mandalam, excluding the ? portion of the ryots, should be entered in the revenue register as a *dêvadâna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Pîdâriyâr of Kuvalâlam in the same nâdu. The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Râjêndra-Šôla-Brahmâdirâyâr, *alias* Nârkkana-mârâyan Jananâdanâr of Kêralântaka-chcharuppêdi-mangalam in Veṇṇâdu of Uyyakkondâi-valanâdu, ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dêvadâna* from that year.

This is the signature of Aiññûrruvan Ârâvamudan<sup>1)</sup>, the puravu-varitinaikkalam mugavetti. This is the signature of Ilavenbai-udaiyân, the puravu-varitinaikkalam mugavetti.

<sup>1)</sup> See Nos 69, 76, and 77

<sup>2)</sup> Also mentioned in No 19

## 112 a

Date 1022 A D

On the 270th day of the 11th year of his reign, Kô-pParakêśarīpanmar, *alias* śrī-Râjêndra-Šôla-Dêvar, who took the Eastern country and Gangai, being graciously seated in the outer western *mandapam* called Râjêndra-Šôlan inside the temple at Kâñchî-puram, was pleased to order that the ? village of Paśai in the Kuvalâla-nâdu of Nīgarīli-Šôla-mandalam,— excluding the ? portion of the ryots, including *kârânmar*, *mīyâtchir*, excess and deficiency— should be entered in the revenue register as a *dêvadâna* from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Pīdâriyâr of Kuvalâlam in the same nâdu. The royal secretary, Râjêndra-Šôla-nallûr Kīlavan, having written that the king had been pleased to order thus, and the chief secretary, Râjêndra-Šôla-kKandīrūvapperaiyān, along with three others (named) having approved of it, Râjêndra-Šôla-Brahmâdhīrâjar<sup>1)</sup> ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a *dêvadâna* from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Pīdâriyâr of Kuvalâlam.

This is the signature of the puravu-varī-tīnaikkalam superintendent, Kulalûr-udaiyân. This is the signature of the mugavetti, Ilavenbai-udaiyân

## 112 b

Date ? 1052 A D

In the 35th . . . Kô-pParakêśarīpanmar, *alias* śrī-Vijaiya-Râjêndra-Dêva<sup>2)</sup>, who—having taken the head of Vīra-Pândiyan, the Šâlai of Šêralan, Ilangai and the Irattapâdi seven and a half lakh (country), and set up a pillar of victory at Kalliyâna-puram,—took his seat on the throne of heroes and got himself anointed as Vijaiya-Râjêndra — . . . . .  
 . . . . . Kuvalâ . . in the Kuvalâla-nâdu of Vijaiya-Râjêndra-mandalam . . . . .

<sup>1)</sup> The same that is mentioned in the previous number.

<sup>2)</sup> Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 33rd year of Râjâdhīrâja, elder brother of Râjêndradêva. This inscription may refer to the reign of the same king, Râjêndra may have been a co-regent

**112 c***Date ? about 1200 A D*

The hero Mâdavan of Ândakku (?) in Têvûr-nâdu which belongs to Arumolî-dêva-vala-nâdu.

**112 d***Date ? about 1025 A D*

(This inscription is fragmentary It contains no date and no name of any king)

Details of the number and weight of some gold and silver ornaments presented to some god are given Some grants are made for burning perpetual lamps before the god of some place.

**112 e***Date about 1025 A D*

(Contains only a fragment of the historical introduction given in No 109 a)

Râjêndra-Chôla's time

**112 f***Date ? 1023 A D.*

(This is also fragmentary All the historical introduction is gone)

In the 1[2]th year of the reign of Kô-pParakêsarîpanmar, *alias* řri-Râjêndra-Šôla-Dêvar, who . conquered. —Vîra-Šôla . . of Nandi-puram in Tirunaraiyûr-nâdu belonging to Kshatriřikâmani-vala-nâdu, made over. . . . to the Šiva-Brâhmanas worshipping in the temple for burning a lamp before the ? Bhattar of Kuvalâlam in the Kuvalâla-nâdu of Nîgarîli-Šôla-mandalam.

**112 g***Date about 1020 A D.*

This is similar to No 112 e The name of the king, Râjêndra-Šôla, can be made out.

**113***Date 1379 A D.*

(On the date specified),—Be it well The mahâ-maṇḍalêřvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prthivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâganna-Voḍeyar's son Dêpanṇa-Voḍeyar, the mahântas of all the

would and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a šâsana as follows —Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganaharî village in Kôlâla-nâd, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple

Imprecation

### 114

*Date 1538 A D*

May it be prosperous. (On the date specified), — when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — during his *pârupatyâ* granted to the brave soldiers . . . in the villages of the . . . temple in the *punya-kshêtra* of the goddess Kôlâla, worshipped in the four yugas, set up by Parašurâma in this old time Dahana Kôlâla, giving it another name of Kôlâla Bhârgava<sup>1)</sup>

### 115

*Date ? about 1030 A. D*

This is the sacred outer mandapam called śrî-Râjendra-Šôla-dêvan after the name of (the king) śrî-Râjendra-Šôla-Dêvar, caused to be erected by Jakkîyappai, daughter of Tribhuvanayan of Iṭṭakirai, at the foot of Šûlkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kadambanâkai-nâdu.

### 116

*Date about 1030 A D*

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

### 118

*Date 1785 A. D*

(Persian)—God is the Protector. All things exist by water. Thus is it written.

<sup>1)</sup> Some of the inscription being defaced, parts of the translation are uncertain.



## 119

Date 1786 A D

(Persian)—The shadow of God, Tipû Sultân, emperor of the faithful,—may his country and empire last for ever

By order of the Sultân, who is the king of the world, Saiyid Budan, a devoted Amil, in the year Sâhir and the month Takî, constructed the tank, whose water is like the water of Kansar (the river of heaven)

## 120

Date 1216 A D

I, Vira-Gangan, *alias* Uttama-Šôla-Gangan (with usual Ganga titles), having set up the god Vira-Gangîšvaram-udaiya-nâyanâr in the village of Vira-Ganganallûr on the hill called Muchukunda-giri near Kuvalâlam of the Kuvalâla-nâdu in Ganga-mandalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuḷi of wet land, as measured by the rod *varîšar-kkôl* and of 28 kandagam of *etta*-land<sup>1)</sup> (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A D

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêttai (Jyêsthâ)-nakshatra, and the great festival on the day of the holy Kêttai-nakshatra in the month of Šittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Mâhêšvaras. The giver obtains merit, his successor . . . should protect the charity, he who rashly injures it will long suffer in hell; but he who protects it

## 121

Date ? 1225 A D

I, Vira-Gangan, *alias* Uttama-Sôla-Gangan, granted (on the date specified) in the year Târaṇa corresponding to the 46th year of my reign, 12,000 kuḷi of wet land and 24 kandagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuḷi of wet land and 2 kandagam of dry land each, in order that they

<sup>1)</sup> Land irrigated by water-levers (?)

might serve in the temple of Vira-Gaṅgīśvaram-udaiya-nāyanār at Vira-Gangapuram on the hill called Muchukunda-giri I also granted 1500 kuli to Pādum-āndān (the songster Āndān ?) This is under the protection of all Māhēśvaras.

### 122<sup>1)</sup>

*Date about 1280 A D*

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist —

5 pana for every foal. born in the Kuvalāla-nādu, 3 pana for ,  
1 pon for every foal sold in the same nādu, and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses

I also granted, to provide for offerings of rice, lands (specified) excluding former dēvadānas and including the taxes on land and on avichchu (?)

### 123

*Date about 1280 A. D*

I, Veṭṭummāra-Bānan, granted, for the perpetual lamp of Šenkara, of Kuvalālam.

### 124<sup>a</sup>

*Date ? 1218 A D*

I, Vallāla-dēvan, son of Šikka-dannāyakkar, who was the younger brother of Pōlāla-dannāyakkar, who was again the father-in-law of the mahā-mandalīšura Uttama-Šōla-Ganga (*alias* ?) Šelva-Ganga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vira-Gaṅgīśvaram-udaiya-nāyanār. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps... . . . . .

### 124<sup>b</sup>

*Date 1321 A D*

The officers (two named) under Kariya-Irāmāya-nāyakkar, son of Kā ... yar, who was one of the ministers of vira-Vallāla-Dēva, and the inhabitants of Periya-nādu in Kuvalālam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vira-Gaṅgīśvaram-

<sup>1)</sup> In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, e g. *vimta* for *vitta*.

udaiya-nâyanâr (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-šettiyâr, the headman of the Ubhaya-Nânâdêšigal (Usual final imprecatory sentence) The protection of Mâhêšvaras (is sought for this charity)

## 125

*Date ? about 1250 A D*

I, Marudûr-udaiyân Kamban Villavarâyan, [? *alias*] Pottasam Vêle Adakkaiyan, made a grant of land<sup>1)</sup> (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gaṅgîšvaram-udaiyanâyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêšvaras

## 126

*Date ? 1286 A D*

I, Malaiyâṇḍai Šīyan's son Dêvâṇḍai Šīyan, the strong-armed Vîra-Nârâyana and maṇḍalika of Koygaikkuru-nâdu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuli of land (specified), in order that its income, viz, 21 pana, might be utilised for ? carrying in procession the god Vîra-Gaṅgîšvaram-udaiyanâyanâr in the month of Vagâši and on the day of Âyilya (Âšlêshâ)-nakshatra, the star under which I was born

## 127

*Date ? about 1220 A D*

I, . . . Gangan Viluppar Nârayan, Uttama-Sôla-Ganga . . ., granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gaṅgîšvaram-udaiyanâyanâr] (Usual final phrase and imprecatory sentence)

## 128

*Date 1321 A D*

(On the date specified), vîra-Ballâla-Dêva's minister Kalu-Lakkumai-Daṇṇâyaka's son Kariya. Râmai-nâyaka's officer Halla . .

<sup>1)</sup> It is called kaṅkalanî—stony wet land

## 129

*Date about 1220 A D*

I, Vikkīrama-Gaṅgan . 's son kka, the servant of Vīra-Gaṅga, *alias* Uttama-Śōla-Gaṅga (with usual Gaṅga titles), am the husband of the wives of those servants who run away Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away

## 130

*Date 1216 A D*

I, Vīra-Gaṅgan, *alias* Uttama-Śōla-Gaṅgan (with usual Gaṅga titles), having set up the god Jalakantēśvara-nāyanār in the village of Vīra-Gaṅga-nallūr at the foot of the hill called Muchukunda-giri, near Kuvalālam of the Kuvalālanādu in Gaṅga-mandalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuḷi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god I also granted the village of Vibhūtipuram adjoining Kuvalālam to provide for the worship of the god (Then follow the boundaries of the village) The Śiva-Brāhmana of the Kauśika-gōtra shall enjoy this (village)

(Usual final imprecatory sentence) (Signed) śrī-Jalakantēśvaran (This charity) is under the protection of Umā-Mahēśvara

## 131

*Date 1198 A D*

Be it well Vikkīrama-Gaṅgan,—who was the lord of I śaiyār of immense fame on this earth. . . . girt by the wavy sea, who was the friend of . . . , who was the first chief merchant (ādi-vanikēśan) that settled people in the great city of Kuvalālam of spotless fame, who owned the city of Alagai also; who was born from the womb of his Arundatī-like mother, the lady Uyyāndaī, who had been born along with? Śīrāśai-ttēvan to the Trailōkya-pattana-svāmi Aiyan, who had his breast decorated with bright jewels, who was the lord of the fertile Toṇḍai-vala-nādu, surrounded on one side by waters abounding in red lotuses; who was greater than the great, and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indalūr the god of the sharp-edged spear, who pierced the mountain (Subrahmaṇya), granted one vēli (specified) of the best lands below the Kuvalālam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Śībali (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist

This charity is under the protection of the Mâhêšvaras and of the Five-hundred.

## 132

Date 1179 A D

(The meaning of portions of this inscription is not quite clear)

Be it well In the name of Šelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth, , who had the élphant [of his banner] sketched on the Mêru of the north, who was the most celebrated in the lunar race of the west, who crossed the fertile waters of the Kâvêri of the south, the singer of whose praises became a king of the gods, in obeisance to whom the man that raised his joined hands to his head . , who wore golden necklaces and was full of grace, who on one occasion captured by force the ? army (*panikalam*) of Vengâli to the panic of the gods of the eight directions and of Iyama (the god of death), who, having pierced the long mountain range and gone to the nether region of the Nâgas, . . attacked , who was well versed in the three forms of Tamil<sup>1)</sup>, and who was the lord of Muchukunda-giri and of the excellent city of . . punavarttanapura extolled by bards—his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of ? Šâraman's heroic army .and ? of Vîra-Gangan who was the ? messenger of the Pañjavar (Pândyas ?), the son of others' wives and the bearer of the cruel bow,— the celebrated elder sister of Kûttan, and the paternal aunt of the youthful Gangapperumâl—who . .king. . .who was the lord of Kachchi and who vanquished Tennan (Pândya) on the battle-field ,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tîrana-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Šaṅkara together with his consort Umaï near the hill on which fragrant Vilva (kûvîlai) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil*, pearls., jewels and gold.

<sup>1)</sup> Prose, poetry and drama

**133 a and 133 b**

Date ? 1311 A D

(The inscriptions are fragmentary The meaning is not quite clear)

(On the date specified) grants of land (specified) were made for the god  
 Śelva-Gangāśvaram-udaiyār

**134**

Date 1367 A D

Be it well (On the date specified), at the time when the mahā-mandalê-  
 śvara, subduer of hostile kings, champion over kings who break their word,  
 vīra-Bukkanna-Odeyar's son vīra-Rājendra-Vodeyar was ruling the kingdom of  
 the world —a grant of land

**137**

Date 1284 A. D

I, Vīra-Gangan, *alias* Uttama-Śōla-Gangan (with usual Ganga titles), having  
 received full payment in gold, gave full possession of certain lands (specified)  
 to . . . . . vi

I, Tālaikkāḍujeyaniravi, granted (from the date specified) the above lands  
 as a gift to 19 Brāhmans and the god of the place These 19 families of  
 Brāhmans shall enjoy the lands, residing at .vi-mangalam

This is the signature of Vīra-Gangan, *alias* Uttama-Śōla-Gangan This is  
 the signature of Gangapperumāḷ This is the signature of Tondaimān This  
 is the signature of . rāyan. I, . . lāndān, shall carry out this

**138**

Date about 1284 A D

(The first part of the inscription is gone)

I, Vīra-Gangan, granted, together with certain taxes (named) . . . . .  
 . . . this Iravimaṅgalam. . . . . He who covets . . shall incur the sin of  
 having slaughtered a tawny cow near the Ganges He shall incur the sin of  
 having unjustly slandered his own mother This charity is to continue as  
 long as the moon and the sun endure. This is the signature of the merchants  
 of the 18 nāḍu. He who confiscates land, whether given by himself or by  
 another, is born a worm in ordure for 60 thousand years. The man who takes  
 away a cowrie (*hiraṇyam*), a cow [or even an inch of land] goes to hell . .

## 139

*Date 1287 A D*

In the 32nd year of the reign of the universal emperor śrī-Poyśala-vira-Rāmanā-Dēvar—I, Nāga-dēvar, *alias* Nārāyanan, . . . Śōlakattu . . . Kuvālāla-nādu, *alias* Ganga-pādu, granted (on the date specified), for the prosperity of śrī-vira-Rāmanā-Dēvar, the wet and dry lands belonging to with the four boundaries, including the wells underground, the trees over-ground, the houses, sacred places and gardens, together with certain taxes (named) to Ândân-bhattan and to Echhamutti-bhattan, son of Kidāmbi . ppillai, as a sarvamānya exempt from taxes This is to last as long as the moon and the sun exist For every bullock-load of [areca-nuts] 10 areca-nuts (Usual final imprecatory sentence)

## 140

*Date 1287 A D*

(This inscription is gone in parts)

This is the edict of Śittarumēśa, the son of the goddess of the earth . . . who is the son of the goddess of the earth, who knows the essence of the three forms of Tamil which form an excellent treasure, . . . . who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished his fame increased and his enemies grew feeble, whose ornament is liberality . . . For victory to the arm and sword of śrī-vira-Rāmanā-Dēvar, we, ? the inhabitants of Periya-nādu in the Kuvālāla-nādu of Ganga-vala-nādu, ? including Ândân-bhattan and Kidāmbi Echhamutti-bhattan, granted some land (specified)

. . .

In the [3]2nd year of the reign of vira-Rāmanā-Dēvar— . . . Śōlakaṭṭe . . . . .

## 143

*Date ? about 1284 A D*

While (with usual Gaṅga titles) Uttama-Śōḷa-Gangan Ganga-pperumāl was ruling the earth—I, Ena . . . maṅḍalikkān, son of . . . pāri-dēvan, of Kūṭṭēri in Kuvālāla-nādu, otherwise called Niḡarilī-Śōḷa-maṅḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappiśvaram-uḍaiya-Mahādēvar of Kūṭṭēri, to the Śīva-Brāhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Śiva-Brâhmana-pûjâri. This charity is under the protecton of all Mâhêśvaras There is no gude but virtue to those who understand virtue God alone is the protector

**145***Date 1611 A D*

Be it well. (On the date specified), Sugatûr Ayapa

**147***Date 1558 A D*

May it be prosperous. Be it well (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâśiva-Râya's agent the mahâ-mandalêśvara Râma-Râjaya's agent Diluvar Khân's agent Sîtappa , granted to Virayya, Kôḍi-Râmasamudra in the Kôlâla-śime, as a bata-agrahâra, to continue as long as sun and moon

If kings of the Turuka race fail in this, they have eaten hog's flesh If kings of Karnâtaaka fail in it, they will incur the guilt of murdering father and mother in Kâsî Whatever king fails in it incurs the sin of slaughtering cows.

**149 a***Date 1089 A.D*

In the 20th year of the reign of Kôv-Irâjakêśaripannar, *alias* the emperor śrî-Kulôttuṅga-Śôla-Dêva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pândyas) became disconcerted, and Vikkalan and Śinganan plunged into the western ocean, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirâmîśvaram-udaiya Mahâdêvar at Kalaniyûr in the Kuvalâla-nâḍu of Nigarîli-Śôla-mandalam,—I, Jayaṅgonda-Śôla-Brahma-mârâyan, . . of Karaikkanda-Râmadêvakami, a Brâhman of the Kauśika-gôtra and the Bahudânya (Bôdhâyana ?) sûtra of the same village—made a grant of 1000 kulî of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them, and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,



to the Śīva-Brāhmana (named with his *gōtra* and *sūtra*) worshipping in the temple, to be enjoyed by him and his descendants

### 149b

*Date 1041 A D*

In the 30th year of the reign of Kō-pParakēśarīpanmai, *alias* sri-Rājēndra-Śōla-Dēvar, who took the East country, Gangai and Kadālam—the dry land with the four boundaries granted for the god Mahādēvar, *alias* Tiruvirāmiśvaram-udaiyār of Kalaniyūr .

### 150

*Date 1393 A D*

(On the date specified), at the time when the mahā-mandalēśvara vīra Rāya was ruling the kingdom of the world—the prabhu of Kalaniyūr in Kōlāla-nād, Sintaka-Chaundi-jīya's son Chokkappa made a grant of land (specified) to the carpenter Gandōji Nāchōja's son Śivadyōja for erecting an upper storey for him Imprecation.

### 151

*Date 1520 A D*

(On the date specified), the Brahmans of Vōlu-Narasimhapura and the priests gave to Dyāpa-Kedurappa land (specified) and a house

### 152

*Date 2 1528 A D*

(In the year specified), the mahā-mandalēśvara Rāmaya-Dēva, with certain gaṇḍas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Eḍiyūr *dandi*, Virann-odeyar

### 153

*Date 1580 A D.*

May it be prosperous. Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Raṅga-Dēva-mahārāya was ruling the kingdom of the world.—the mahā-mandalēśvara Rāma-Rājaya-Timma-Rājaya's grandson, Kōsala-Rājaya's son, Chinna-Timma-Rājaya granted for the offerings to the Timmalanātha of Kāmadēvanahallī land (specified), free of all imposts.

## 154

*Date 1565 A D*

May it be prosperous Be it well (On the date specified), Sugatūr Tammaya-Gauda gave to Karaga-maylappa-gaunda a *nagāru-godagu* field of 10 kolagas. Imprecation

## 156

*Date ? about 1565 A D*

May it be prosperous. Raghunātha-Rājaya confirmed our Kannada Bhāratī agrahāra Kallandūr for as long as sun and moon exist. .Tammappa-Gauda's work of merit

## 157

*Date 1614 A. D*

Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara, master of the eastern western southern and northern the four oceans, vīra-pratāpa vīra-Venkatapati-mahārāya, seated on the jewel throne, was ruling the kingdom of the world —Sugatūr Tammappa-Gauda (made some grant)

## 158

*Date about 950 A D*

Be it well. When Irīva-Nolamba was ruling the kingdom of the world —

## 159

*Date about 1180 A D*

In the. . . . .of Hōjana-vīra-Vallāla-Dēvar, of the Kuvalāla-nādu .  
 . . .

## 162

*Date ? 1366 A. D*

Be it well. (On the date specified), the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vīra-Bukkanna-Voḍeyar's son vīra-Kumāra-Kampanṇa-Voḍeyar granted to all the Brahmans of Devalāpura, which is Kīlūrugali in Kōlāla-nād, the agrahāra made by Avasarada Aṅkappa, all the lands and rights (specified) formerly pertaining to the agrahāra, and confirmed the

shares formed by Avasarada Ankappa for Brahmans of various gôtras, with extra shares for the purâna Brahman, the servants, . . .

## 163

Date 1642 A D

(Telugu)—Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-Ranga-Dēva-mahārāya-ayya was ruling the empire of the world — Ōbi-Rāja Ramana-Rājayya-Dēva-mahārāya-ayya, at the time of the eclipse of the sun, made to Bhāskara-Sīdhēśvara-bhatta, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kōlāla-śīme—which Śrī-Ranga-Rāya-Dēva-mahārāya-ayya had favoured to him as an *amara-umbali*,—to be enjoyed to his posterity

## 164, 165.

Date 1630 A D

Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-Dēva-Rāya was ruling the empire of the world — Sugatūr Chikka-Rāya Tammaya-Gavuda granted to the Dalavāyi Sonṇaya-gauda a *netara-godiḡe* śāsana as follows,—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you in the Sugatūr village.

## 167

Date ? 1736 A D

(In the year specified), Hajarat Pākhar-Khān Sāheb granted a rent-free field of 10 koḷaga to Gōpanna, Nāranappa and others (named), and a half share in . to Timmapa

## 169

Date 1155 A D

While the possessor of victorious titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talaikkādu Koṅgu Nangali Uchchangi Vanavāsi and the fortress of Pānaṅgal, Jagadēkamalla-Poyšala-śrī-Nārasimha-Dēvar was pleased to rule the earth—(on the date specified) .. the big tank at .... lam .. . *alias* Pālāru . . . . .

## 170

Date ? about 1180 A D

Be it well Refuge of all the world, of world-wide renown, having acquired five hundred vīrā-śāsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bira-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vāsudēva, Khandali and Mûlabhadra, having 32 cities, 64 yôga-pîthas, and 64 ghatika-sthânas in the middle of various countries,—the 16 of the 8 nâds, the 40 Sâle-gavaregas, gâtrigas, gaudigas, gâvunda-svâmis, settis, settiguttas, and sênabhôvas, each one a hero, abounding in gold, all bearers of stout staves, âchâias, the elephants (at the points of the compass) their hedge, Bengele their shelter, the Bhêri their drum (*maddale*), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour, emperors over the Chêra Chôla and Pândya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities<sup>1)</sup>, the children of Bhagavatî . the children of Paramêšvari of the town of Ayyâvale,—Ayyavayyi and others .

## 171

*Date ? about 1270 A D*

(This inscription is much gone in parts)

I, Irâja-Nârâyana-Brahmâdhirâjan Šelva-Gangan, . to Šêtu-Irâmišvram-udaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurar the wet and dry lands great earth . . of the Šôlas who would not change even if the moon and the sun changed their course (Usual final imprecatory sentence.)

## 173

*Date 1321 A D.*

While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhattâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pândya-kula, establisher of the Chôla kingdom, Poyšala šri-vîra-Vallâla-Dêvar was ruling in peace from his residence at Pudu-Padarividu—I, Pammarasâr, son of the mahâ-maṇḍalêšvara Murâri-dêvar, the chief of Idavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

<sup>1)</sup> All assumed titles of the Banajas, of which it is difficult always to make sense

(from the date specified) certain lands (specified) for the god Vayiri-dēvar of Ilavappalli as *kudangai*. This is to last as long as the moon and the sun endure (Usual final imprecatory sentence)

## 174

*Date 1566 A D*

(On the date specified) the Gottihalli gauda Mâcharasa's son Pangarasa had this stone cut

## 175

*Date ? 1173 A.D*

(On the date specified, partly defaced), Rachavayya-gavunda's son Siguttayya recovered the cows, and went to *scargga*

## 176

*Date 1660 A D*

(In the year specified), Šambâji-Râja granted land (specified) to Antrâjupandita of Akaladarasa in Sugatûr hōbali

## 177

*Date 1163 A D*

(Tamil)—While the possessor of all titles, the mahâ-mandalēšvara, capturer of Talaikkâdu Kongu Nangili Koyârîr Uchchangi Vanavaši and Velvalam, the strong-armed Vira-Ganga Pôšala Nârasimha-Dēvar was pleased to rule the earth—

When the cattle of the village of Mâdamangalam of Puda-nâdu in Nigarili-Šôla-mandalam were being harried, Orrikkâmundan, son of Širuttondan, a landholder of O t ttûr, fell (on the date specified), having rescued them—I, . . . of Kachchuvarašar, a landholder of Mâdamangalam, set up this stone to commemorate the event. Kachchuvanâga-gâmunda granted to Nâgappaiaiya 30 kulagam of wet-land as a *kudangai* . . . I, Nâga-gâmunda, son of Kachchava-gâmunda, gave to my brother-in-law. . .

## 178

*Date ? 1422 A D.*

May it be prosperous Be it well. At the time when the mahârâjâdhirâja râja-paramēšvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world —(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-dannâyaka-odeyar was ruling the kingdom of the world,—to Turavida-Râvu, the mahâ-sâmantâdhipati granted the Uttamasamudra village belonging to Arehalli, with all the usual rights

## 179

*Date ? 1693 A D*

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the šânabhâga Subbanna, and Baire-gauda's son Honnegauda. The sculptor was Basavana's son Mallâchâri

## 182

*Date ? about 1000 A D*

Be it well Madalûr Kuppa of the Gogga family, fought among the cows, died and went to *sagga* For him was given land (specified) free of taxes

## 183

*Date ? about 1000 A D*

Be it well The Vaḷigal archer <sup>1)</sup>

## 184

*Date ? 1578 A D*

May it be prosperous Be it well. (On the date specified), Sugatûr Tammeya-Gauda . . .

## 185

*Date 1752 A D*

Be it well (On the date specified), Mâstenhalli Ayama-Gauda, the dêśa-kulakaraṇi gumâsta Venkatêšaya, the Dalasanûr hôbali kulakaraṇi Annappa and others (named) granted rent-free land (specified) to Karaga Tammanna and Ajaṇṇa. (*signed*)—Kempaṇṇa

The people of Kadivâna then bought the land for 300 varaha, of which three-fourths was for Tammaṇṇa's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares Unless Kempaṇṇa gives it, there is no claim.

<sup>1)</sup> *Šri Vaḷigalâmbuna*—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vêlgalburre.

## 186

Date 1128 A D

(Tamil)—In the 10th year of the reign of the emperor Vikkīrama-Šōla-dēvar—I, Vāna-Vichchādara-pPudanād-ālvān, *alias* Māran, son of Alagīya-Šōla-pPudanāttuvēlān, *alias* Eruttilan . ngan, having in accordance with the order of Rājēndra-Šōla-pPudanāttu-mandalikan, the gāmūnda of Puda-nādu in Nigarīli-Šōla-mandalam, reclaimed 300 kulī of land below the big tank of Tiladanūr after clearing the jungle and removing the shrubs, granted the same as a *dēvadāna* for the god Aṅkakkārīšvaram-udaiya Mahādēvar of this village

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin)

We two, . . . maya-gāmūnda and Vāna-Vichchādara-pPudanād-ālvān, gave, with pouring of water, the land, exempt from taxes, to the Šiva-Brāhmana Ādittadēva-bhatta, son of Pichchadēva-bhatta, of the Bhāradvāji-gōtra.

## 187

Date about 1025 A D.

(Contains only a fragment of the historical introduction given in No 109 a)

Rājēndra-Chōla's time

## 188

Date? 1789 A D

(In the year specified), the Dalasanūr hōbali nād-gauḍa Ayima-gauḍa, kulakaraṇi Annappa, and others granted to the Nabāb Shāyir Jān's khijamatahār Nūr Mahamad, land (specified) in Gāndlahalli Muchalakunṭe, for the support of the *masīdi* (or mosque) Imprecations

## 189

Date? about 1207 A. D.

(Tamil)—While Pulla-dēvar was pleased to rule in Puda-nādu of Nigarīli-Šōla-mandalam—I, . . . ttirapālan, *alias* Šōmāndān, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurāndu for the god Kollīšuram-udaiyār of the same village. (Usual final imprecatory sentence.)

## 190

Date? about 1210 A D.

(Tamil)—. . . . . Kākkunāyaka-bhatta, a Šiva-Brāhmana of the Ātrēya-gōtra and the holder of the tax-free land of the temple of Tirukkollīšuram-udaiyār at Poṇa. . in Puda-nādu of Nigarīli-Šōla-maṇḍalam, . . . . .

## 193

Date 1654 A D

(In the year specified), the rājādhirāja rājamānya rājaśrī Śambhōji-Rāja-mahārājarayya's agent for the border district of the Kōlāla-śīme, Kanayāja-pant, and others, on the Kōmatis of Kōlāla abandoning it, gave to Chandaya-Tambārahalli Dēpa-gauda, land under the Muduvādi Mallasamudra tank, with a śāsana, for constructing it . . . and Bālāji-panditarayya having given permission, they granted land (specified) in Mallasamudra and Muduvādi,—both together, 49 kaṇḍugas of rice-land

## 194

Date 1569 A D

May it be prosperous (On the date specified), for all the learned of the Muduvādi agrahāra, which is Dēvarāyapura, in the Muluvāyi kingdom,—the mahā-nāyaka . . .and others (named) granted this dharma-śāsana You having given to us the . . . which the guardian Raghunātha-śrīpati

## 196

Date 1541 A D

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-pāramēśvara vīra-pratāpa vīra-Achyuta-Dēva-mahārāya was ruling the kingdom of the world.—Kōlāla-mārāya gave into the hand of Rāmabhaṭṭa-ayya, for the temple service of the Kōlāla goddess, the Dēvānda-halli village Imprecation.

## 197

Date ? 1515 A. D

(In the year specified) Tammapa-Gauda-ayya made this *pura* and granted the village to Liṅgaṇna.

## 198

Date about 950 A. D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, śrīman Nolambādhirāja Iṛiva-Nolamba Nolipayya was ruling the kingdom of the world:—And śrīmat Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand.—the *bittu-kattu* of the Baṅgavāḍi tank was remitted Imprecation.



## 200

Date ? about 890 A. D.

Be it well. When, born in the Mahāvahī-kula, having made Paramēśvara, the chief lord of gods and demons, revered in all three worlds, the doorkeeper — śrī-Mahāvahī-Bānarasa was ruling the kingdom of the world — Bānarasa and Mahāja being at war,—on being sent to raid Nekkundi-nād, Bānarasa's army being in Pulikurikki,—when the two armies met and were rushing into one another, Nāga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died Whereupon, washing his sword, they granted Bellamparavi for him, free of all imposts Imprecation

## 201

Date ? 1346 A. D.

Be it well (On the date specified), when the mahā-mandalēśvara rājādhirāja rāja-paramēśvara vīra-Bukka-Rāya was ruling the kingdom of the world,—by order of his son, pratāpa-Harihara-Rāya, the minister Mallarasa granted this śāsana,—to Irigi-setti, prabhu of Kōlāla-nād in the Nikarīchōḷa-maṇḍala, we formerly granted as a *kodage* the Nukkanahalli village, belonging to.

,—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights Usual final verses

## 202

Date 1351 A. D.

(On the date specified) the customs-officer of the mahā-mandalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Kumāra-Kampanna-udaiyar, . . . . . Idaipalli as a sarva-mānya . . . . .

## 203

Date 1361 A. D.

(Tamil)—When the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, śrī-vīra-Bhukaṇṇa-udaiyar's son Kampanā-udaiyar was ruling in the city of Mulavāyil—According to the order<sup>1)</sup> of Śōmappa-udaiyavar, the great minister of his (the king's) palace, . . .

<sup>1)</sup> The Kannada form *niruvadinda* is used.

Vittappa, his elder brother Kopparaśar, the inhabitants of Periya-nādu in Puda-nādu of Nigaiḷi-Šōla-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-palli-puram after fixing the four boundary-stones, and gave this śilā-śāsana to Virappa, son of Aruvattu-mūvar Virabhadra-dēva of the same village This is to continue as a sarvamānya for as long as the moon and the sun endure (Usual final imprecatory sentence) Kopparaśa's charity Great prosperity

## 204

Date 1619 A. D

May it be prosperous May it be unobstructed

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vira-pratāpa vira-Rāma-mahādēva-Rāya, seated on the jewel throne of Penugonde, was ruling the kingdom of the world —Chikka-Rāya Tammaya-Gauda, son of Immaḍi Tammaya-Gauda, and grandson of Sugatūr Tammaya-Gauda, of the fourth gōtra, granted to Bālakrishna, son of Narasarāja, approved by poets, and grandson of Rāmaja, of the Bhāradvāja-gōtra and Chandīśvara-vamśa, the dharma-śāsana of a bhatagrahāra as follows:—the rāhalli village of the Kōlāla-śīme in the Yēlunāḍ-śīme belonging to the chāvadi of the town which Rāmarasa-mahārāya had favoured to him for the office of *amara-nāyaka* .

## 205

Date 1373 A. D

(In the year specified), the mahā-mandalēśvara vira-Kampanna-Vodeyar made to Duvāle... a grant of the Vāranāsi village in Hode-nād, belonging to . . . , free of all imposts . Local rent-free grants (to continue according to former custom) . . .

## 207

Date 1661 A D

Be it well (On the date specified), rājamānya rājaśri Vilāju-pandita Viraya granted to. veḍige Gaṇapati. . a *kaṭṭu-kodige* with the following agreement.— You having caused the tank of Baṅgavādi belonging to our Dalasanūr-sthala to be built, and a *batya-kodage* being granted to you,—every year you will grant from the produce (various amounts to the dēśāyi, as specified, from the Kārtika and Vaiśākha crops) Imprecation

## 218

Date ? 1140 A D

(In the year specified), the mahâ-mandalêšvara Timmaya-Dêva-Chôla-mahârâja granted rent-free land for the god Tirumala

## 219

Date 1663 A D

Be it well (On the date specified), the râjâdhurâja râjašrî Šambhâju-Râja-sâheb gave to Alambigiri Tippiseti and Vâranâsi Chenne-gauda a *kodage-šâsana* as follows —You having caused the old tank of Hôlûr belonging to Kôlâla to be restored, we grant to you the land (specified), altogether 6 khandugas of rice-land formerly belonging to the *achuhattu* (or irrigated area) of the tank, free of all imposts Imprecation

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra, both together, 1 kha according to dry field measurement Imprecation

## 220

Date 1628 A D

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya Kovara-Avubâla-Nâyaka's son Nâgar-Nâyaka,— with the permission of Sugatûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agrahâra,— granted to four Reddis (named) a *kattu-kodagi* dharma-šâsana as follows — from the *kha* of land formerly given to me at the sluice of the big tank of Hôlûr agrahâra, is granted to you by measurement . This may you enjoy to your posterity, as long as sun and moon exist Imprecation

## 221

Date ? 1200 A D

(Tamil)—In the time of Mudalyâr Jayaᅅgonda-Šôla Ilavaᅅjijâr—Kachchi-Mukkapa Kâduveti Pallavâdittan Kâmarâša's son Kuttarašar built (in the year named) . . . uᅅaiya-šamuttiram and Šâma-šamuttiram, and made a grant of some land for the god of the village.

## 222

Date 1356 A D.

The mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans

¹ May Śiva who wears matted hair and the Gangâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Sangama-nripêndra

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing *dharma*, lord of the goddess of sovereignty, with a name renowned among kings, was vîra-Kumâra-Kampana

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all ., exalted by his perfect prosperity, skilled in politics, lord of .luvâdhipura, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śrî-Sômanâtha

At some time after this, in observance of the Monday-vow (Sômapâra-vrata), the king paid a visit to the most blessed god Sômanâtha. Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god

## 224

Date 1670 A D.

(In the year specified), by order of the dowager (*mâtusrî*) Jayita-Bâyamma,—the Sugatûr-hôbali havâldâr, Viṭhala-panditaraya, and the Brahmans of the agrahâra, granted a field as *netara-kodigi* for Annênahalli Śankharaya, to be enjoyed free of all imposts

## 225

Date 1641 A D

(Telugu)—May it be prosperous. Be it well (On the date specified), Śrî-Raṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêṭi Râma-Râju Rangapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuś-śâkha, granted to Venkaṭagiri-śâstrî, son of Raghunâtha-sômayâṇi, and grandson of Nandyâla Phanipati-sômayâṇi (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-śâsana

¹ The portion from here is in Sanskrit and abounds in mistakes

**226***Date ? about 950 A D*

Be it well Bêlûra s son Mâdappan, when the prabhu-gaudi Bêlûra's she-buffalo was carried off, fighting and slaying, died On account of his death a field was granted

**227***Date 1666 A. D*

Be it well (On the date specified), Jayitâ-Bâyî-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-nîla,—made to Bhâvuji-pant, son of Virûpâksha-Šankara, and grandson of Kapathali Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows —the Uttûr village in the Kôlâla-šime belonging to the Kôlâr-châvadi have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights . .

**228***Date 1526 A D*

May it be prosperous (In the year specified), Sugatûr Tammappaya-Gauda-ayya

**229***Date about 750 A D*

Be it well. When Šrîpurusha mahârâjâdhirâja paramešvara bhatâra was ruling the kingdom of the world.— halting in Puttûr Jettemugol, he gave to Puttûr Attâni 5 *tûmbu* of rice-land, and 5 *tûmbu* of ? garden Imprecation

**230***Date about 750 A D*

Be it well. In Puttûr, Kannam Gûlarasa gave to Kanakârî 3 kola of rice-land for Bhagavatî. Imprecation

**231***Date ? about 800 A D.*

When šrîmat Šiva[mâra]-mahârâja was ruling the kingdom of the world:— the master of Puttûr, Šivamâramma, gave to Duṇḍage and the master of

Nallattûr, Ogga, an enlargement of the house, 5 *tûmbu* of soft rice-land, and 7 *tûmbu* of plantain garden, as a Brahman endowment, free of all imposts

Whoso protects this, his feet do I place on my head

**232**

*Date about 750 A D*

Be it well When Indapparasa's servant was in command,—Puttûr Bhuvanasingi's son Sômana having come to ? Kamavikuna and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate

The king and Attâni being pleased, gave for him . of rice-land and 2 kola free of imposts Imprecations

**233**

*Date about 815 A D*

Be it well When Nolambâdiyarasa was ruling the kingdom of the world — the cows of Puttûr being carried off, he recovered them, the great hero, the setti's son. Binding on him the badge of a man (*nara-pattam*), the king halted at the village and gave him 5 ploughs of rice-land Imprecation

**234**

*Date 1291 A D*

(Tamil)—In the 37th year of the reign of the universal emperor śrî-Hôjala vira-Râmanâda-Dêvar — (on the date specified) I, Kâduvetti, *alias* Araiyan Vinduvar-perumâl of Perumangalam, granted, as a dêvadâna, Kânakattai built by me, for the god Pîllai-Âlva-išuram-udaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (*parru*) of Puda-nâdu in Nigarili-Šôla-mandalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šiva-Brâhmana of Nenamali in Illattûr-nâdu of Tondai-mandalam

**235**

*Date ? about 890 A D.*

Be it well When Mahâbali Bânarasa was ruling the Ganga Six Thousand,—

. . .

**237**

*Date ? 1655 A D*

(In the year specified), Šâmbaya-Nâyaka of the Kôlâla fort granted a *kattu-godagi* to Bayirapa.

## 238

Date about 1600 A D

In order that merit might accrue to Chikka-Râya Timma-Gauda, rent-free land was granted

## 239

Date 1291 A. D

(Tamil)—In the 37th year of the reign of the emperor of the whole world Źri-Poyšala vira-Râmanâda-Dêvar — while Mañjya-mâvuttar and Ilavañjurâyâr, two of the king's ministers, were engaged in a battle at Virchunai, Villi, one of the sons of Nambi-šettiyâr and a resident of Menianpalli under the ? jurisdiction of Virakkalalmugiyâr, went to battle and fell fighting (On the date specified) we, Virakkalalmugiyâr and vâyar of this village, granted certain lands (specified) including certain taxes (named), as a savamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure

## 240

Date ? 1407 A D

(Tamil)—While vira-Bukkana-udaiyâr, (son of) vira-Hariam-udaiyâr, was ruling the earth — we, the inhabitants of Šonneyanâyan-šaturvêdi-nâdu, including Pattiyûr Pemmi-šetti and others (named), gave (on the date specified) the village of Šriamarâdi, situated in the Pammapetta-nâdu, to ? Šeravâran-nâdu as a *kudangar*, exempt from taxes. This is to last as long as the moon and the sun endure

## 241

Date 1608 A D

Obeisance to Basava Linga May it be prosperous

Be it well. (On the date specified), when the mahârâjâdhirâja râjaparamêšvara vira-pratâpa Venkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south — Mummaḍi-Tammaya-Gauda, son of Sugatûr Immadi-Tammaya-Gauda of the fourth gôtra, granted the Kôtûr-Hosahalli village in the Kôlâla-šime, belonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêšvara-dêva, Šivaputra of the Chatra-gôtra, — in order that merit may accrue to our mother and father, — giving it another name of Virapura, and in order that the temple of the god Basavaliṅga may be your maṭha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations

**242**

*Date ? 1273 A D*

(Tamil)—I, Gangapperumâl, son of Uttama-Šôla-Gangar Padima-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumâl of Vanniyagattam

**243**

*Date ? about 1280 A. D*

(This inscription is mostly gone)

(Tamil)—[Šel]va-Gangan seems to have made a grant for the god Arulâlânâda of Tirunandavanapuralapuram (?)

**244**

*Date ? about 1270 A D.*

(Tamil)—I, Padumišeyan, *alias* Uttama-Šôla-Gangan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-pilla, son of . . . . .

I granted . . . . ., as a dêvadâna, for švaram-udaiyâr, and had the grant engraved on stone I also granted out of this, 12 kandaga of wet and 12 kandaga of dry lands to Brâhmans. . . . .

**245**

*Date 966 A D*

Be it well. When Iriva-Nolamba was ruling the kingdom of the world — the oilman Perundâli-settî's son Gange-settî, when the cows of Kalasyare Panatî were carried off, went to fight, attacked and slew, and ascended to *sagga*, (on the date specified) This work was done by the Koyatûr *kâsiga*, whose good qualities. . Vikramâditya

**246**

*Date 1637 A D.*

May it be prosperous. Be it well. (On the date specified), when the rājâdhirâja râja-paramêšvara vîra-pratâpa, lord of the four oceans, east west



north and south, vîra-Venkata-Dêva-mahârâya, seated on the jewel throne of Penugonda, was ruling the kingdom of the world — . Timmaya-Gauda. .  
of the fourth gôtra, .

## 247

*Date ? 1637 A D*

Immadi-Chikka-Râya-Tammaya-Gaudarayya, son of Chikka-Râya Tammaya-Gauda, and grandson of Sugatûr Immadi-Tammaya-Gauda, in the temple which we caused to be built on the bank of the Antara-Gangâ of the Šatašringa mountain, having set up Êkâmbanâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haralukunte of Holalipatide, and giving it another name of Šivakânchîpura, making 33 images of *ganas* to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may accrue to our father Chikka-Râya Tammaya-Gaudarayya and to the embodiment of virtue Halasamma,—and made a grant of the village, with all rights and taxes (specified) Imprecations

## 248

*Date 1397 A D*

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world—in order that life, health and wealth might increase to . Râya,—Mahêšvara-pandita-ârâdhya granted to Mudda-Girinâthayya a dharma-šâsana as follows:—the prabhus of Kôlâla-nâd having rebuilt Andiganahalli, which from the old time of Ballâla-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya Imprecations

## 251

*Date 1631 A D*

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Venkatapati-Râya-mâhârâya was ruling the empire of the world—(this part is all gone) Tamme-Gauda made to ? Ampeyya a grant of 11 villages (specified) in the Kôlâla-šime belonging to his government, together with all rights Imprecations

## 252

*Date 1469 A D.*

Obeisance to Ganâdhipati. Be it well (On the date specified), the mahâ-mandalêšvara poḍe-râya bhûpa-Nârâyana-râya, Hulihali-Râmaya-arasu granted

to Kemidēva Virana-vodeyar of Śrīparvata a dharma-śāsana as follows —the Timmasamudra village belonging to Kôlâla-nâd, attached to Teppada Nâgana's *gadi-châvadi*, have we given for the service of the god Mallikârkjuna, to continue as long as sun and moon Imprecations.

**253***Date 1726 A D*

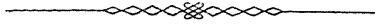
Be it well (On the date specified), at the time of an eclipse of the moon, (a grant by Râmôji)

**254***Date 1693 A D*

Be it well (On the date specified), râjašri Jayitâ-Bâyamma made a grant for the Karlâsavâsi

**256***Date ? 1541 A D*

(In the year specified), forming the fields below the Sômarasanahallî tank into rice-fields, the Baralûr farmers will enjoy them in peace From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.



# MULBAGAL TALUQ.

## 1

*Date ? 1577 A D*

May it be prosperous. Obeisance to Šambhu etc

Invocation of the Boar and Ganēša

Be it well (On the date specified),—for the Mulabāgal-maṭha of Suvarna-varna-Parašurāma-tīrtha, disciple of Sankarshana-tīrtha, and disciple's disciple of the *parama-hamsa parivrājākāchārya*, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaishnava-siddhānta, worshipper of the holy feet of the god Gōpīnātha, Âdirāja-tīrtha,—Vijaya-Venkatapati-Rāyarayya, son of Virūpāksha-Rāyarayya, and grandson of the rājādhirāja rāja-paramēšvara rāja-mārtānda rāja-kanthīrava apratīma-pratāpa-vīra-narapati, terrifier of the minds of Aśvapati and Gajapati, champion of the world of men, chief lord of the Karnāṭaka throne of Vijayanagara, Narasimha-Rāyarayya of the Âtreya-gōtra Âśvalāyana-sūtra and Rik-śākhā,—gave a śāsana of a grant of land as follows.—the Vengere village in the Vaḍaga Rātūr-hōbali attached to the Paramati-sthala belonging to the western fort gate of the Vūtākūr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment (The grant is repeated three times) Usual final verses

(signed)—šrī-Virūpāksha

## 2

*Date 1431 A. D*

šrī-Prasanna-Virūpāksha May it be prosperous Be it well (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosing wall, gōpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahāra villages, maṅṭapas, maṅṭapas for alms, and all other religious provisions, being due to Vijaya-Rāya's dharma;—the Heggade-dēvas, of the Vishnuvardhana-gōtra, Vommāyamma's sons Lakhanna-danāyaka and Madanna-danāyaka, in order to provide for the god Prasanna-Virūpāksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses

## 3

*Date 1521 A. D*

Obeisance to Hanuman May it be prosperous Obeisance to vîra-Râmachandra-pati

Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Krišna-Râya-mahârâya was ruling the kingdom of the world—to the south of the Hanumanta temple of the eastern *parishe* of Muluvâyî, the Udayagiri-sthala sênabôva, Hariyapa-vodeyar . granted a šâsana as follows—the Tâtagata village in the . šîme of our vodeyar, Râya-Sidhanna-Vodeyar,—for the sake of *dharma* to Koṇḍamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights

And (besides) the gods Râmanâtha and Sitâ-Paramêšvari which had been set up,—setting up the god Lakshmana, and having the temple, gôpuia and mantapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagata village. Usual final verse

## 4

*Date 1547 A. D*

May it be prosperous. Obeisance to Šambhu etc

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Mulavâgil kingdom,—the mahâ-maṇḍalêšvara Nandyâla Vîra-Râja Šrî-Ranga-Râja's son. mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâšiva-Râya (Much of the inscription is effaced)

## 5

*Date 1526 A. D*

(In the year specified) Hariyapa .—in order that *dharma* might be to . . . .—made a grant. (The inscription is nearly all effaced)

## 7

*Date 1416 A. D*

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world.—And in the great minister Nâganna-daṇṇâyaka's Muluvâgil

kingdom, Annadâni-Odeyar was maintaining the proper dharmas, and firmly protecting the Muluvâgil kingdom,—by order of the original chief goddess of Muluvâgil, Muluvâyi Nâchi-dêvi, her temple priests, Kêśava Perumâle's sons Balepa, Maniya and Mârâpa, and his younger brother Âvâmbala, agreeing among themselves, gave to Sivarâtri-Vithanna, Mallanna and other Brahmans a śâsana as follows — The Arali dam in the Pâlâru river in the Katariyahalli-šime belonging to our Muluvâyi Nâchi-devi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muluvâyi-Nâchipura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muluvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muluvâyi Nâchi-dêvi. All the usual rights of the village named Muluvâyi-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone śâsana in front of our Muluvâyi Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

## 9

*Date 1270 A. D.*

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haidar Vali, store of the knowledge of God—668.

## 10

*Date 1399 A. D.*

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmi-Nârâyana and erected for it the temple, with a tower. Usual final verse.

## 11

Date 1389 A D

Ôm Obeisance to Šiva Invocation of Šankara

(On the date specified = 1388 A D), pratâpa Immadi-Bukka-bhûpa gave to the guru Kriyâšakti, who was a form of Vidyâšankara, the Kummâyî-palli village in the Âhabani district, free of all imposts <sup>1)</sup>

Be it well. (On the date specified), the mahârâjâdhirâja-râja-paiamêšvara vîra-Harihara-mahârâya's son the mahâ-mandalêšvara vîra vâya Immadi-Bukka-Râya-Odeyar granted for the god Vidyâšankara a *dâna-patra-šâsana* as follows.—the Kummâdêviyahalli village in the Âvani-nâd of the Mulavâyî kingdom have we granted for the offerings to the god Vidyâšankara, with all belonging to it, and this grant we have had inscribed in a stone šâsana and a copper šâsana

Immadi-Bukkanna-Odeyar's approval (*signed*)—šri-Harihara

Usual final verse

## 12

Date ? 1389 A. D

Be it well. (On the date specified,—the principal part of which is gone), when Immadi-Bukkanna-Odeyar was ruling the kingdom of the world —

15 a <sup>2)</sup>

Date ? 1244 A. D.

(Tamil)—(On the date specified) I, . . . to god Mâdêvar, . . .  
in case I survive him

## 15 b

Date ? about 1244 A D.

(Tamil)—I, mâchchan-ankakkâra . . . a servant of the mandalika  
Kûttâdun-dêvar, . . . Imprecation

## 16

Date ? about 1284 A D.

(Tamil)—I, Gaṅgapperumâl, son of Âdi-Šôlan, . . . to Nulambappan,  
son of Nulambâdirâyar of Âvaniya-nâdu m. . . šayakoṇḍa-Šôla . .

<sup>1)</sup> So far is in Sanskrit, what follows is in Kannada.

<sup>2)</sup> The inscriptions Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.

18

Date ? 1234 A D

Be it well (On the date specified), for the god Prasanna-Sômêšvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the mantapas for alms, and all other religious provisions,—the rājādhirâja mahârâya, raiser up of the Kâñchî-vamša, obtainer of the favour of the god Êkâmbarêšvara, mahârâya-Vira-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muluvâyichâvadi,—also the Sômêšvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêšvara Chandrašêkhara-dikshita. Usual final verses

19

Date 1518 A D

May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa vira-Krishna-Râya-mahârâya was ruling the kingdom of the world —Salageya-dêva having made petition to Krishna-Râya-mahârâya that he might grant for . the Mandaragonte village in the Yelavañji-nâd belonging to the Muluvâyî kingdom,—favouring that petition, an order was issued to karanika Nâganna that the village was granted to the god Sôme,—whereupon, according to the order of Krishna-Râya-mahârâya,

20

Date 1468 A. D

May it be prosperous. Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, hunting elephants his pastime, master of the eastern southern and western oceans, vira-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world.—in order that *dharma* might be to Narasinga-Râja-Odeyar,—Muļuvâyî Hariyappa gave to the Muļuvâyî city merchant Dandapa's son Yeleya Sankapa-Setti this dharma-šâsana,—the fixed rent you pay of 2 hana, the gauḍa-sunka of. . . , tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muļuvâyî, you and your posterity, as long as sun and moon exist. Imprecation.

**22***Date 1544 A D*

May it be prosperous Be it well. (On the date specified), when the rājādhirāja rāja-paṁamēśvara vira-pratāpa Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world

**23***Date ? about 1250 A. D.*

(Tamil)—Arulāla-nādar                      *alias* Allāla-śamuttiram,                      to four  
men... ..

**25***Date 1553 A D*

Muluvāgil Tuḷuva Gummana-Nāyaka's son Kriṣṇnam-Nāyaka, (in the year specified), granted to two gaudas (named) a *kattu-kodigai-mānya*

**26***Date ? about 890 A D*

Be it well. When, having made Paramēśvara, the lord over gods and demons, revered in the three worlds, the doorkeeper,—Māvali Bānarasa was ruling the kingdom of the world.—Pallava                      .slew Nīnga-Rāya and died.

**28***Date ? about 1200 A D*

(Tamil)—.... d-aḷagya-perumāl. Be it well O great hero, lord of dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?<sup>1)</sup>

Great in victory,.... . . . .

**29***Date 1398 A D.*

Be it well. (In the reign of) Harihara-Rāya,—(on the date specified), at the time of setting up the god Sômê of Kāutanahalli in Âvani-nād,—Viṭhappa-Voḍeyar granted certain villages.

<sup>1)</sup> The meaning of the verse is not clear.



**30**

*Date 1546 A. D.*

May it be prosperous (On the date specified) when the mahârâjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world —

**31**

*Date about 950 A. D.*

Be it well When Iriva-Nolamba was ruling the kingdom of the world — when Eradayûr was raided, Enabâra Dhavayya slew, died, and gained *sargga*

**32**

*Date about 950 A. D.*

Be it well When Iriva-Nolamba was ruling the kingdom of the world — Ballada having carried off the cows , Kobegayya hearing of it, sent Volipayya, who died

**34**

*Date ? 1396 A. D.*

(Tamil)—In the time of vira-Bukkanna-udaiyar, we, the inhabitants (a few named) of Kâvuttarpalli in Âvaniya-nâdu and the merchant Kâḍandaḥ among the citizens of Muḷavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to . lavikunram-udaiyâr, and gave a *šâsana* to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother  
Witnesses to this—(four named) This is the writing of Šâvuttan.

**35**

*Date ? 1557 A. D.*

(In the year specified), Viramarasa granted in Kâutanahalli, belonging to the Muḷuvâgil kingdom, land (specified) as a *bhata-vritti* to Takkuru Virayya.

**36**

*Date ? about 1370 A. D.*

(Tamil)—In the reign of Virupaṅṅa-udaiyar, Kollanam Appaiya-nâyakan, .. Vittappaḍaiyar, . . . . in Kâvattanpalli

## 37

Date 1527 A D

May it be prosperous (In the year specified), Hanumappa-Nâyaka,— in order that *dharmā* might be to Kīshna-Râya-mahârâya,— granted land (specified) as a *kodagi-mânya* Imprecation

## 38

Date about 890 A D

The goddesses of Fortune and the Earth, with Pôlâlchôra's senior queen, the equal of Bhuvanâmbike (Pârvatī) and the Speech goddess, Dīvalabbarasī may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dīvalabbarasī. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down, since that, Agastya swallowed and again spat it out, afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dīvalabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gange had come down to the south, the Dīvalabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndria a pond, in her own name also a tank, with temples of Īśa (Śīva) and Mukunda (Viṣṇu), and promoting *dharmma*, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vamṣa being the house in which she was directly born, the Pallavêndra Iṛiva-Nolamba being the son born to her, the greatness of Dīvalabbarasī extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vamṣa the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srīmad râja-Manôja-bhūpa*,—otherwise, of the king Râja-Manôja),—Dīvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêṣvara, a sin-destroying bell was given by Dīvâmbikâ for (that) Nolamba-Nârâyanêṣvara.

Be it well On the death of,—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nolamba-Nârâyana śrī-Vīra-Mahēndra-Nolambadhīrāja,—Dīvabbarasi caused to be built in Polaramangala the Dīvabbe-samudra, had a Vishnu temple made there, and having Nolamba-Nârāyanēśvara made in Âvani, for these gods granted Yelanagara, free of all imposts, to continue as long as earth and moon Imprecation

Written by Nāmayya

### 39

Date 1369 A D

Be it well (On the date specified), to Anantappa's son Avasarada-Ankappa, the priests (named) of the god Rāmayi of Âvani sold the Keluvangere tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharmachhatra*

### 40

Date 1264 A D

(Tamil)—I, Alagar, son of the headman of Manali—Udaya-pillai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppurakkuḍai for the god Tiruvnāmiśvaram-udaiya-nāyanār . . . . (This charity is under) the protection of Māhēśvaras

### 41

Date 1228 A D

(This inscription is gone in parts)

(Tamil)—(On the date specified), Jayangonda-Šōla [Ilavañji-rāyar] made a grant for the dancer in the temple of Tiruvirāmiśvaram-udaiyār at Âvaniyam in Âvaniya-nāḍu of Niḡarali-Šōla-mandalam, and ? gave it over to the charge of the worshippers (named) in the temple.

### 42 a

Date 1349 A D <sup>1)</sup>

(Tamil)—(From the date specified), we, the inhabitants of Âvaniya-nāḍu, including Ponna-gāmiṇḍar, superintendent of the same nāḍu, Anka-gāmiṇḍan and

<sup>1)</sup> The cycle year given is Pramādi and it is said to correspond to the Śaka year 1269.

others, made, with pouring of water, a grant of 2 lands (specified) for the god Tiruvirâmišvaram-udaya-nâyanâr of Âvaniyam in Nigarilî-Šôla-mandalam. (Then follow signatures of Šadumban and Arašan-pilai) We also made a grant of one panam from every village for the goddess Nâchchiyâr. These grants are to continue as long as the moon and the sun endure We have caused them to be engraved on stone and copper Usual final imprecatory sentence Signatures of Ponna-gâmindar and others (eight in number). (He who injures this charity) shall be the husband of his own mother This charity is placed under the protection of Mâhêšvaras.

## 42 b

Date? 1098 A D

(The gaps in this inscription are filled in with the help of Nos 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kôv-Irâjakêšari-panmar, *alias* the emperor šrî-Kulôttunga-Šôla-Dêva, who—while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvardja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkara-gottam, and captured troops of rutting elephants at Vayirâgaram, who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontala who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region, who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmi) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponnî (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent<sup>1)</sup> crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown, whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru, before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pândya), pecked by kites; who made Vikkalan—his former words to Kulôttunga, viz., 'your stain shall be like that on the crescent

<sup>1)</sup> puvani-nagrirumani-makutam of No. 49 c appears to be the correct reading

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Nangali of rocky path as far as the Tungabattūri which adorned the middle of Manalūr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*pāni*) called Gaṅga-maṇḍalam and Śiṅgamam, who, having resolved in his mind to acquire Pāṇḍi-maṇḍalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling , and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pañjavas (Pāṇḍyas)<sup>1)</sup> turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction, who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Śaiyyam (Sahya) where wild rutting elephants were captured, and Kannī, and fixed the boundaries of the Southern (Pāṇḍya) country, who was pleased to establish settlements of people on all sides (in the conquered country) including Kottāru as far as . . . , so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kungalar became scattered, who took possession of the Kalinga-maṇḍalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-mulud-udaiyāl, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-mulud-udaiyāl, the crest-jewel of liberality<sup>2)</sup>, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Śiva,—and while Êl-ulagam-udaiyāl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gaṅgai when graciously seated with Śiva;—

<sup>1)</sup> Pañja-Pāṇḍavar is the reading in Nos 42 e and 42 f

<sup>2)</sup> In Nos. 42 e and 42 f the reading is Tiruśintāmani, in No. 54 it is Tiyāgavallavitarum.

Šôla-mâttânda-Brahma-mârâyai, *alias* Annaman Âtti , of the Kâšyapa-gôtra, the gâmunḍa of Ilanagar-nâḍu and a resident of Âliyam in Ilanagar-nâḍu of Nigarilī-Šôla-maḍḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmīšvaram-udaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu We three, the Šiva-Brâhmanas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist (Usual final phrase)

## 42 c

Date 1104 A D

(The historical part of this inscription is identical with that of No 42 b)

(Tamil)—Be it well In the 35th year of the reign of [šrī-Kulôttunga]-Šôla-Dêvar, who etc.—

Râjêndra-Šôla-Brahma-mârâyan, (son of) Arumoli-dêvan , of the Kâšyapa-gôtra, the gâmunḍa of Ilanagar-nâḍu and a resident of Âliyam in Ilanagar-nâḍu of Nigarilī-Šôla-maḍḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brâhmanas received them under the same condition. (Usual final phrase.)

## 42 d

Date 1302 A D

(Tamil)—I, Kûttâḍun-dêvar, *alias* Jayangonda-Šôla Ilavañjyar, son of Vâšudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dêvadâna* for the god Tiruvirâmīšvaram-udaiya-nâyanâr of Âviniyam in Âviniya-nâḍu of Nigarilī-Šôla-maḍḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâšī.

Some more grants also appear to have been made—among others, one to the Šiva-Brâhmana of the temple (Usual final phrase)

## 42 e

Date ? about 1300 A. D

(Tamil)—We, Jayangonda-Šôla Ilavañj-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâḍu

. . . . .

42 f

Date 1096 A. D

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No 42 b )

(Tamil)—In the 27th year of the reign of Kôv-Irâjakešarîpanmar, *alias* the emperor śrî-Kulôttunga-Šôla-Dêvar, who etc —

Vikrama-Šôla-mûvênda-vêlân, *alias* Šûriyan Šakkarapâni, of Nariyanûr in the kûrram of the southern Nittavinôda-vaĵa-nâdu of Šôla-mandalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-udaiya Mahâdêvar . . . of Nigarîli-Šôla-mandalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Šûrya-dêvar, one before the goddess Pidâriyâr and the remaining one before the goddess Tukkaiyâi of the same temple

The merchant Âirumu . . . Šîrâlan-dêvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-udaiya-nâyanâr . . . For the stands of these seven lamps including the mould, seven *palam*, as weighed by the scales of Âyiravan, [were given], and for these lamps 15 [*palam*] . . . We, three, the Šiva-Brâhmanas (named with their gôtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase)

42 g

Date about 1270 A D

(Tamil)—During the rule over the earth of Ilaiya (the junior) Vâšudêvar, son of . . . , it was engraved in the *pañchângam* of the temple of Tiruvirâmîšuram-udaiyâr at Tirumadai-vilâgam in Âvaniyam of Nigarîli-Šôla-mandalam that the property of those without issue in Âvaniya-nâdu would be taken possession of for charitable purposes . . . This charity . . . Perumâl Ilavañĵiyarâr.

42 h

Date about 1071 A. D

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods)

(Tamil)— . . . . . The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Vilupaiayan, the *puravu-vara-tinakkalam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkāl* called after Arumoli-dēvan are given) —

To the god Tiruvirāmiśvaram-udaiya Mahādēvar on the hill one kurunī and four nāli of rice for three daily offerings at the rate of four nāli of rice for each, 6 dishes of curry for three daily offerings at 2 dishes for each, 1 ālāku and 2 ševīdu of ghee at 2 ševīdu for each; 1 nāli and 1 uri of curds at 1 uri for each, 6 areca-nuts at 2 for each, 12 betel-leaves at 4 for each, and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy) To the god Tiruvirāmiśvaram-udaiya Mahādēvar [? at the foot of] the hill 3 kurunī of rice per day with 2 nāli of rice for the *artta-yāman*; 16 dishes of curry, 1 ulakku 1 ālāku and 1 ševīdu of ghee, 4 nāli of curds, 16 areca-nuts and 32 betel-leaves, per day, oil for 30 twilight lamps, 5 *artta-yāma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kāšu (the equivalent given in paddy) for buying vestments for the deity One nāli of rice for the noon-day pot-rice (*šatti-chchōru*)

To Arkalīnga-dēvar taken out in procession when offering oblations 1 ulakku of rice per day. (Total given for one year in measures of paddy) To Šandira-šēkara-dēvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps (Total given for one year in paddy)

To Umā-sahita Irājantira . . . carried in procession during festivals, to Ganapatīyār and to Karumānikka-dēvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps (Totals similarly given.)

#### 42 i

*Date ? about 1100 A D*

(Tamil)—The first portion of the inscription is gone From the remaining portion we learn that 3000 kuli of land below some tank were sold for 2 kalañju of gold, and that the land was purchased to provide for the offerings of rice for the god . . . niśvaram-udaiya Mahādēvar

#### 42 j

*Date ? about 1200 A D*

(This is only a fragment)

(Tamil)—We, . . . . . for the god . . . daiya Mahādēvar . . . Šōla-maṇḍalam



44 a

Date 1289 A D

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pôšala śrī-vīra-Irāmanâ-Dēvar—

I, Tiruñālangilavaṭ Vallyyālvāi, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nāli of rice per day for the noon-day offering for the god Annišvaram-udaiya-nāyanār [? out of the interest] on the 5 pon which I have now advanced on Amudakkadaṭ . . which is a dēvadāna of this god This charity is to continue as long as the moon and the sun endure.

Usual final imprecatory sentence

44 b

Date 1189 A D

(Tamil)—In the 12th year of the reign of śrī-Kulōttunga-Šōla-Dēvar which corresponded to the Šaka year 1112 (Saumya)—while śrī-Vallāla-Dēva was ruling the earth, (on the date specified) Širimalaiyālan Šāttangandan rrālvār of Âvaniya-nādu, *alias* yangonda-Šōla . . . . for the god . . švaram-udaiya Mahādēvar of Âvaniyam in Âvaniya-nādu of Nigarilī-Šōla-maṇḍalam.

45

Date 1185 A D

(Tamil)—While the mahā-maṇḍalēšvara, capturer of Talaikkādu Gangavāḍi Nulambavāḍi Vanavāši Pānungal and Uchchangi, the strong-armed Vīra-Ganga, unassisted hero, Šanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, Poyšala vīra-Vallāla-Dēvar of unshaken valour was pleased to rule the earth— I, Pemmyakka, the consort of Śrīkaranam Vallāla-daṇḍanāyakkan, *alias* Nāyagattēvan, the great minister of Poyšala vīra-Vallāla-Dēva, headman of Pulyūr in Pulyūr-koṭṭam of Jayaṅgonḍa-Šōla-maṇḍalam, the sarvādhiḱāri, samasta-chatrapati, vāvuttara-niyōgādhipati and the maha-pasāyatta, deposited (on the date specified). . pon with the two Śiva-Brāhmaṇas (named with their gōtras) of the temple of Tiruvirāmišvaram-udaiya-nāyanār at Âvaniyam in Âvaniya-nādu of Nigarilī-Šōla-maṇḍalam with the condition that the interest on the amount at the rate of one pāgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Māhēšvaras, of Nuḷambādarāyar *alias* Purriḍaṅḍār, and of Valaṅgiyar

## 46

Date about 1185 A D

(Tamil)—Some one deposits certain *pon* with the same Śīva-Brahmanas for maintaining a twilight lamp in the temple of the same god

## 47

Date 1079 A D

(The historical part of this inscription is identical with lines 1—9 of No 42 b)

(Tamil)—In the 10th year of the reign of Kōv-Irājakēśarivarṃmar, *alias* śrī-Kulōttunga-Śōla-Dēvar, who etc was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Šembiyan, *alias* Ariṇṇiśadaṛayan, headman of Nidūr in Pāmbunikkūrram of Śōla-vala-nādu, which included Kalliyānapuram, in Śōla-mandalam, and Mūvēnda-vēlān of Tenkirai-nādu, gave one perpetual lamp for the god Tiruvirāmīśvaram-udaiya Mahādēvar of Āvaniyam in Āvaniya-nādu of Nigarilī-Śōla-mandalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchāchārya pūjāris* of the temple who . . . .

(Usual final phrase)

In the 10th year, Vīranukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god May this continue as long as the moon and the sun exist.

(Usual final phrases)

## 48

Date 1289 A D

(Tamil)—In the 34th year of the reign of the emperor of the whole world śrī-Poyśāḷa vīra-Rāmanā-Dēvar—(from the date specified) I, Tiruñalangilavan Viliyālvār, a merchant residing at Āvaniyam, the 8 *pon* that I have spent on Karṇuṭṭai and Vellirikuṭṭai

## 49 a

Date 1072 A D.

(The meaning of the latter portion of this inscription is not clear)

(Tamil)—Be it well. In the 3rd year of the reign of Kōv-Irājakēśarivanmar, *alias* śrī-Rājendra-Śōla-Dēvar, who—while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalāvaśan <sup>1)</sup>, seized many troops of elephants at Vayirāgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dārā at Sakkaragoṭṭam, which had been free from fear [of attack], placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown, and caused his sceptre to sway over every land in the Jambū-dvīpa—

We—(the inhabitants of) the Eighteen viśaya, the great army of the right-hand class armed with great weapons (*perumbadar-valangai-mahāsēnai*) and the (°) *Padangandu* <sup>2)</sup>—have caused a śāsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôlas in the Śôla-mandalam 78 nādu and in the Jayañ-gonda-Śôla-mandalam 48000 country, in both of which, by the grace of śrī-Rājendra-Śôla-Dēvar, the ? farmers of the whole country came and settled, and likewise in the śrī-Rājendra-Śôla 18 great viśaya and the *Kandamadam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Śôla-mūvēnda-vēlār, that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*pudarai*) should be given for every 1500 kuli of land on which *kumari* cultivation is carried on by the hill-tribes, that 2 kāśu should be paid on account of . . . *anta* including *kumara-gachchāṇam*, the tax on washermen, ? a good bull and ? a good cow, that the Āśuvi-makkal (Jains) should pay 1 kāśu each for the minor tolls, and that if they failed to do so, they should pay an additional kāśu; that the house of . . . the female servant and every house in which there are two women should supply labour [without payment], that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, ¼ kāśu should be levied on

<sup>1)</sup> Mulbagal No. 119 reads Kelilāvañjan

<sup>2)</sup> Kandamadam in line 4 of No 119

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth . . .

(Final imprecatory sentence)

### 49 b

*Date ? about 1185 A D*

(Tamil) — While Dévar was ruling the earth — Pânappillai-perumâl, son of Arangan Tirukkâlatti-udaiyân, gave one perpetual lamp for the god Tiruvirâmišvaram-udaiya Mahâdêvar of Âviniyam in Âviniya-nâdu of Nigarili-Šôla-mandalam, and deposited 8 *noḱki-mâdar*<sup>1)</sup> with the Šiva-Brâhmanas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure

This charity is under the protection of Nulambâdarâyan and of Valaņṅiyar He who destroys this has killed a tawny cow in Vâranâši

### 49 c

*Date about 1100 A D*

(Contains only a fragment of the historical introduction given in No 42 b)

(Tamil) — Kulôttunga-Chôla's time It gives the correct reading *puvan-narṛiru-man* of the expression *pundarṛiṇṇu-man* often met with in inscriptions

### 50

*Date about 890 A D*

Praises (much effaced) of Divâmbikâ, of the great Kâdambânvaya She caused to be made the Nolamba-Nârâyanêšvara temple and granted for it Elanagara, free of all imposts Imprecation,

### 51

*Date ? about 950 A D*

When Dilipayya was ruling the kingdom of the world:—he remitted for Mahâdêva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post<sup>2)</sup>. Imprecation.

<sup>1)</sup> In another place, these are called 8 kalaņṅu of gold (*ippon enkalanjum*)

<sup>2)</sup> *Salâgeyan ettisi*,—it is not clear exactly what this refers to.

53

Date 1225 A D

(Tamil)—I, Tantira-pâlan Pêriyudaiyân, one of the servants of Kuttâdun-dêvar, *alias* Jayangonda-Šôla Ilavañjya-râyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nâli of rice for Tiruvirâmîšvaram-udaiya-nâyanâr at the time of awakening the god early in the morning. We, the Šiva-Brâhmanas (four named, with their gôtias) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nîraniñjân, elder brother of Tantira-pâlan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

54

Date 1102 A D

(The historical part of this inscription is identical with that of No 42 b)

(Tamil)—Be it well. In the 33rd year of the reign of Kôv-Irâsakêšarivanmar, *alias* the emperor šri-Kulôttunga-Šôla-Dêvar, who etc — Gângêya-râjan, *alias* Râjêndra-Šôlan, *alias* Araiyan Arandângi, the headman of Tiugâdu-pâkkam in Ūriukkâttukkottam of Jayangonda-Šôla-maṇḍalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchârîya pûjâris* of the temple who . . . May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

55

Date 1271 A. D.

(Tamil)—I, Šeṭṭâlvar, daughter of Brahmâdirâjar, *alias* Šelvânda-dêvar, and consort of Ilaiya Vâšudêvar, son of Jayangonda-Šôla Ilavañjya-râyâr, *alias* Kuttâdun-dêvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam*, of the village of Tottiganpalli, to provide for offerings of rice and expenses of worship and for the *pûjâri* in the temple of . . . Ilavarâmîšvaram-udaiyâr at Âvanyam, and, with pouring of water, gave the lands together with the right of worship to the Šiva-Brâhmaṇa (named, with his gôtra) who caused repairs to be done for the temple. (Usual final phrase-)

**56 a***Date 1225 A D*

(Tamil)—I, Śūrriyālvâr's son Tiru . . . , a servant of Jayangonda-Śôla Ilavañiya-râyar, *alias* Kùttādun-dêvar, gave (on the date specified) 6 pon to the *bhattas* (five named, with their gôtras) of the temple to provide, for as long as the moon and the sun endure, for one nâli of rice . . . for the dancer in the temple of Tiruvirâmîśuram-udaiyâr at Âvaniyam in Âvaniya-nâdu of Nigarili-Śôla-mandalam. (Usual final imprecatory sentence and usual final phrase.)

**56 b***Date ? about 1150 A D*

(Tamil)—This inscription is fragmentary. It seems to record the grant of some land whose boundaries are given to the *pûdâr* of the temple at Âvaniyam

**57 a***Date 1306 A D*

(Tamil)—While Jayangonda-Śôla Ilavañiya-râyar, *alias* Kùttādun-dêvar was pleased to rule the earth—(on the date specified) we, ? Manidâri and Panri-mukkan, made a grant, to last as long as the moon and the sun exist, to Śimândai, son of Perrapillai, and to Śettiyanan, son of Vayirândai, among the Vira-Śôlavânukkas, who were prominent in carrying out repairs to the temple, of four kaṇḍagam wet lands in Peri-êri (big tank) which was a dêvadâna of the god Tiruvirâmîśvaram-udaiya-nâyanâr of Âvaniyam in Âvaniya-nâdu of Jayangonda-Śôla-vaḷa-nâḍu in Nigarili-Śôla-mandalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother. This is under the protection of the temple authorities

**57 b***Date about 1289 A. D.*

(Tamil)—In the . . . . the universal emperor [śrî-Râmanâ-Dêvar]—I, Tiruñālaṅgilavan Valliyālvâr, gave 5 pon . . . to provide for a daily offering of [the equivalent in rice of] one nâli of paddy for . . . . . (Usual final imprecatory sentence and usual final phrase).

58

Date 1362 A D

Be it well (On the date specified), by order of (with usual titles) vira-Bukkanna-Vodeyar's son Kampanna-Vodeyar's palace minister Sômappa-Vodeyar,—the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu Imprecation

59

Date ? about 900 A D

Be it well Entitled to the band of five chief instruments, of the Pallava-ânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kañjâsana (Brahma), master of war, Bira-Trinêtra, royal wrestler with elephants, a champion terrifying many, śîmad Chaladankakara-Dêva's perggade Basavayya, perfect in war, had this *mâna-stambha* made

60

Date 1645 A D

(Nâgarî characters)

Obeisance to Venkatêša With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman<sup>1)</sup>. With Vishvaksêna do I take refuge, attended by the elephant-faced (Ganêša) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakôra birds, and increasing the life of the immortals His grandson was Purûrava, the son of Budha His son was Âyu, whose son was Nahusha, from whom was Yayâti, and Pûru from him. In that vanša was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parikshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vira-Hemmâli-Râya was the third, who was a worshipper of Murâri, and lord of Mâyâpuri.

<sup>1)</sup> Ahalyâ, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.

Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks, from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day, from him was an heroic son, Râghava-Dêvarât, from whom sprang the king Pinnama, the lord of Âravîti-nagarî, whose son was the king Bukka, by whom even Sâluya-Nrisimha's kingdom was firmly established To that king Râma-Râja, a *chintâmani* to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmi the consort of the Lotus-eyed (Vishnu), became the queen. To him was born a son through his penance, the king Śrî-Ranga-Râja, a lamp to the Lunar race, with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him) His wife was Tirumalâmbikâ (her praise) Skilled in policy, Râma-Râja, the learned Tirumala-Râya, and the king Venkatâdri,—three sons in this order were born to that great king by Tirumala-Dêvî All the thorns his enemies in the world did the heroic Râma-Râja slay in battle <sup>1)</sup> The glorious Venkatâdri-Râja was as handsome in the world as Lakshmana Of the three sons of king Śrî-Ranga having defeated his enemies in battle, the king Tirumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vêdas) from the mouth of Brahma, as *sâma* (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunâtha-Râja, Śrî-Ranga-Râya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Venkata-Dêva-Râya

Śrî-Ranga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonda kingdom Then Venkatapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points To his elder brother, whose character put to shame the trees of the gods, the lord Râma-Râja, were born Tirumala-Râja and the famous Śrî-Ranga-Râya Of them, to Śrî-Ranga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Śrî-Ranga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Râma-Râya was long distinguished To the afore-mentioned king Râma-Râja, a Râmabhadra in form,

<sup>1)</sup> The second half of one verse and the first half of the next are in defect here Also in some other places in the inscription



an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Śrī-Ranga-Rāja, like the moon to the earth, lighted all the three worlds with his fame, being like the *padmavāta* among the trees of the gods. Pleased with the penance of Śrī-Ranga-Rāja, the lord of Śēshagiri (Viṣṇu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhūta (Indra). Named Peda-Venkatēndra and Pina-Venkatādhirāt, they were able in maintaining their rank, and powerful in overcoming Khara and Dūshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Rāma and Lakshmana. The fortunate king Peda-Venkatēndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Śrī-Ranga-Rājēndra's son the heroic Venkata-Dēva-Rāya was anointed to the throne in the Penugonda kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Venkatādra was the object of the favour of the self-chosen of the goddess Śrī (i. e. Viṣṇu), able in destroying the rutting elephants his enemies, in protecting the world of poets like a new Bhōja. To him the king Śrī-Ranga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Puruhūta (Indra), the mighty Gōpāla-Rāja, who in gratifying the desires of all the learned caused Bhōja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Venkata-śaila, who, regarding him with favour and prepared to grant a boon, said to him. "As a son of the famous king China-Venkatēndra was I who am called Venkata born in the world on account of his great penance, like as of old I was the king Vasudēva's son and called Krishna. As of old Nanda brought him up as his son, so adopt that Śrī-Raṅga-Rāya as yours." Accordingly, adopting the king Śrī-Raṅga-Rāya, who was in the form of Śrīkānta, for the protection of the world and the continuation of his own family, Gōpāla-Rāja was filled with joy.

Thus Śrī-Raṅga-Rāya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kāmsāsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Śrī-Ranga (Viṣṇu), the great king Śrī-Raṅga-Rāya, his lotus feet (*padāmbhōja*) revered by Bhōja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Śārnadhara (Viṣṇu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *rāya-rāhutta-munda*, favourite of the goddess of heroism, chief lord of Âravīti-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Âtreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karnâta, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Śrī-Ranga-Râya protected the whole world surrounded with the ocean, with great glory

(On the date specified), in the presence of the feet of (the god) Venkatêṣa,—for the maṭha of the learned Râmachandra-Bhârati-svâmi,—disciple of Viṭhala-Bhârati-svâmi, disciple of the chief of the *paramahansa-parivrâjakâchâryas*, Viśvârûpa-Bhârati-svâmi,—he granted the Chinânikallu village, (boundary villages named), belonging to the Kôlâla-dêṣa, giving it another name of Narasimha-pura, together with all the usual rights.

This śâsana of the great king Śrī-Ranga-Râya was composed by the grandson of Sabhâpati, and son of Kâmakôti, the poet Râma By order of the king, Sômanâthârya wrote the śâsana, Kâmaya Ganapayârya's grandson  
Usual final verses. (signed)—Śrī-Râma

## 61

Date ? 1254 A D

(Tamil)—I, Dêvan, son of the ? painter Śittira pandita and a servant of Nulamba-dêvan, son of Kulôttunga-Śôlavanukkan Udayândai, who was one of the feudatories of Tan-vâṣi-kâtṭiya<sup>1)</sup> Vâśudêvan, *alias* Jayangonda-Śôla Ilavañjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need]

## 62

Date 1629 A D

(Telugu)—Be it well (On the date specified), when the râjâdhirâja râja-paramêṣvara vira-pratâpa vira-Râma-Dêva-mahârâya was ruling the empire of the world:—Immaḍi Tammaya-Gauḍa, grandson of Sugaṭûr Tammaya-Gauḍa of the fourth gôtra, his wife, and certain gauḍas (named), had the *agnishtôma* (sacrifice) performed by Krishna-sômayâji,—younger brother of Umâpati-sômayâji, son of Tirumala-sômayâji-bhaṭṭa, son of . . . .bhaṭṭa,—in the presence of (the gods) Râmêṣvara and Kâṣi-Viśvanâtha of Âvani (and made a grant for it).

<sup>1)</sup> Who has displayed his greatness or superiority

65

Date 931 A D

Be it well Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra

66

Date 973 A D.

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire

67

Date about 920 A D

Mahêndra-bhatta made for Kali-yuga Rudra the smaller temple

68

Date about 930 A D

From the peak of mount Kailâsa marked by the footprints of Gauri, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the śâstras? who skilled in making orations? (the rest effaced)

69

Date ? 1552 A D

(In the year specified), Sugatûr Ayama-Gauda and his servant Silavanta Chikka had the *gadubu* fixed (its extent)

70

Date ? about 1228 A. D

(Tamil)—Šeᅅgâᅇᅇai, consort of Kûttâdun-dêvan *alias* Jayaᅅgonda-Šôla Ilavaᅅᅇiya-râyan, had the door..... set up . . . . .

71

Date 1229 A D

(Tamil)—I, Šurriyândan's son Pêriyudaiyân *alias* Tantira-pâlan, a servant of Kûttâdun-dêvan *alias* Jayaᅅgonda-Šôla Ilavaᅅᅇiya-râyan, gave (on the date specified).....to the bhatᅇas (named) of the temple to provide for a daily

offering of one nâli of rice, for as long as the moon and the sun endure, for Tiruvîrâmišvaram-udaiyar of Âvaniyam at the time of awakening the god early in the morning

## 72

*Date 1231 A D*

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kùttâdun-dêvar for the same god, and the making over of the grant to the Šiva-Brâhmanas (named) of the temple.

## 73

*Date 1228 A D*

(Tamil)—I, Šangâlvar, daughter of Vâšudêvar, *alias* Nulambâda-râyar of Âvaniya-nâdu in Niḡarilî-Šôla-maṇḍalam, and consort of Ilavanjîya-râyar, *alias* Kùttâdun-dêvar, son of Mârâlvar, *alias* Jayaṅgonḍa-Šôla Ilavañjîya-râyar, granted (on the date specified) as dêvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called šrî-Mûlattânam — of Tiruvîrâmišvaram-udaiyanâyanâr at Âvaniyam in Âvaniya-nâdu of Niḡarilî-Šôla-maṇḍalam

## 74

*Date 1397 A D*

(Tamil)—While Immaḍi Bukka-Râyan, son of šrî-vîra-Arihara-Râyan, was ruling the earth—we, Muttarâṇḍâr Muttar and Vâšândai's son Pachchainâyan, who conduct the *mâdâpattiyam* in the temple of Mûlattânam-udaiyar at Âvaniyam in Jayangonda Šôla-vaḷa-nâdu, having received (on the date specified) 21 pon from Vadavâñjîyan Periya-perumâl and Kâmândai-šettiyâr, two of the Vaišyavâñjîya-nagarattâr who , residing in the great street . . . of Muḷavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhman during the ninth festival  
(Usual final imprecatory sentence and usual final phrase)

## 75

*Date 1527 A. D.*

(On the date specified), among the *maha-mahattus*, the Kailâsa Marulappayya-dêva of Holalakere and other . . . .

76

Date ? about 1500 A D

(Telugu)— . . being the place in which the Vana-dēvatā came and appeared to Sitā-bhagavatī, and remained,—Sugatūr Chikka-Tammaya-Gauḍa's elder sister Halasa-Rātama, through her purōhita Krishna-bhatta Tirumala-sōmayāḷi, offered at the feet of the goddess in this southern Gayā *tilōdaka* and *pinda*, securing the reward of making the offering in Kāśi, Gayā and Prayāga, as declared by Vālmīki

77

Date ? about 1250 A D

(Tamil)—I, Viruda-mandana <sup>1)</sup> Mādēvan, will not survive Vilupparaiyan who . . . I swear by Vallavaraiyan

78

Date ? about 1250 A D

(Tamil)—I, Pallimukkanna's son Kāman, a servant of Kulōttunga-Šōlava-nukkan Udayāndaī, who is one of the feudatories (*śāmantar*) of Vāśudēvan, *alias* Ilavaṅḷiya-rāyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me]

79 a

Date ? 1290 A D

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirāmīšvaram-udaiyār and a grant of money for feeding Brāhmins.

(Usual final imprecatory sentence and usual final phrase.)

79 b

Date ? 1249 A D.

(Tamil)—I, ? Uraikārumugan, a servant of Nulamba-dēvar, who is the son of Kulōttunga-Šōla-aṅukkan Udayāndaī, one of the feudatories of . . . Ilavaṅḷiya-rāyar Vāśudēvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

Date 767 A D

Be it well In the 42nd victorious year of the Šrī-rājya, when Šrīpurusha mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world:—

<sup>1)</sup> Adorned with titles

and his son Duggamâr-Ereappa was ruling the Kunalâla-nâd Three Hundred and the Ganga Six Thousand, and his queen Kañchiabbe was ruling Âgali,—to Maduregila Vellamma were given lands (specified), free of all new (*apûrvva*) imposts Imprecation.

**81***Date about 767 A D*

When Šrîpu[rusha-maha]râja paramêšvara was ruling the . . . Thousand — and . . . Narêndrarasa was ruling the Sixty,—the master of Ârângali . . . made a grant to Jannayya.

**82***Date ? 1501 A D*

May it be prosperous (In the year specified),—in order that *dharmma* might be to Narasanna-Nâyaka,—in Muluvâyî, Sênarâma's sons Râmapa and Bayireya made a grant of . . . as a gift to Krishna

**84***Date 974 A D*

Be it well. (On the date specified),—Be it well Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Nolambâdhirâja and Chôrayya Nolamba's father, these three having halted in Sûryya-Mîniyûr,—hearing that Mârasingha-Permmadi was dead,—Be it well Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâduvetti-vamša, chief lord of Kâñchî-pura, like a thunderbolt in the front of battle, Nândi's Java (Yama), Nanna. . . .

**85***Date about 975 A D*

Be it well . . . Anuva 's hound named Lôka killed 75 hogs, besides which, with this hound named Dhalaga, Pirisandi's son killed 26 hogs.

**86.***Date ? about 767 A. D.*

. . . in . . . ndu-maṇḍala, attacking the opposing enemy's force, and slaying, went to *sagga*.

Chūliya, standing in the wealth of the Chô[la] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a *koḍange* of 12 kuḷa to Vāṇi Jannayya's set up this stone for Hariyya-Biranna.

87

Date ? 1540 A D

(In the year specified), Guru Tammanna granted for Âgâṇi Bayirava-gauda a *nettara-godagi* (as specified)

89

Date ? 1537 A D

(In the year specified), Timma-Râya, for the settlement of the Tīpaṭūr-ṣīme,

91

Date 1007 A. D.

Be it well (On the date specified), when Tribhuvanakarttara-bhaṭāra was ruling the Âvaniya-sthâna,—Masekal .ppa-dêva's son Nolamba-gâmūṇḍa, fighting in the destruction of Balla, died and went to *sargga*

92

Date ? about 780 A D.

Be it well. In the 2nd victorious year of Bâna-Vidyâdhara, born in the Mahâvali-kula, who made Paramêṣvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Ranamukha-Dutta's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvala, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâni, being pleased, granted land (specified) Imprecation.

93

Date about 970 A. D

Be it well When Dilipayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the *sthâna*;—the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhaṭar*, being pleased, granted a *koḍangi* of 10 kuḷaga.

**94***Date about 970 A D.*

Be it well. When Dilîpayya was ruling the kingdom of the world — and Tribhuvanakaïtta-pandita was ruling the kingdom of penance (*tapa*), — Banûchchâvari's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*

**95***Date ? 1007 A D*

In the ruin of the Balla town, Mudda-Setti's son Malla . . . died and went to *svargga*

**96***Date 1431 A D*

May it be prosperous. Be it well (On the date specified), for this god Prasanna-Virûpâksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agrahâras, mantapas, a matha for mendicants, and all other religious works, — by the *dharma* of Vijaya-Râya-mahârâya's son, the elephant-hunting Dêva-Râya-mahârâya, — the Heggade-dêvas of the Vishṇuvardhana-gôtra, Vommâyamma's sons Lakhanna-dannâyaka and Mâdanna carried out as service to this god Prasanna-Virûpâksha. May it be prosperous

**97***Date 1527 A D*

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Virûpâksha-Dêva-Râya-mahârâya was ruling the kingdom of the world — Râyadurga Tippayasa's son Bhôgarasa, — in order that *dharma* might be to his ruler Tippayasa-Vodeyar — granted for the god Prasanna-Virûpâksha, the Kalavekal village, otherwise named Tippasamudra, of Mukundasâgara in the Kundâni-śime belonging to the Muluvâyî-châvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights. . . . .

**98***Date 1703 A. D*

(Telugu).—Be it well. (On the date specified), to Sahâya-śâstri, deputy of the âchâryya who was an establisher of the vêda-mârگا, the dharmasivâchârya



of the original Tiruvâlangâdu, otherwise named the western Virûpâkshapura, Immaḍi-âchâryya,—Vîra-Râjappa-šâstri, deputy of the Tiruvâlangâdu eastern new dharmâšivâchâryya, gave a written document (*patriḥa*) as follows —Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Alî Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagara on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the *Ševa-dâna-patra* we are new:—Therefore, the old disciples belong to you, and Subbâ-šâstri and the Nagara people are my disciples. You are not to touch them Such is the paper of decision written and given Witnesses (signatures)

100

*Date 1290 A. D*

(Tamil)—In the 36th year of the reign of ūri-Poyšala-vîra-Râmanâ-Dêvar—I, Šâyan Dêvanâga-kûttan, the ? headman of Nâgapaṭṭanam, situated near Tammam, which was a dêvadâna of the god Tiruvîrâmišvaram-udaiya-nâyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbišuram-udaiya-nâyanâr of the same village as a dêvadâna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase)

May there be prosperity

101

*Date 1440 A. D*

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêšvara ūri-vîra-Dêva-Râya-mahârâyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdana-dannâyakkar at . . .pâṭṭanam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâḍu, which was the property of the temple of Tiruvîrâmišvaram-udaiya-nâyanâr at Âvaniyam, to provide for the offerings of rice at the *tiruvotta-šâmam* for the same god..

## 102

Date about 880 A D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhirāja was ruling the kingdom of the world — to Puttūr Konguni-svāmi was granted in Belamballi a royalty of three kaṇḍuga

## 104

Date 1485 A. D

May it be prosperous Be it well (On the date specified), Vumbana-Voḍeyar's son Lingana, of the Vishnuvardhana-gôtra and Âśvalāyana-sûtra, granted to Aubhalanâtha's son Singa-Perumâle, of the Kâśyapa-gôtra and Âpastamba-sûtra, a dharma-śâsana as follows — Of the *umbali* land which has come down to us in Dêvarâyasamudra, we have separated a field of . . . *kola* (boundaries specified) . . . when Virûpâksha-Râya-mahârâya was ruling the kingdom of the world, in the administration of Narasimha-Râja-Voḍeyar, . . .

## 105 a

Date 1073 A D

(Tamil)—Be it well In the 4th year of the reign of Kôv-Irâjakêśaripanmar, *ahas* śrî-Râjêndra-Šôla-Dêvar, who — while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre, destroyed the dark Kali, . . . . . decked himself, as with necklaces, with valour and liberality, performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-mulud-udaiyâl.—

We, Virarâkshasa-Brahma-mârâyar and other citizens of Iratiyûr, *ahas* Ammaṅgaiyâlvar Tirumadaippalli-ppuram, in Puda-nâdu of Niṅaiyî-Šôla-maṅḍalam, granted, in order that the sacred body of Ammaṅgaiyâlvar might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Íśânišvaram-udaiya Mahâdêvar of the same village We, the leaders of the assembly . . . . in Iratiyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâli of oil, measured with the nâli of Arumolî-dêvan: 90 nâli, at the rate of one uḷakku a day, for one perpetual lamp for the above god, and 6 nâli for one twilight lamp for the god Ganavatiyâr This charity was caused to be founded by Nuḷamba-mâdêvi-kkôn nâdâlvân, *ahas* Šîrâlan Tiruvarāṅga-dêvan.

**105 b**

*Date 1073 A. D*

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, *alias* šri-Kulôttunga-Šôla-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—I, Râja-Vichchâdira-Brahma-mârâyan, *alias* Irugan Šambi-dêvan, a Brâhman land-holder in Iratîyûr, *alias* Pillaiyâr Ammangai-yâlvar Tirumadaippalli-ppuïam, in Pudal-nâdu of Nîgarilî-Šôla-maṇḍalam, made a grant to provide for offerings of rice, vegetables . . . . . for the goddess Châmundêšvari of the same village . . . . .

**105 c**

*Date 1050 A D*

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who took the head of Vîra-Pândiyan, the Šâlai of Šêralan (the Chêra king), Ilangai and Irattapâdi,—

I, Vîrarâkshasa-Brahma-mârâyan, *alias* Šâmundan Irugaiyan, of Iratîyûr, which was šri-Râjâdhirâja-Dêva's Tirumadaippalli-ppuïam, in Pudal-nâdu of Nîgarilî-Šôla-maṇḍalam, *alias* Nulambapâdi, granted, with pouring of water, 1300 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens, . . . . ., to . . . navati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Îšânîšvaram-uḍaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

**106 a**

*Date 1050 A D.*

(Tamil)—Be it well In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who <sup>1)</sup> etc —the same man, Vîrarâkshasa-Brahma-mârâyan, of the Šândiliya-gôtra, made to the Šiva-Brâhmanas (two named, with their gôtras) of the temple a grant in all of 2500 kuli of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

<sup>1)</sup> See the previous number.

that they should measure out with the *marakkāl* of [Arumoli-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god

## 106 b

Date 1073 A D

(Tamil)—Be it well In the 4th year of the reign of Kôv-Irâjakêšaripanmar, *ahas* śrî-Râjêndra-Šôla-Dêvar, who <sup>1)</sup> etc —Ammangaiyâlvar granted Šêvaganparru to provide for the daily expenses of the *artta-yâmam* in the temple of Îšâna-išvaram-uđaiya Mahâdêvar at Iratîyûr, *ahas* Ammangaiyâlvar Tirumadai-ppalli-puram, in of Nigarîli-Šôla-mandalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkāl* of Arumoli-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, ? *verungây* and betel-leaves, and for oil for one perpetual lamp

## 107

Date 1057 A D

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêšarivanmar, *ahas* śrî-Râjêndra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune, who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Iratîpâđi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram, who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrâru), was pleased to take possession of his elephants, horses and camels, together with . . . , and who was graciously seated on the throne of heroes —

(The latter portion of the inscription is full of gaps and the meaning is not clear)

The inhabitants of Iratîyûr appear to have agreed to give 26 kâšu. . . , 30 kâšu on account of. . . ? a good cow, 10 nâli of ghee and oil, . . . and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembiyan Šôla-mûvênda-vêlân, ? a member of the assembly.

<sup>1)</sup> The historical part of this inscription is identical with that of No. 105 a

108

Date about 950 A D

Be it well When Iriva-Nolamba was ruling the kingdom of the world.—  
Šrīmaṅgali Singaparākrama's son Tiruvengadayya, when the big cows of  
Erediyūr were carried off, attacking and slaying, died

Be it well. To Prithivī-Gāmunda-svāmi's son Gāmunda-svāmi's younger  
brother Vāmayya-dēva was given a *kodange* of a kanduga of rice-land and a  
kanduga of waste land Imprecation.

This work was done by Koyatūr Bijayitāchāri's son Vikramāditya

109

Date ? 1646 A D

(Telugu)—(In the year specified), Raghunātha .and Muni-Bhōya of the  
temple gave to Ana-Bhōya and others of the Yeladūr-samsthāna, the help of  
400 *māda*, as a gift (*inām*)

110

Date ? 1674 A D

(In the year specified), Pālaki Kempa-Channaya-gauda (records) the names  
of all the faithful religious persons who will permanently subscribe to keep  
up the maṅtapa of Raghunātha-svāmi

111

Date ? 1705 A D

(Tamil)—This is fragmentary. It appears to record that some Muham-  
madan (presumably a Labbê) gave a *tope* and fields as an *inām*

112

Date ? 1559 A. D.

(In the year specified), the mahā-nāyakāchāriya gave to....? Hāva-  
Nāyaka a śāsana as follows:—the land in . belonging to our office of  
Nāyaka,—in order that merit may accrue to... .—have we given. Imprecation.

113 a

Date 1207 A D.

(Tamil)—(On the date specified) Pallidēva-maṅḍalīkar, *alias* Varaguṇa-  
pperumāl, son of Šakkidēva-maṅḍalīkar, who was the son of Pallidēva-maṅḍa-  
līkar, of Puda-nāḍu in Nigarilī-Šōḷa-maṅḍalam, made a grant of . . . . . samudraṅ

Iratiyûr for the god śrī-Mallikârjuna-dêvar. (Usual final imprecatory sentence) The signature of .na-battan.

**113<sup>b</sup>**

This contains only the usual final imprecatory sentence

**114**

*Date ? 1669 A D*

(In the year specified), Chikka-Râya Tammappa-Gauda, at the auspicious time of Śivarâtri,—in order that merit may accrue to Hirya-Gauda,—made a grant for the god Varadarâja Imprecations

**115**

*Date ? 1636 A. D*

Be it well (On the date specified), the temple priest of the goddess Kāvabba of Uttanûr Madavâla in Hode-nâd, Pallavodari-nâyînâr, and all the farmers and subjects of that place, granted to Sûriyappa land (specified) under the Idagere tank, rent free .

**117**

*Date 1680 A D*

Be it well (On the date specified), râjaśrī Śambhōju-chakravartti orders the *kârūkân* of Kôlâla, that to Venkatêša-śâstri, son of Channi-bhatta, the son of Gôvinda-bhatta of the Kâtyâyana-sûtra, Pârthiva-gôtra and Yajuš-śâkhâ, has been granted. . of Uttanûr Madavâla, together with all rights.

**119**

*Date 1072 A D.*

(This inscription is identical with No 49 a above , but has the following final sentences and verses which are defaced in the other )

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this śâsana shall incur the heinous sin of having destroyed Brâhmans, herds of tawny cows and Vâraṇavâsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this śâsana shall acquire the merit of having performed many horse-sacrifices. There is no guile but virtue to those who under-

stand virtue He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings'

120

Date ? about 1030 A D

(Tamil)—I, Karumânikkâlvar, of the Kâśyapa-gôtra, one of the *pûgaris* in the temple of Karumânikkâlvar at Uttanûr, *alias* Râjendra-Šôla-chchaturvêdimangalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from . . . Having approved . . . we had this engraved . . .

121 a

Date about 1269 A D

(Tamil)—In the 1..year of the reign of the universal emperor řri-Pôšala vîra-Râmanâda Dêvar— . . . . .

121 b

Date ? 1268 A D

(Tamil)— In the 14th year . . . in Nîgarîli-Šôla-mandalam and Vikkîrama-Šôla-mandalam . . . . .

122

Date 969 A D

Be it well. (On the date specified), when Nannî-Nolamba having assumed the crown, was ruling the kingdom of the world.—the Sakapâdi elder Pogalmale-Nambe's son Nolamba-šetti gave to the 12 Brahmans of Uttanûr 100 gadyâṇas of gold, to provide for daily feeding five in turn On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to . . . Paramêśvara, and a perpetual lamp, he bought land for 40 gadyâṇa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṇa to the Brahmans of Badanûr. . . . .

123

Date 1003 A. D.

(Tamil)—In the 19th year of the reign of řri-Kôv-Irâjarâja-Râjakêšari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândalûr-Šâlai, conquered with his heroic and victorious army Vengai-nâdu, Gangapâdi, Nulambapâdi, Tadigai-vali, Kollam, Kalngam, Kudamalai-nâdu, and, after having crossed the deep sea, the impregnable Ni ūjram, and deprived the Šeliñar (the Pândyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Ilai . . . of Arumolidêva-chaturvêdimangalam in . . . ru of Pudal-nâdu in Gaṅgâšâyaram . . . . .

### 124

*Date ? about 890 A D*

Mahâbali Bânarasa's *karaniga* Valungavamma's pillar

### 125

*Date 1210 A. D.*

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds śrî-Kulôttunga-Šôla-Dêvar, which corresponded with the Šaka year 1133 (Pramô-dûta)<sup>1)</sup>,—while Pulla-dêvar, the mandalika of Puda-nâdu, son of Šakki-dêvar, who was the son of Pulla-dêvar, who was again the son of Šakki-dêvar, the mandalika of Râjendra-Šôla-pPudanâdu, was pleased to rule Puda-nâdu of Nigarili-Šôla-maṅḍalam in peace—(on the date specified) Pulla-dêvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gâmuṅdas (named, with a long pedigree) of Iratiyûr, ? who were descended from the family which had helped him in acquiring Vidirûr (Usual final imprecatory sentence)

### 126

*Date 961 A. D.*

Be it well. (On the date specified), when Iṅva-Nolamba was ruling the kingdom of the world:—And, born in the kula of Mahâbali, lord of gods and demons, revered by all the three worlds, supreme lord of Paruma-pura, joy of the bloodthirsty groups of *payschikas*, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the *bittukattu* for the tank. Imprecation.

### 128

*Date ? 1703 A. D.*

(In the year specified), Yadarûr Yarapa-Nâyaka gave for the god Venkaṭaramaṅḍalam land (specified.) Imprecation.

<sup>1)</sup> Pramôditi in the inscription.



129

Date ? 1673 A D

(Telugu)—(In the year specified), mahârâjaśrî Deśapânda Kriṣṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-kodige* as follows — .

130

Date 1439 A. D

(Tamil)—May there be prosperity While the mahâ-mandalêśvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, śrî-vîra-pratâpa . . . 's son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified) . Mulavâyî. . . .

131

Date 1407 A D

Be it well. (On the date specified), to Mangarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaḷa, the ? mortgagées and citizens, gave a śâsana for rent-free rice-land as a *kattu-godagi* for the tank, as follows — Whereas you have built the tank in Vâniyarahallî in Hode-nâd, and made the Hirî-Mangasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kattu-godagi*, and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children Imprecation.

132

Date 1494 A D

May it be prosperous. Be it well (On the date specified), to Girijeya of the Amritâtma-prabhû's matha,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:— Whereas through the favour formerly of Mangarasa there has come to you under the Vâniyanahallî tank the *kattu-godagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

135

Date ? 1488 A D.

(In the year specified), Mummadi-Tamme-Gauṇḍa made a grant of Kempâpûra. Imprecation.

**139***Date 1646 A D*

(Telugu)—(In the year specified), the rājādhirāja rāja-paramēśvara vīrapratāpa vīra-śrī-Ranga-Rāya-Dēva-mahārāja granted to the *nādu-karta* Nalūr China-Jaya-gauda

**144***Date ? 1459 A D*

(Telugu)—(In the year specified), Tammappa-Gauda granted to Elache-gauḍa, a *kattu-godage-mānya* (specified), free of all imposts, to continue as long as sun and moon.

**147***Date 1469 A D*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virūpāksha-Rāya-mahārāja was ruling the kingdom of the world —the mahā-maṇḍalēśvara. . .

**149***Date 1557 A D*

(Telugu)—(In the year specified), by order of Sadāśiva-Rāya, Gurumūrti-Viṭhala-Rāja granted to Tirumalapalle Appalāchārya the Kottapalli village Imprecation.

**153***Date 1521 A D.*

May it be prosperous. (On the date specified), the god Sōme on the rock of the Koṅga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sōme of Hāḍiya,—with the permission of Annadāna-Vodeyar,—stone from the rock, and having again set up that god Sōme of the field, granted Upukunṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kauśika-gōtra, as the temple priest. Imprecation.

**154**

*Date 1653 A D*

(In the year specified), the rājādhirāja rājarāja Śambāji-Rāja-mahārāja's son Kannarāyāji-Pandita buying [Kon]diganahalli, granted it to . . savati as a *kattu-godagi*

**156**

*Date ? 1497 A D*

(Telugu)—(In the year specified), Sugatūr Chikka-Rāya Tammaya-Gavuḍa gave Basavapura to Mādēva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure Imprecation.

**157**

*Date 338 A D*

(On the seal is Nandi, or a bull recumbent)

Ôm. Obeisance to Śīva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandākinī (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dēvēndra and the gods, triumphs,—the adored

Be it well The object of the mercy of Śīva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanābha (Vishṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahābali (or the great Bali), lord of the Dānavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brāhmins possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Ādiśēsha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmmā, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayāditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom —

There was, in like manner—a sun in awakening the lotus lake of the Bâṇa-vamśa—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Vîrabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand, the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,<sup>1)</sup> ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-mandala, cause of continued segregation of the four castes,—by śrî-Vadhûvallabha-Malladêva-Nandivarmmâ, being in the town of Âyanya,—in the Śâka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Vilambî, the thirteenth (day) of the bright<sup>2)</sup> fortnight of Kârttika, on Monday, the constellation being Aśvini,—to śrî-Rudrabhatta-šarmmâ of the Bharadvâja-gôtra and *sâmânya-charana*, to Trilôchanabhatṭa-šarmmâ of the Kauśika-gôtra, to Trivikramabhatṭa-šarmmâ of the Kaundalya-gôtra and *sâmânya-charana*, to Nârâyanabhatta-šarmmâ of the Kâśyapa-gôtra and *sâmânya-charana*, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Muḍiyanûr in the Hodalivishaya, is, with pouring of water, by me given The boundaries of that village are stated, (here follow the boundaries in great detail<sup>3)</sup>) Imprecations

By order of Vadhûvallabha Malla, I, the carpenter Nandivarmmâchârîya, inscribe the śâsana of this gift As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûda-grâma<sup>4)</sup>

Thus was it done by the *sarvapradhâna* Vaivasvata-dandâdhîpa  
The hunter Mullega<sup>5)</sup>

<sup>1)</sup> *Prabhu-*, *mantri-*, and *utsâha-śakti*.

<sup>2)</sup> The original has *Kârttikâsukla*, in which *asukla* would mean dark, but the calculation of the date shows that *śukla* is meant.

<sup>3)</sup> Among these is mentioned Kantakadvâra, the Sanskrit translation of Mulubâgîl (or -bâgal)

<sup>4)</sup> *Chudâ-grâma* is the Sanskrit translation of Muḍiyanûr

<sup>5)</sup> *Vyadhan Mullegam*—the object with which this name is inserted at the end is not apparent.

உயர்: கருய: ம... பிசு...  
உயர்: கருய: ம... பிசு...  
உயர்: கருய: ம... பிசு...  
உயர்: கருய: ம... பிசு...  
உயர்: கருய: ம... பிசு...  
உயர்: கருய: ம... பிசு...

க... உ...  
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111b  
 111b  
 111b

114a  
 114a  
 114a

114b  
 114b  
 114b

158

Date 1344 A D

(Nāgarī characters)

Obeisance to Ganādhipati Obeisance to Śambhu, and praise of Ganēša and the Boar

Born from the milk ocean, brother of the *kaustubha* and *kāma-dhēnu*, younger brother of Ramâ, is the moon, in whose line was born the king Yadu, by Vāsudēva descended from whom the earth was ruled. In that family was Bukka by name, having fame, courage, and wisdom. Magāmbikā was his queen, like Lakshmī of Hari. There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Sangama. Mālāmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Śachī of Indra. The sons of that king were Harihara, Kampa, the king Bukka-Rāya, Mārāpa and Muddapa.

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pāndavas. Broken were the Kalīngas, with small display of courage, the Vāngas had their limbs dislocated and their eyes swollen, the Āndhras hid themselves in holes from the blows of the cruel weapons in his arms, the faces of the Turushkas shrivelled up, the Pāndya kings fled,—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Rāya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children.

Distinguished by the titles rājādhirāja, rāja-paramēśvara, Garuda to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrāna of Hindu Rāyas, seated on the jewel throne in the city named Vidyā, distinguished as the abode of Vijaya (victory) made by Vidyāranya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma*,—by him, (on the date specified), in Pampā in the Bhāskara-kshētra, in the presence of (the god) Virūpāksha,—to Sōma, a moon (*sōma*) to the ocean Nāchana, versed in all the āgamas, understanding all the accepted meanings of the eighteen purāṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kōdūr country, in Pena-māgani, on the bank of the Pinākinī, the village previously called Pañchakaladīna, giving it another name of Bukkarāyapura, (boundary villages named)

And the illustrious Nāchana's (son), the great poet (*mahākavi*) Sōma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brāhmins (as specified)

The boundaries of that agrahâna, that all may understand, are here written in the language of the country <sup>1)</sup>. (Here come the boundaries)

The greatness of this śâsana of the king Bukka-Râjendra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth Kôtidêvârâdhya's son, Mallanârâdhya, composed the verses The carpenter Śâsanâcharya's son, by order of the king, the sculptor Nâgidêva made (or inscribed) it

Usual final verses

(signed)—*śrî-Viñpâksha*

## 159

(This contains merely one of the usual final verses)

(Tamil)—Be it well 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings'

## 160

*Date 1338 A D*

(Tamil)—When the pratâpa-chakravartti Pôšala śrî-vîra-Vallâla-Dêvar was ruling the earth—

I, śâhamyâr, minister of the king, son of the great minister Dâdi-Vallappa-dannâyakkar, râja-gaja-simha <sup>2)</sup> ? pâpandyarâja-kumakâmi sadhâganda, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar, . . . for the god Sômišvaram-udaiya-nâyanâr of Mudîyanûi, ? *alvas* Kûttâdu-daiva-chchaturvêdi-mangalam, in Pudi-nâdu of Niḡarili-Šôla-mandalam

## 161

*Date about 950 A D*

Be it well When Dilîpa-Nolamba was ruling the kingdom of the world — Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died The work (of this stone) was done by Koyatûi Vikramâditya, famed for many good qualities

## 162

*Date about 950 A D*

Be it well When Dilîpa-Nolamba was ruling the kingdom of the world — Mandikal Kambaladâna, on a big tiger carrying off a young cow, made

<sup>1)</sup> These are in Telugu

<sup>2)</sup> A lion to the elephants the (hostile) kings



a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities

**163**

*Date about 950 A D*

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world — Nelmallyû: Bhâmayya, his master's friend, arming himself, — when the waists of the women were unloosed and the cows carried off from the bull, — slew and died. The work (of this stone) was done by Vikramâditya.

**165**

*Date about 1030 A D*

(Tamil)—[In the year of the reign of Kôv-Irâjakêšaiivanmai, *alias* šri-Râjâdhinâja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which the moon — wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kalî, who, during his settled long life, cut off, on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharanan, one among the three kings of the South (the Pândyas), . . .

Vîra-Kêralan, while and Gangâdaran fell along with their elephants whose temples swarmed with bees, . . . when the warriors of great strength, Vîkka and Višaiyâditan, . . .

**166**

*Date 1400 A D*

Be it well. (On the date specified), Râjašêkhara, the eldest son of the great minister Virappayya, in . . ., in the Muguvâyi-kula of the Chôra-mandala, . . .

**167**

*Date ? about 1260 A D*

(Tamil)—This is the land granted to Ur-udaiya-mudaliyâr, and to . . .šêkara-namachchivâya-dêvar

**170**

*Date 1427 A D*

(Tamil)—(On the date specified) a grant of land was made to . . .perumâl. the god Šômîšuram-udaiyar of Mulavâyal

## 171 a

Date about 1280 A. D

(Tamil)—In the of the reign of śrī-Pôśala-vīra-Râmanâtha-Dêvar—to .nâyanâr in the *trumada-vilâgam* of Pengiṣvaram-udaiya-nâyanâr, I gave one servant for every ten servants required for

## 171 b

Date ? about 1280 A. D

(Tamil)—I, Adaippan Âla-vanda-pillai, granted some lands (specified) for the god Pengiṣvaram-udaiya-nâyanâr

## 172

Date 1496 A. D

May it be prosperous Copy of the agreement for the *kattu-godage* of the tank

Be it well (On the date specified), to Alapa's son Nârasimha-dêva,—the temple priest of the god Nârasimha, Kondapa-Timmanna's son Aêvapa granted a *kattu-kodage* agreement as follows —Whereas the Gundalahalli village, which is Nârasimhapura, in Hode-nâd, belonging to the offerings of our god Kadiri Lakshmî-Nârasimha, by the order of the god Nârasimha I have given in possession to the Nambi Apachi-Anantapa,— and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,—On your expending money and causing a virgin tank to be constructed in the Mâvina-halla to the west of the old tank of Gundalanahalli, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank,—of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent After those four parts have been filled up<sup>1)</sup> we grant you in the rice-lands that will be formed under the tank a *daśavanda* of three in ten as a *kattu-godage*, marking out with stones the best, middling and inferior soils, and of the dry fields granted as *kattu-godage-mânya* for this tank which are now cultivated and sown with iâgi, we give you as *kattu-godage-mânya* 1 khanduga (as specified)

If any damage should come to the tank you build, you will make it good from your four parts of *mânya*. When that is filled up<sup>1)</sup>, if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your *daśavanda*, and have it repaired

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<sup>1)</sup> tumbida-balika

For the rice-lands and dry fields of your *kattu-godage* there are no payments under the various heads (as specified) on account of our temple

The same provisions are laid down for any future extension of rice-lands under the tank Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified If the flow of water from the tank allows, you may plant aieca, cocoa-nut or other permanent gardens in your *kattu-godage* and have the full enjoyment of the same If the tank should not fill sufficiently for your three-tenths *dašavanda* rice-fields, you will take your turn for the water For building houses for the ryots who cultivate your *dašavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified)

These *kattu-godage* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell Witnesses — (Here follow signatures)

173

Date 1503 A D

May it be prosperous Copy of the *sâgubalya-vôle* (or cultivation roll) of the rice-land of the tank (In the year specified), the temple priests (named) of the god Kadiri-Nârasimha of Muluvâgil granted to Kadiri-Nârasimha-dêva of Râmasamudra a cultivation roll as follows.—Deducting your *dašavanda* rice-fields under the tank which you caused to be newly built in Gundlahalli belonging to the offerings of our god Nârasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khanduga for 6 khanduga, we will grant you by measurement 8 khanduga for 7 khanduga of *kodage* If the water in the tank fails and the crop is lost, we will share equally If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale Signatures.

174

Date 1522 A D.

May it be prosperous. (In the year specified), Kadiri Nârasimha-dêva granted to Chirata Sâmayâji's son Râghava-bha a grant of land as follows:— for the Sâmirêri-chatra belonging to the Śiva connection, between the Nârasimhapura village belonging to the offerings of the god Nârasimha and

the Kurujili village, we have transferred to the name of Kurujili.. land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation

## 175

*Date 1408 A D*

Be it well. When the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâla of Hindû Râyas, râjâdhirâja paramêšvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Vodeya, was ruling the kingdom of the world, at the time when he was permanently anointed to the crown in Vijayanagari — (on the date specified), when vîra-Vijaya-Râya was in Mulavâgûl, ruling the kingdom of the world,—the mahâ-nâyaka Bayira Kathâri-Sâluva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—under the Mattikasamudra built in the stream of the small tank of .. Agara in Hoda-nâd belonging to us, certain lands (specified) were granted to... ..

Imprecation This śâsana was written by

## 177

*Date 1620 A D*

May it be prosperous (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa. . Dêva-Râya [was ruling] — .Gauda, in order that merit might accrue to Amrita-Gauda and others, made a grant of 4 villages (named) for.... .

## 178

*Date 1260 A D*

(Tamil)—I, Šeṭṭâlvâr, . . consort of Vâsudêvar, who was the son of Kûttâdun-dêvar, *alias* Jayangonda-Šôla Havañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god šri-Vâsudêva-pperumâl of Kurudimalai, *alias* Kûttâdundêva-nallûr, in Puda-nâdu, and (2) for a daily offering of one nâli of rice for the god Šelva-Gôpâlar, and made over the same to the *pûjâris* (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure

(Usual final imprecatory sentence)

**179**

*Date ? 1260 A D*

(Tamil)—I, Anantan, a servant of Tannâkkan Vâšan, who was a feudatory (šâmattan) of Ilavañjya-râyan, [declare] that I

**180**

*Date ? 1656 A D*

(Telugu)—(In the year specified), Kurudimala Ganapaya and others (named), having had a temple built, set up a Linga, and for this Nagarêšvara made a grant of land (specified)

**181 a**

*Date 1312 A D*

(Tamil)—I, Paramêšvara-bhattan-dêvan, of the Gautama-gôtra, a landholder at Tiruvallam in Tondai-mandalam, granted (on the date specified) as a dêvadâna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyâi Ilavañjyar, *alias* Kùttâdun-dêvar had given me with a libation of water, for the god Pengišvaiyam-udaiya-nâyanâr of Kurudimalai in Puda-nâdu of Nigarili-Šôla-mandalam šri-Mâhêšvaras are the protectors of this charity.

**181 b**

*Date ? about 1310 A D*

(Tamil)—This is merely a fragment It seems to record some grant for the same god

**182**

*Date ? about 1300 A D*

(Tamil)—To the madam (matha) . at Kurudimalai, *alias* Kùttâdun-dêvanallûr, the oil-mongers of the village agreed to supply oil at the rate of half a šoliga for every oil-mill

**184**

*Date 1273 A D*

(Tamil)—I, Jayangoḍa-Šôla Ilavañjya-râyan-Vâsudêvan, granted (from the date specified) for the god Kùttâdišvaiyam-udaiya-nâyanâr of Kurudimalai, *alias* Kùttâdun-dêvanallûr in Puda-nâdu of Nigarili-Šôla-mandalam, certain lands (specified), excluding former dêvadânas, tiruvidaiyâttam and baṭṭa-virutti, as

a dēvadāna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple (Usual final phrase and Sanskrit verse)

May there be prosperity

### 185

*Date 2 1270 A D*

(Tamil) — Šīru-ppillai Šāmāšāndān bestowed on . . . the *mādāpattiyam* in the temple of his Tambirāttiyār and also . . . He also granted some wet and dry lands (specified) The grantee shall take charge of and enjoy [these lands]

### 186

*Date 1277 A D*

(Tamil) — I, Tanimai-nikkīnār, son of Ponna-ppillai, who was one of the *mudalis* of Jayaṅḡonda-Šōla Ilavaṅḡi-rāyar, granted (on the date specified) certain lands (specified) as a dēvadāna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Pengīšvaram-udaiyār set up by my maternal uncle Vayirāndai (Usual final phrase)

### 187

*Date 1270 A D.*

(Tamil) — I, Šettālvār, daughter of [Brahmādirājar, *alias*] Šelvāndai-dēvar, and consort of Ilaiya-Vāšudēvar, *alias* Jayangonda-Šōla Ilavaṅḡi-rāyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of . . . . I also granted lands (specified) to the Šiva-Brāhmanas (three named, with their gōtras) and to the *pīgāris* (named)

### 188

*Date 1366 A D*

(Tamil) — (On the date specified) . . . . . in the temple of Kūttādišvaram-udaiya-nāyanār at Kurudimalai . . . . .

### 189

*Date 1298 A. D*

(Tamil) — I, Kūttādun-dēvan, [son of] Vāsudēvan, *alias* Jayangonda-Šōla Ilavaṅḡiya-rāyan, granted (from the date specified) for the god Kūttādišvaram-

udaya-nâyanâr of Kurudimalai, *alias* Kùttâdundêva-nallûr, as a dêvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôlakuttai which was to the west of the village (of Kurudimalai), excluding former dêvadânas, *tmuvîdaryâttam* and the three kandagam of land granted to Šômanâta-dêvar, situated within the four boundaries of the above lands.

190

Date 1361 A D

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâdu, have given a šâsana to Vengadavâšârî to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in ? *dašakî*—when Nâyakar caused an image of the goddess to be prepared This is to continue as long as the moon and the sun endure May there be prosperity Ôm.

191

Date 1373 A D

(Tamil)—. . . (on the date specified) we, Dekshinâmûtti and others (three more named), the authorities of the temple . . . , pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppillaiyâr Appu-ppillaiyâr and Malaipperumân's son Irugar . . . . .

192

Date ? 1256 A D

(Tamil)—I, Vâsudêvappadaî . . 's son Šômanan, a resident of Pârpadu, and a servant of Tannâkkar, *alias* Vâšanan, who is one of the . . . men of Jayangonda-Šôla Ilavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A D

(Tamil)—While . . . . . dêva-mandalikan was pleased to rule Puda-nâdu in peace and wisdom, I, Tantarapâlan, . . . . . , beautified this village by building ponds and tanks and by renovating the two. . . . .

**196***Date ? 1666 A D*

(Telugu)—(In the year specified), Kuridimala Ganapaya and others (named), gave to Krishna-gauda certain land (specified) as a *kattu-kodagr*.

**198***Date about 950 A D*

Be it well. When Dilipayya was ruling the kingdom of the world — Tiruvayya's son Chandraśekhara granted the *bittu-kattu* of the Mandikal tank  
Usual final phrases

**201***Date ? 1532 A D*

Be it well (On the date specified), when the mahârâjâdhurâja paramêšvara vîra-pratâpa vîra-Sadâšiva-Râya-Dêva-mahârâyâ was ruling the kingdom of the world — for the master of all the myriad systems of the universe, the original lord of the crown, Banakûi Raghû . the god Hanumanta,—the mahânâyakâchârya Yara-Timma-Nâyaka's son Mutôju and others (named, names defaced),—in order that merit might accrue to Yelavañju and others (named),—made a grant

**203***Date 934 A D*

Be it well. In the 29th year of the capturer of Madre, Ko-pParagêšarivarimmâ — Baydakûr Mâremma's grandson Ganipa Râma, recovering the cows, slew and died For him, as a *kalnâtu*, Permmâdi's Sâmantappa granted one kanduga of rice-land.

**204***Date ? 1222 A D*

(Tamil)— . . . . . the sixty-three devotees of Šiva (Arubattu-mûvar) among the . . . mēšuras in the temple of Pillaiyâr My sons also shall carry on this sacred service

**205***Date ? 1550 A. D*

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêšvari, of his devotion had a mantapa made. Imprecation



**207**

*Date about 1000 A. D*

Be it well. By order of Dôsi-arasa, (apparently some grant was made to Prithivî-Râma-Bôyi, but the inscription is on several detached fragments of stone, which it is difficult to connect together).

**208**

*Date 1000 A. D*

Be it well In the 16th year of the assumption of the crown by Râja a Mummadi-Chôla, who sent his army and conquered the Navakhanda-mandala,—the warrior of the army, Nolambâdhirâja, having given Perbbanna to the plunderer of , Kâdiyanna,—the big tank having breached, Mandeya-gâmunda's son Prithuvî-Râva-Setti repaired the breach Pleased therewith, by order of Nolamba, 10 gadyâna of the old fixed rent of Perbbanna and a certain allowance of paddy (specified) was given by Kâdiyanna, together with certain rice-land (specified) Imprecations

**209**

*Date about 1000 A. D*

When Râjarâja-Mu[mma]di . was ruling the kingdom of the world — and Perbbenna Mandayya-gâmunda's son Prithivî-Râma-Setti was holding the office of gâmunda, he had . made below the big rice-fields and granted Imprecation

**210**

*Date ? about 1200 A. D*

(Tamil)—This is the charity of Piramândai-pillai of pûlûr

**211**

*Date ? about 900 A. D.*

(Vatteluttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Viśaiya-Īchchuvaraman—on Kârôniri Vânarâsar attacking Śiraiyûr in battle, . . . fell . . . . Vânarâsar

**212**

*Date ? 1222 A. D.*

(Tamil)—I, Śella-Gangan, *alias* Uttama-Śôla-Gangan, the mahâ-mandalêśvara, supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-

vallava, lord of Nandigiri, a Dêvendra ? among mandalikas, a truth-speaker, . . ., a warrior in battles, and a champion over . . . both sides (*ubayatata mettame tar gandam*)—having taken possession of the wet and dry lands with their four boundaries in the village of . . . Kummai, including the wells underground and the trees overground and excluding former dēvadānas, granted certain taxes (named) of the village to the temple of Tribuvana-vidanga-Kshêtrapâla-pillaiyâr at Śipatî to provide for unguents, sandal and camphor. The overseer of the Mâhêśvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

**213**

*Date ? 1560 A. D.*

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruveṅgala.

**216**

*Date about 1025 A. D.*

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No 109 *a* Râjêndra-Chôla's time.

**217**

*Date 1747 A. D.*

Be it well. (On the date specified), to Bayirakûr Tammappa-gauda's son Linganna-gauda, for the *gauda-mânya*, was granted land (specified) in the Chennâpura village.

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâśî; if Turukas, as if they killed swine in Makka, if Śûdras, as if they had been unfaithful to their mothers.

**218**

*Date ? about 1280 A. D.*

(Tamil)—I, Vettummâra-Bânan (with usual Gaṅga titles), son of Uttama-Śôla-Gangan, granted a dēvadâna in Tenpuli-nâdu to the temple of Virrirunda-perumâl.

219

*Date ? about 1200 A. D.*

(Tamil)—May the arm . . . , which is a Sâla tree serving as a tying post in bringing under control the elephants . . . , which is a Râhu in seizing the disk of the moon the white umbrella . . . , and which is a store-house of daring, sustain the circle of the earth

221

*Date ? about 1250 A. D.*

This is fragmentary and makes no clear sense

(Tamil)—Apparently a Ganga inscription, as in line 5 occurs the expression—of Gangas worshipped . . .

222

*Date ? 1525 A. D.*

(In the year specified), the mahâ-mandalêšvara Râmappa-Râja . . . Tammayya granted an estate in Nangali for (the god) Vengatêšvara . . . to continue as long as sun and moon.

224

*Date ? 1556 A. D.*

May it be prosperous. Be it well (In the year specified), Malla-gauda's son Châva-gauda granted to Krishṇamangala Padumaya a rent-free field (as specified) Imprecation

225

*Date about 1600 A. D.*

Whoso causes to fail for the service of the god Nangali Kailâsam-udeyâr Sôme, the customs-dues and money rent of the Madavaḷa tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâši.

226

*Date ? 1535 A. D.*

Šrî-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kattu-kodagu*, for the trouble taken for three years (? to repair the Naṅgali tank).

**227***Date ? about 900 A D*

(Tamil)—In the 24th year of the reign of Kô-Viṣaiya-Naraṣinga-vikkirama-paruman-Šeligar, the servant of Kanda-Vānadi-araṣar, fell, having recovered the cattle which had been harried by Dadiyanga , Vānaraṣar and Mayindira-mikkiramar May the Kannādagar . . . . (Final imprecatory sentence, mostly gone).

**228***Date ? about 890 A D*

Be it well Born in the Mahāvali-kula,—who made Paramēšvara the chief lord of gods and demons, reveienced by all three worlds, thei door-keeper—(was) Mahāvali Bānarasa — Permmānadigal having captured Bānarasa's Mahārājara-nād,—Nolamba-Rāchamalla placed a vow upon Mayindādi-Dadiga,—and in the battle of ? Māndāu, ? Pagekalyâr's son Viḷattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died Whereat being pleased, Kangavadiyân (? the Ganga leader) granted a *kalmātu*

Whoso maintains this, his feet (shall be) on my head Imprecation

**229***Date 909 A. D*

Be it well (On the date specified), when Bejeyitta-Bānarasa was ruling the kingdom of the world.—and Dakkāytayya was ruling the town,—the Maṅghaṭṭa ruby, Mendimudula-gāmunda's son Kasavayya, by order of his ruler, fighting the hostile army in Mūlkād, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations

**230***Date ? about 890 A D*

When Mābalī Bānarasa [was ruling the kingdom of] the world.—and was ruling . . ;—the cows being carried off, died in

**231***Date ? 1540 A D.*

Be it well. (On the date specified), in order that merit might accrue to Rāma-Rāya,—Viranṇa-Vodeyar granted this Maha. pura village for the god Sômēšvara, free of all imposts. Imprecation

**233**

*Date ? 1660 A D*

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggalı-gauda having had them built and restored, a *godıgı* was granted

**234**

*Date about 1750 A D*

The Muluvâgıl Jamevâladâr having made Gôpâla-Tirumala a *kâarakûn*

**235**

*Date 1046 A D*

Be it well (On the date specified), of in the Pulı-nâd Sixty, made for the god Mallıkârjuna a grant of land (specified) for perpetual lights

**236 a**

*Date ? about 1300 A D*

(Tamil)—This is the *šakkaram* (circle or wheel) of *madı Bhımanan*.

**236 b**

*Date ? about 1200 A D*

(Tamil)—This is a very short inscription in which only one word *Šôlan* can be made out

**237**

*Date 1436 A D*

May it be prosperous Be it well (On the date specified), all the learned Brahmans of Gudıpallı, which is Pratâpa-Dêvarâyapura, granted the *šâsana* of a *kattu-godage* for a tank to Brammasagaya Vıthappa's son Bâvappa, as follows —(*rest gone*).

**238**

*Date 1525 A. D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Gudapallı *sarvamânya* agrahâra, which is Pratâpa-Dêvarâyapura, in Hore-nâd belonging to the Muluvâgıl kingdom, granted a *šâsana* for a gift of land for the offerings of the god Râmachandra, as follows —Whereas there was no temple in the street of our agrahâra, and you Sôyanṇa, son of .nṇa, had a temple built in the street to the south of the god Janârdana,

and set up therein the god Râmachandra, —we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank . .

**239***Date ? 1546 A D*

(Nâgari characters)

(In the year specified), Muluvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation

**240***Date 1524 A D.*

May it be prosperous. Be it well (On the date specified), when Sadâ-šiva-Râya-mahârâya was ruling — Vîranna-Gauḍa's son Timmaṇṇa-Gauda granted to the temple priest .

**241***Date 1451 A D.*

(Telugu) — Be it well. (On the date specified), Sugatûr Immadi Chikka-Râya Tamma-Gaudu granted to Yisaph-ji land (specified) in Kôḍipalli village Imprecations against Karṇâṭakas and Turakas. Witnesses

**242***Date 1505 A. D.*

(On the date specified), . in order that prosperity may be to Narasinga-mahârâya and to Narasinga-Nâyaka, — of Chintâ in Mulavâgil-nâd

**243***Date about 900 A D.*

Be it well When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêšvara,—the chief lord of gods and demons, revered by all three worlds,—their doorkeeper, was ruling the kingdom of the world —in Kundatûr, Karita-pogade attacked and slew.

When Bijayitta-Bâṇarasa was ruling the kingdom of the world —he halted and made a grant of a kaṇḍuga of rice land, and . having obtained Âvanneya, gave. and having obtained the Pulî-nâd Sixty, gave Imprecation.

244

Date about 890 A D

Be it well. When, born in the family of Mahâvali, who made Paramêšvara, chief lord of gods and demons, revered by all three worlds, their door-keeper,—Mahâvali-Bânarasa was ruling the kingdom of the world —Tâmpeya Piḡalam, fighting among the cows of Kundatur, slew and died

Date about 900 A D

When Bijayitta-Bânarasa was ruling the kingdom of the world — ' Dôsi aiasa having obtained the Palî-nâd Sixty, he granted one kanduga of 11ce land as a *kalnâtu* Usual final verses

245

Date 1277 A D

(Tamil)—I, Alagaikkôn Tiruvêngada-pperumâl, the receiver of a *palli-chchandam* from Jayangonda-Šôla Ilavañjya-Râyar of Ilavañji-nâdu, having, in accordance with the orders of Mudaliyâr (Ilavañji-Râyar), set up the god Tiruvêngadam-udaiyân at Kuniattûr, and caused to be built at my expense Arašampallam to the east of Tattaikurukki, granted (on the date specified) certain lands (specified) as a *truvudaiyâ tam* for the above god, after having caused to be planted stones marked with the discus of Vishnu at the four boundaries (specified) (Usual final imprecatory sentence)

246

Date 1732 A D

(Persian)—In the name of God —Shêkh Muhammad built it at Muhammad-nagar Searching for the year of its construction, enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed

247

Date ? about 1100 A D

Be it well. Praised in all the world, adorned with many good qualities perfect in good conduct and caste customs, paramêšvara parama-bhaṭṭârakas, like the four arms of — the Five-hundred made the Mahêndra-chaturvêdimangala an Ayyâvole Fortune to it

## 248

Date ? about 860 A D

When, entitled to the band of five chief instruments, of the [Pallav]ânva-ya, . Nôlambâdhîrâja was living in peace (*sukham bâluttire*) —and on his behalf ditarasar, was ruling the Âvani-nâd Thirty, and Duggamâra (was ruling) Ma ,—on their behalf ruling Malderi, Maydadiyarasa's ... Aïumbara-gaṇḍa, when Ganga-mandala and Kañchi-mandala both rose against Pândya, pierced through the foot-guards, and hewing them to pieces, died For him was granted as a *kabnâd* land under the Tâyalûr tank, free of all imposts Imprecation

## 250

Date ? about 1200 A D.

(Tamil)—This is the dog of the tiger-hunter Vam lîkamachchar, son of Kulaiya-nâyakkar

## 253

Date ? 1470 A.D

May it be prosperous. Be it well (On the date specified<sup>1)</sup>), when the mahârâjâdhîrâja râja-paramêšvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world -Narasinga-Râja-Vodeyar,—by order of Dêvavara Îšvara-Nâyaka,—the Bêtamangala adhikâri Agasti-Pille, and Madivala Sômeya-dêva of Tâyalur in Âvani-nâd, gave for the god Chaundêšvarî a *dharmma-šâsana* as follows. —Whereas formerly Sômeya-dêva granted for the god Chaundêšvarî certain lands (specified),—these we confirm. And Narasinga-Râya-Vodeyar, in order that *dharmma* might be to Îšvara-Nâyaka, granted anew the 12 *honnu* and 12 *khanduga* of *bhatta* formerly given as *vibhûti-gânike*,—and confirmed the grant of 5 *gandaga* of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chaundêšvarî Usual imprecatory verses

## 254

Date ? about 1250 A.D

(Tamil)— ... gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Balî ...

<sup>1)</sup> Given as Šaka 1388, Vikriti, but 1388 (expired) = Vyaya, while Vikriti = 1392 (expired)



255

Date about 750 A D

Be it well When Śrīpurusha-mahārājādhnāja paramēśvara bhatāra was ruling the kingdom of the world,—and his son Duggamāra Ereyappa was ruling the Kuvalāla-nād Three-Hundred and the Ganga Six-Thousand,—on the army going to Kampili, Komāla's son Pāndappa died in the battle. On which Duggamāra made for him the following grants,—land at the sluice in Sāntanūru and Erediyūru, and his house, for his sword

This is the *ślōka* —Usual imprecatory verses

256

Date about 1000 A D

Be it well When Rājarāja-Mummadi-Chōla-Dēva was ruling the kingdom of the world —Elavara Kadhavabūr Māya-gāvunda's son. fought in the ruin of the town of Mandikal and died

257

Date about 1470 A. D

(In the year specified, name gone), Rāja-Vodeyar having favoured the Muluvāyi kingdom to Hiri ,—having come to Nā na, and Madivala being in ruins, caused to be written and given to the subjects *kodagi* fields (? for its repair)

258

Date ? 1356 A D

(In the year specified), for the god Mallikārjuna of Māvinakunte, the great minister Mācha-dannāyaka granted this pond to provide for the offerings to the god Imprecation

259

Date 1442 A D

May it be prosperous Be it well (On the date specified), the Kurudimale temple priests granted to Siddapa's son Timmanna a dharma-śāsana of a deed of sale —in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagōdu in the Kurudimale-śīme, the rice-fields to be formed in the land under the embankment being in Tūdaghata-śīme,—we having therefore given the Tūdaghatta people other fields, and

marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavanda*, and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vinâyaka,—we have received from you 50 *honnu* as the price, and grant to you by *śâsana* all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brahmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure Some other stipulations Imprecations

### 260

*Date 1442 A D*

The first part is gone The remainder consists of boundaries, apparently of the land mentioned in No 259, and directions to establish the *satra*  
(signed, by the priests)—Vinâyaka-dêva

### 261

*Date ? 852 A. D*

Be it well When, born in the family of Mahâvali, who made Paramêśvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvali Bânarasa was ruling the kingdom of the earth — (? in the year specified), some man died in recovering the cows which had been carried off

### 262

*Date ? 852 A D*

the cows of Tândikal being carried off, recovered the cows and died.

### 263

*Date ? about 400 A D*

of the gôtra, was śrîmat Konganivarmma-dharmma-mahâdhirâja His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîman Mâdhava-mahâdhirâja His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was śrīmad-Harivarmma-mahārājādhīrāja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nārāyaṇa, was śrīmad-Viṣṇugōpa-mahārājādhīrāja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,

**264***Date about 970 A D*

Be it well When Dilīpayya was ruling the kingdom of the world — and  
Tribhuvanakartta was ruling the kingdom of penance (*tapa*), .

**265***Date about 860 A D*

Be it well When Vānarasa was ruling Guvalāla and Goṅgu — and  
Pompula was ruling Vēgūr, — the cows being carried off, Pallī Arakamma  
recovered the cows and fell

**266***Date ? about 900 A D*

Be it well. In the destruction at the river of Kundatūr . Salaga  
Tiramanda-gavunda's (son) Muddaya fought and went to *svargga*.



# BOWRINGPET TALUQ.

## 1

*Date 904 A D*

Be it well (In the Śaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Śrâvana, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the ? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins

## 2

*Date 943 A D*

Be it well (In the Śaka year specified), the work of merit of the company of Brahmans of Bijayâdityamangala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vâranâsi

## 3

*Date ? about 950 A D*

of the [Pallav]ânvaya, Pri Nalambâdhirâja. . .

## 4

*Date about 950 A D*

Be it well Under the orders of—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallavakula, single of speech,—Iriva-Nalambâdhirâja Nulipayya —

Be it well His broad chest embraced by the Lakshmi of victory gained in many war struggles, a Trinêtra to , wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramâdityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayâdityamangala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvâra the *bittukattu* (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayâdityamangala village, Kaṇṇanûr and Manayûr.

Whoso considers this work of merit too great is guilty of the five great sins To make a grant is very easy, to maintain another's troublesome, but of making a gift or maintaining one, maintaining is far superior to giving

## 5

Date 1528 A D

May it be prosperous Be it well (On the date specified), continually worshipped by , Krishna-Râya's .

## 6

Date 1288 A D

(This inscription is fragmentary)

(Tamil) — Some one of the Kaundinya-gôtra seems to have made a grant for the god Vîrrirunda-perumâl

## 7 a

Date ? about 1300 A D

(The first part of this inscription is gone)

(Tamil) — I, Vâšar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of . . . . .

(Usual final imprecatory sentence)

## 7 b

Date 1275 A D

(Tamil) — Ilaiya-perumâl, son of Tâlakkuttai Vîrrirunda-pillai, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Vîrrirunda-perumâl at Vijayâdittamaṅgalam of Ilavañji-nâdu and gave one *pon*, as a sacred gift, for maintaining it before Šēnai-mudalyâr for as long as the moon and the sun exist.

We, the *pūjâris* (two named, with their gôtras) of the temple, having received the *pon*, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month This charity is under the protection of Šrîvaishṇavas

## 8

Date 1167 A D.

(Tamil)—While the mahâ-maṇḍalêśvara, captuier of Talaikkâdu Kongu Nangali Nulambapâdi Vanavaṣi and the fortress of Pânungal, the strong-armed Vîra-Ganga-pratâpa-śrî-Nâi-aṣiṅga-Poyśala-Dêvar was pleased to rule the earth in peace and wisdom<sup>1)</sup> — At the time when the mahâ-saivâdikâri, the commander-in-chief Amarêśvara-dandanâyakkar, having built an encampment at Vijayâditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Manavâlâlvar with the goddess and granted certain lands as a *dêvadâna*, having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess (Then follow details of the lands granted.)

## 9

Date 1155 A D

(Tamil)—While the great minister, sarvâdhikâri, sênâdhipati, the senior general (*periya-padaavala*) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâdi Ninety-six Thousand, was encamped at Nangali in Tâmarachcheruvali,—distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the *pâṣapurî* (?) and the great sluice built, caused the temple of the goddess Durgaiyâr to be constructed, granted certain lands (specified) to provide for ever for a daily offering of two nâli of rice for the goddess; and also established the mahâ-grâma Thus did śrî-Vishnuvarddhana-Dêva's Garuda, the senior general Šokkimayya cause his ? fame to last as long as the moon and the sun

<sup>2)</sup>Victorious was the glorious Vishnuvarddhana's Garuda, Šokki by name, who suddenly routed in battle the king named Šankha and also Panaijotta, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Kongu and obtained superior elephants

## 10

Date 1338 A D

(Tamil)—Ôm. Be it well While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhattâraka, lord

<sup>1)</sup> The Kannada form *sukha-sankathâ-vinôdadim* is used

<sup>2)</sup> This is a Sanskrit verse

of the excellent city of Dvârâvatî, a sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Śhanivârasiddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makadha kingdom, raiser up of the Pândya family, establisher of the Chôla kingdom, the emperor Hôšala-šîi-Vallâla-Dêvar of unshaken valour was pleased to rule the earth, — (on the date specified) the great minister Dâti-Šinge-dhannâyakkai's younger brother Val . . . .  
 . . granted, as a dêvadâna, the wet and dry lands, together with their four boundaries adjoining Tollanpalli, *alias* Rûpa-Nârâyana-Vallâla-nallûr, in the Vijayâdityamangala-ppairu of [Ilava]ñju-nâdu . . . . .  
 Vallâla-Dêvar

## 11

Date 1444 A D

May it be prosperous. Be it well (On the date specified), Annappa-Udeyar granted for the god Piasanna-Virûpâksha of Bukkasâgara a *dharma-šâsana* as follows: —

When the mahârâjâdhirâja paramêšvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world — in the Mulavâyî kingdom, . . of Bukkasâgara . . (the whole of one side is effaced, contains details of lands granted). From the gardens under the tank, 2 areca nuts for every areca-nut tree . . (the rest is too much effaced to make out a connected meaning).

## 12

Date ? about 1300 A D

(Tamil)—Virarâmu-ppillai, the headman of Ilaiyûr, gave 15 *panam*

## 13

Date about 890 A D

Be it well When, of the Gangânvaya renowned in all the world, the praiseworthy and honourable Mâdhava Muttarasa was ruling the Elenagar-nâd Seventy, the Âvanya-nâd Thirty, and the Ponkunda Twelve.—the army having marched upon Mahâvali Bânarasa, when it was penetrating Koyâttûr, Ermmeya's son Bolva Ganga-gâmunda of the Kogali-okkal, smote and fell.

For him was granted as a *kalnâd* 30 ploughs of land under the Tâmare-katte in the Baduvana-kere in Pâlpadu, free of all imposts

Usual final verses

Tâyûr Kammara's son Pêrannan made it

## 14

*Date 1489 A. D.*

Be it well (On the date specified), when the mahâ-mandalêšvara, Kathâri-Sâluva (*rest effaced*)

## 15

*Date about 1420 A. D.*

May it be prosperous. Be it well (On the date specified—*effaced*), when the . . . paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-mandalêšvara vîra . . . [was ruling] the Muluvâyî [kingdom],—a grant was made for the god Sômanâtha (the details of which are nearly all effaced) Usual final verses.

## 16

*Date ? 1096 A. D.*

(Tamil)—In the 27th year of the reign of the emperor śrî-Kulôttunga-Šôla-Dêvar—Adichechan Kappadêvan, *alias* Nârpatennâyira-nîla. . . of Kannavidu-mukkanna in Arumoli-dêva-vala-nâdu of Šôla-mandalam, had the tank at Pârpadu in Ilanagar-nâdu of Nigarilî-Šôla-mandalam dug out. This tank (? is named) *Nânâ-dêšvyan*

## 17

*Date 1388 A. D.*

(Tamil)—At the time when the mahâ-mandalêšvara, destroyer of hostile kings, champion over kings who break their word, śrî-vîra-Harihara-Râya's son Immađi-Bukkanna-udaiyar was ruling the earth, from his residence at Mula-vâyil—for the success of his sword and arm—I, śrî-Vêngada-nâyakkar's younger brother Nâgeya-nâyakkar, son of *mûva-râya sankara mûva-râyar-adhîšvara nâyanâr* Virappa-nâyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares (Then follow details of shares and names and gôtras of shareholders) May there be prosperity Of giving and maintaining (another's gift), maintaining (another's gift) is



superior to giving by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode

## 18

*Date 1465 A D*

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Madavala-sthâna of Kêsambala in the Elavañji-nâd belonging to the Muluvâyî kingdom, Muluvâyî Jannarasa granted a *dharmasâsana* as follows —the tribute money for sacred ashes (*vibhûti-gânke honnu*) and the revenue from forced sales (*kaddayada huttuvâli*) which are levied for the palace from the temples of the Muluvâyî kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikâryuna-Râya-mahârâya,—and ordered *dharmasâsanas* to be written and given Vara-Sangarâja-Vode (*stops here*).

## 19

*Date 1472 A D.*

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom.—in order that merit might be to the mahâ-mandalêša, champion over the mustaches of the world, Kathârî-Sâluva Narasinga-Râja-Voder,—Îšvari-Nâyaka, for the god Svayambhu of Madavala in the Elavañji-nâd,—when according to the orders of the Nâyaka, in this Hirya-Kasambala village belonging to his office of Nâyaka, the Bêtamaṅgala officer Linga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Singarasa and Apaya were continuing them,—[Si]ngarasa came into Bêtamangala, and the temple priests applied to him that he should establish in this country, and for the exaltation of the god should grant a *dharmasâsana* for the *pañchâṅgadavarû* (or calendar-makers),—on which, Singarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

## 20

*Date 1465 A D.*

(This appears to be the continuation of No. 18 above)

(Vode)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the *sâsana* to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses

This supplement to the śâsana was written by Aṭhavanī-Dēvarasa's son Timmarasa.

## 21

*Date ? about 1475 A. D.*

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunâtha, Jakarasa's kasba village which belongs to us (*stops here*).

## 22

*Date about 1410 A. D.*

(The inscription is fragmentary)

(Tamil)—While (with usual titles) śrī-vīra-Harihara-Râya's son Dēva-Râyā-udaiyar was pleased to rule the earth — . . . . .

## 23

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the universal emperor śrī-Pôšala-vīra-Irâmanâda-Dēvar — I, Mañjeya-mâguttar, son of Irâmanâda-Dēvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overground, to provide for the sacred service and for the festival in the month of Purattâdi on the day of Śadaya (Śatabhishâ)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nâya . . . at Kêšavan-parvatam in Ilayaṅgi-nâdu of Nigarilī-Šôla-mandalam This is to continue as long as the moon and the sun

(Usual final imprecatory sentence)

## 24

*Date 1462 A. D.*

(Tamil)—During the rule of Tiribuvana-Kattârī-Šâluva Naraśinga-irâja-udai. 's mahâpa .kara Tirumalai-anna-dalapar on the throne of the great champion over the three kings, champion over kings who break their word, Dēva-irâya-mahâ-irâyar's son Malikârchuna-irâyar—I, Tamma-irâguttar, son of Âvayâla-malla-irâguttar, a resident of Muḷavâyil in Nigarilī-Šôla-maṇḍalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god. .... nâyanâr, to provide for the expenses of the third day festival during... .

and of feeding devotees at the time. (Usual final imprecatory sentence.)  
This charity is placed under the protection of the king

## 25 a

*Date 1295 A. D.*

(Tamil)—In the 41st year of the reign of the emperor of the whole world vira-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a *dêvadâna*, to last as long as the moon and the sun, excluding former *dêvadânas*, including trees and wells, for the god Svayambhu-nâyakar Âdikkodî-itta-nâyanâr of Kêšavan-pallam in Ilavañji-nâdu of Nigarîli-Šôla-mandalam.

(Usual final imprecatory sentence and usual final phrase) May there be prosperity.

## 25 b

*Date 1295 A. D.*

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the *dêvadâna* oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on ? oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of. .Gôpâla-šandî for as long as the moon and the sun exist. (Usual final imprecatory sentence)

## 26

*Date 1299 A. D.*

(Tamil)—(From the date specified) Nâchchiyâlvan, son of Karuppuân-perrapillai of Urîgayam, granted, for the benefit of Mudaliyâr Kûttâdun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Ilavañji-nâdu and, for its maintenance, made over 12 cows to the Šiva-Brâhmanas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

## 27

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the emperor of the whole world šri-Poyšala-vira-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâdu in Ilavañji-nâdu and Vâñaki-yadaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below —an offering of 3 ulakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kulagam of rice for pâtra-šêsham, 2 odukku of rice for Mâhêšvaras, and 1 odukku for the people of the nâdu (Usual final imprecatory sentence and final phrase)

## 28

*Date 1339 A. D.*

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-dannâyakka's younger brother Vallappa-dannâyakkar, we four—Kambar, the vêlân of Karikâla-Šôla-nerumûr-nâdu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-mannai, Tennavadarayyan Šrîranga-pperumâl and Malaiyannan Vâšândai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, . . . . . including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêšavan-parvatam in Ilavañji-nâdu of Nîgarılı-Šôla-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence)

## 29

*Date 1285 A. D.*

(Tamil)—I, Vayirândai, son of Mâdêvar, who was the vêlâr of Kallagara-Pûdavûr and one of the Vellâla-residents of Pûdavûr in Ilavañji-nâdu, gave 4 pon to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Svayambhu-nâyakar. We, the Šiva-Brâhmanas (three named, with their gôtras) of the temple, have received the above *pon* and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each *pon*.

(Usual final phrase.)

## 30

*Date 1285 A. D.*

(Tamil)—I, Vânakirai-udaiyâr Šokka-nâyan's son Šîru-nâyan, lord of the city of Kâñchi, *tatasûdran*, and Kachchi-vannakkan gave four *pon* for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified) We, [the Šiva-Brâhmanas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one panam, at the rate of one *pâgam* per month on each *pon*.

## 31

Date 1359 A D

(Tamil)—Be it well. Kâttaiya-nâyakkar, son of Kampanna-udaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kattâri-Šâluvan, vîra-Bukkanna-udaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Šeyambu-nâyanar. Mudî-gavichcharâ Vâšândai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified). . . . .  
 . . . . . The family of him [who injures this charity] shall become extinct This is Kâttaiya-nâyakkar's charity

## 32

Date 1262 A. D

(Tamil)—I, Šettâlvar, daughter of Brahmâdhirâjan Šelvândai and consort of Šîru-Vâsudêvar, who was the son of Jayangoṇḍa-Šôla Ilavañjiya-râyar, *alias* Kûttâdun-dêvar - granted (from the date specified) one perpetual lamp for the god Svayambhu-nâyanar and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon*. We, the Šîva-Brâhmanas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *pâgam* on each *pon*.

(Usual final phrase and final imprecatory sentence)

## 33

Date 1294 A D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world šrî-Pôšala-vîra-Râmanâda-Dêvar — I, Vânakirai-udaiyâr Šokka-nâyan's son virudamurârî ? Ainâyan<sup>1)</sup>, lord of the city of Kâñchi and Kachchi-vannakkan, granted (on the date specified) the twenty-five *pon* and 5 *panam* which the Šîva-Brâhmanas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Âdi-kodî-ttânâyanâr of Kêšavan-pallam. Out of the morning offering one *odukku* was to be given to Vânakirai-udaiyâr, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

<sup>1)</sup> In No 30 the name is given as Šîru-nâyan

(Usual final imprecatory sentence and final phrase) The engraving of Viśāka

**34***Date 1269 A D*

(Tamil)—During the rule over the earth of Ilaiya-Vāśudēvar, son of Jayaṅḡḡa-Šōla Ilavaṅḡiya-rāyan Kūttādun-dēvar—it was engraved (on the date specified) in the *pañchāṅgam* of the temple of Šayambu-nāyakar at the *turumadarvīlāgam* of Kēšuvan-pallam in Ilavaṅḡi-nādu of Niḡarilī-Šōla-mandalam that the property of those without issue in Ilavaṅḡi-nādu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nāḡu and for charitable purposes.

This charity is under the protection of Ilavaṅḡiya-rāyar, *alias* Šiva-pāda-šēkara-pperumāl

**35 a***Date 1231 A D*

(Tamil)—During the rule over the earth of Kūttādun-dēvan, son of Jayaṅḡa-Šōla Ilavaṅḡiya-rāyan, *alias* Mārālvān—I, Tantirapālan, *alias* Pēriyudaiyān, son of Šūriyālvān, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *turuppurakkūdar* within the temple of Svayambhu-nāyanār and, as a fund for maintaining it, gave 9 *pon* We, the Šiva-Brāhmanas (three named, with their gōtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

**35 b***Date 1228 A. D*

(Tamil)—During the rule over the earth of Kūttādun-dēvan (see previous No.)—we two, Nīraniṅḡān, son of Šūriyālvān, who was one of his servants, and Tantirapālan, *alias* Pēriyudaiyān made (on the date specified) a grant of lands . . . We have taken possession of these lands and pledge ourselves to carry out . . . (Usual final phrase)

**35 c***Date about 1231 A D*

(Tamil)—(The first part of this inscription is gone).. . . We, the Šiva-Brāhmanas (three named, with their gōtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)

**35 d***Date ? about 1250 A D*

(Tamil)—Šangândai, son of Tuvârâpati-nâdan                      dai, granted one twilight lamp for Nâyanâr.

**35 e***Date ? about 1250 A D*

(Tamil)—I, Šangândai, ? son of Tuvârâpati-nâdan Vîmâ                      . , granted one twilight lamp for Jambu-nâyakar

**35 f***Date ? about 1200 A D*

(Tamil)—I, Puliyâlvâr, son of the Irâša-puram minister Šottaiyâlvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]pallam

**35 g***Date ? about 1250 A D*

(Tamil)—? Šantândân, son of Tuvârâpati-nâdan                      . . tava-nâyakkan, granted one twilight lamp                      . . .

**36***Date 1465 A D*

May it be prosperous (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp

**37 a***Date 1228 A. D*

(Tamil)—During the rule over the earth of Kûttâdun-dêvan, *alias* Jayañgonda-Šôla Ilavañjya-râyan—I, Tantarapâlan, *alias* Pêriyudaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god                      dêvar. We, the Šiva-Brâhmanas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâli of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase)

## 37 b

Date ? about 1260 A D.

(Tamil)—During the rule over the earth of Ilaiya Vāśudēvar, son of Jayangonda-Šōla Ilavañjya-rāyan Kūtādun-dēvar— we, the ? Pagalmari and Šullikudi of Ilavañji-nādu and Ilanagar-nādu, gave for the god Svayambhu-nāyakar the money (specified) received . . . in marriage . . .  
(Usual final imprecatory sentence)

## 37 c

Date ? about 1250 A D.

(Tamil)—(This inscription has neither beginning nor end) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of

## 38 a

Date ? about 1280 A D

(Tamil)—Be it well The lord of the city of Kāñchi, ? Antara-šūttiran, Vannakkan, Šankandarašan, Māraśingan Śiva-pāda-šēkarān, *alias* Jayangonda-Šōla Ilavañjya-rāyan, caused to be built in the temple of Jayambu-nāyakar the dancing hall (*nirutta-mandapam*), the ? vestibule (*nadar-māligar*), the surrounding wall and the tower, set up the images required for the temple, granted vessels, insignia and four perpetual lamps, and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple — 4 Śiva-Brāhmaṇas including the Šaivāchāriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppadyam*,<sup>1)</sup> 1 stage-manager to have the sacred drama acted, 12 families of Brāhmaṇas for repeating prayers, and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant

## 38 b

Date 1261 A D

(Tamil)—I, Šeyambu-nāyakan, son of Nāyan Mārāṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nāyakar, and made over the same to the Śiva-Brāhmaṇas (three named, with their gōtras)

<sup>1)</sup> Tamil hymns in praise of Śiva



of the temple who pledged themselves to conduct the charity (Usual final imprecatory sentence and final phrase )

### 39

*Date 1533 A D*

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkatanâtha, Kûlûr Râma-Râya granted the Balûranahalli village for the god Channa-Kêśava of Muluvâgûl

### 40

*Date about 950 A D*

Be it well When Dilîpayya was ruling the kingdom of the world — Kongamangala Mêdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*

### 41

*Date about 900 A D*

Be it well When ? Ma[hê]ndra-Nolamba was ruling the kingdom of the world — on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*.

### 42

*Date about 920 A D*

Be it well When Nolambâdhîrâja Ayyapa-Dêva was ruling the kingdom of the world — Ponkunda Belmâdenga, on the cows of Kañchîśâyî Narasinga-mangala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land

### 43

*Date about 950 A D*

Be it well When Dilîpayya was ruling the kingdom of the world — on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*

### 44

*Date about 950 A D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—in the fight when Tagadûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga* For him was granted. . ploughs of land as a *kodangi*. Whoso destroys this destroys the cows of Vâranasi.

**45***Date ? about 880 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhi-arasu was in .. — in the Bennagûr 110t, when Pânasâmi's son Purekâman was marching along with a hundred men, he died in Aradi

**46***Date about 930 A D*

Be it well. When Nolamba was ruling the kingdom of the world — . .

**47***Date about 970 A D*

Be it well. When Mâiasingha-Dêva was ruling the kingdom of the world — on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppâna fought, died, and went to *sagga*

**48***Date ? about 890 A D.*

Be it well When Mahâvali Bânarasa was ruling the Ganga Six Thousand — Avagâni Matti-Ganga's (son) Nâga-Dêva having carried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâni gave for him here 4 ploughs of land Imprecation

**49***Date ? 1300 A D*

(Tamil)—This is the charity .. in accordance with the orders of Maduvaraśayyan during the minority of Iramai-dêvar

**50***Date ? 1654 A. D*

(In the year specified), Nihili-Bannâta-Nâyaka's Virapa had this *khambâra* made

**51***Date ? 1646 A. D*

(Telugu)—Timmî-Râyappa-Nâyaka's son Bana. (in the year specified), made a grant of land (specified).

## 52

Date ? 1674 A D.

(Telugu)—(In the year specified), Konama-Nâyaka Krishnappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *hodagi-mânya*

## 53

Date ? about 925 A D

Be it well. Pokunda Nâyaka Ereyapa.

## 54

Date about 1300 A D

(Tamil)—Uttama-Šôla-Ganga, *alias* Gangapperumâl, śrî-Pirân's son Vikkiramâdittan, and Dêva-Šôla-šuvâmi made separate grants of land (specified in each case) for the god Tôiśvaram-udaiyâr of Porkuniam (Usual final imprecatory sentence) Talaišaiya-râyan with ten others (named) made a grant of land (specified) for the same god (Final imprecatory sentence.) Perumâl *alias* Vikkiramanga-Ganga-vêlân also granted lands (specified) to provide for the special worship of the same god . . .

## 55

Date about 1280 A D

(Tamil)—I, Vettumappâra-Bânan, son of Uttama-Šôla-Gangan Vîra-Gangan, the supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallava and lord of Nandiguri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tôriśvaram-udaiya-nâyanâr at Porkundam in Kuvalâla-nâdu, and exempted former dêvadânas from the payment of certain taxes (named) I also ? granted some taxes (named) to the Šiva-Brâhmanas and other servants of the temple He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin) (Usual final phrase)

## 56

Date ? about 1295 A D.

(Tamil)—The great minister Mudali-pillai and the inhabitants of Periyânâdu in Ila-nâdu . . . I, yuttândân-pillai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tôriśchuram-udaiyâr at Porkunram

**57***Date ? 1286 A D.*

(Tamil) — The great minister Śilavida-dandanâyaka appears to have made a grant for the same god

**58***Date ? 1314 A D.*

(Tamil) — This inscription is fragmentary It seems to record a grant for the god śrî-Mûlastânam-udaiyâr

**59***Date 1288 A D*

(Tamil) — In the 33rd year of the reign of the emperor of the whole world, Pôšala-vîra-Irâmanâ-Dêvar — some one granted (on the date specified). .šan-gattai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Urigayam

**60***Date 1268 A D*

(Tamil) — (On the date specified) I, Kûttâdun-dêvan, son of Nâyan Veṅgâdai, granted, as a dêvadâna, certain lands (specified) for the god Jayangonda-Šôlichchuram-uḍaiyâr of Urigayam in Ilavaṅṅi-nâdu of Nigarili-Šôla-mandalam

**61***Date 1417 A D*

May it be prosperous (In the year specified), the secretary Râmachandra-dêva, [in order that merit might accrue] to Vijaya-Râya-mahârâya, made a grant of . . . .

**62***Date ? 1332 A D*

(Tamil) — Vayaṅṅu [and others] of Têkkal-nâdu seem to have made a grant for the god Gangî. . . .

## 63

Date 1337 A. D

(Tamil)—During the reign of Hoyiśala vîra-Vallâla-Dêvar—(on the date specified) the great minister Dâta-Śingaya-dennâyaka . . . ., having assembled, seem to have granted a *kuḍangai* to Vaiyanna of Ilavappalli for having built a tank This is to last as long as the moon and the sun

## 64

Date about 900 A. D

Be it well When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhirâja was ruling the Ganga Six Thousand—the Marangal-Odeya Kandamayya's son Gandayya, on the cows of Mâtrapalaga being carried off, died

This stone was made by Bibhadilâdi Śivâkarayya and Nâgôjanayya

## 65

Date about 900 A D

Be it well Nâgârjunayya and Nandingeyabe's daughter Sâminirmmadî is famous for (knowledge of) all the śâstras<sup>1)</sup>.

## 66

Date ? 1688 A D

(In the year specified), Kârîmangala Timmappa-Nâyaka granted to Kârîbale Nâchappa-gauda a *nettara-godage* (as specified)

## 67

Date about 1530 A D

Sugatûr Mummadi-Tamme-Râya granted to Pandita Bâlapa-vodeyar a *mdnya* (as specified), from love of the faith

## 68 a

Date 1291 A D

(Tamil)—In the [37th] year of the reign of the universal emperor śrî-Pôśala-vîra-Irâmanâ-Dêvar—Nambi , the mahâ-pasâyitta and the chief of Ubaya-Nânâdêśi, seems to have made a grant to provide for offerings of rice for some god

<sup>1)</sup>Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand

## 68b

Date? 1276 A D

(Tamil)—This inscription has neither beginning nor end. It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out.

## 69

Date 1478 A D

(On the date specified), when, the paramêśvara, subduer of hostile kings, champion over kings who break their word, . Virûpâksha-Râyamahârâya was ruling the kingdom of the world .

## 70

Date? 1595 A D

(In the year specified), Anantappaya granted to Nalapa-Gauda and Kempana-Gauda, under the Mâgere tank, a *kattu-kodage* (as specified) Imprecation

## 72

Date 1430 A D

(In the year specified), when the mahârâjâdhirâja paramêśvara, ? elephant king, Kathâri-Trinêtia, master of the four oceans—eastern, southern, western and northern, vîra-Vijaya-mahârâya's son Dêva-Râya was on the throne — in Lakkanna-Vodeyars Mulabâgil-Têkal-nâd, in Maragal belonging to the Jañjira-ganas,—the Sâlumûle of the 56 countries, with all the cultivators and Pañchâlas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mânya* for the *pattana-svâmi* of the fair, Chyi Bassi-seṭṭi, they granted land (specified)

For all who belong to the six *daršana*, whatever they buy . bullocks, servants or horses, and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls. Imprecations

## 77

Date 1579 A D

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya, seated on the jewel throne in Penugonḍe, was ruling the kingdom of the world —Kârimangala Chikkana-Nâyaka's son Krishṇama-Nâyaka granted to Mugulabale Kônapa-Gauda and Timmaṇa-Gauda a *kattu-kodage* for the tank (specified)

79

Date 1231 A D

(Tamil)—I, Jayangonda-Šôla-tTèkkâla-râyan, *alias* Šembondayâgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mâdamangalam, together with certain taxes (named) The *mâjanas* shall pay 10 *pon* for the ? village watchman (*pâdi-kâval*) (Usual final imprecatory sentence)

82

Date 1284 A D

(Tamil)—In the 30th year [of the reign of Irâmanâ-Dêvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nâdu in Tekkal-nâdu and the officer .. nâyan, granted, with pouring of water, land (specified) to

83

Date 1426 A D

(In the year specified), in the mahâ-mandalêšvara vîra-Vijaya Vodeyar's son Dêva-Râya-Vodeyar's [reign] —Juñja Vôbeya-Nâyaka's son Chitivoyya-Nâyaka gave the office of *pattana-svâmi* to Budapa-Setti, together with a *mânya* (as specified) Imprecations

85

Date ? 1508 A D

(In the year specified), according to the order of Narasappa-ayya this chamber has been built This belongs to Kakkemaduvu fort Whoso holding the *pârapatya* of this village, builds this half fort, and

86

Date ? about 770 A D

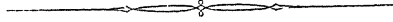
Be it well When, having appointed [Paramêšvara], worshipped by all worlds, as his doorkeeper,—Mahâvali-Bânarasa was ruling the Ganga Six Thousand.—Râchamalla in .. marched upon Kañchî and fought and came close upon . After that, Bâna-Âlarasa . Tekal .. Then, by that king's order, overwhelmed that force first and last, and fell.

On his falling, being pleased, land (specified) was given for his sword  
 Any one of the Bâna-vamša who destroys this is guilty of the five great sins  
 Be it well Šrîpuruṣa ʔ joined

**87**

*Date 1433 A.D*

(In the year specified), when Lakkanna-Vodeyar was ruling the Têkal kingdom — Kîramande pa's son Sotappa made a grant of land (specified)





# MALUR TALUQ.

## 1

*Date ? 1434 A D <sup>1)</sup>*

Be it well (On the date specified), to the mahâ-mandalêšvara, champion over the mustaches of the world, Kathâri-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâla, a hawk to royal birds, Sâluva-Tippa-Râja-Vodeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkanna-Vodeyar and Mâdanna-Vodeyar gave Têkal to that Sâluva-Gôpa-Râja, — the stone fort formerly erected by Ballâla-Râya's ministers Ballappa-danâyaka and Singi-danâyaka having been overturned and gone to runs, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Singa-Râja erected both the inner and the outer fort, — and in proximity to the mantapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

## 2

*Date ? 1434 A D. <sup>2)</sup>*

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them

To the stone-cutter Tirumala, who engraved these šâsanas, by order of the god Varadarâja, we have given land (specified) in Settahalli This land may be held by order of the god Varadarâja May it be prosperous

## 3

*Date 1431 A D*

Be it well (On the date specified), the mahâ-mandalêšvara, champion over the mustaches of the world, Kathâri-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratârâna, a hawk to royal birds, Tippa-Râja-Vadêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Singa-Râja [had the image] named Ganda-bhêrunda, which was on the Mâragaudanakatte west of Dûdanahalli in Pâla-nâd, brought to the

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<sup>1)</sup> The date in the original is Šaka 1438, Pramâdîcha, — but Šaka 1438 (expired) is Dhâtu, and is not anywhere near the time of Dêva-Râya No 3 below is a guide to the actual date

<sup>2)</sup> Above the inscription is the representation of a tiger

door of the gôpura of the mantapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Divingôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified)

And for Hirîya-Choka-Peumâla-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâli-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tigula Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)

(Rest illegible)

#### 4

Date about 1435 A D.

. At that time, when Vijaya-Râya-mahâiâya's son Dêva-Râya-mahâiâya, as master of the four oceans, was seated on the throne — and when, like the prowess of that king's right hand, Tippa-Râja-Vodeyar's son Gôpa-Râja-Vodeyar was ruling this Têkal city,—that Singa-Râja had the two lines of fortification round this city built, and holding the office of pattana-svâmi by order of the god Nâyinâr, so that all the people could see, for the god's *trumâna* had mantapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Singa-Râja's palace, and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *navêdya* and *tâmbûla* to the god, and taking the *tulasi* and *tîrtha*, make provision for the enjoyment of the god, and at the eastern gôpura which Kundapa-dannâyaka had built in front of the mantapa facing the god, . . . in order that all empire might be to Lakhana-Vodeyar and to Mâdanna-Vodeyar to Tippa-Râja-Vodeyar, . . . and to Gôpa-Râja-Vodeyar such is the dhaima-âsâna of the capital (*kodagasthâna*) made for the god Varadarâja. And in the Chikitimangala agrahâra land (specified) for the god

#### 5

Date 1499 A D

(Tamil)—Be it well While Narasâ-nâyakkan, the agent for the affairs of the mahâiâjâdhirâja iâja-paramêśvara Mēdinî-mîsara-ganda Kathârî-sâluva Narasimha-Râya, was ruling the earth —

(On the date specified) I, Viṣvanâtha-râhutta's son Râma-râhutta, of the Kâṣyapa-gôtra, of the lineage of Nâgasiddhaya, and a Râhu to the suns the mandalîkas, granted for the god Arulâla-nâdar of Têkkal, the dry lands with their four boundaries included within the limits of the village of Tammattakkeiari in Têkkal-nâdu which belongs to Mulavây-śâvadi, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dâna-sâdana*) to Šokkapperumâl-tâdar (Usual final imprecatory sentence) The two feet of him who carries on this charity shall be on my head

6

*Date 1509 A D*

(This inscription is mostly gone)

(Tamil)—Be it well While the mahâîâjâdhirâja râja-paramêṣvara, lord of the eastern, southern and western oceans, sri-vîra-pratâpa vîra-Narasimha-Râya-mahâîâya was ruling the earth—

Yâdava-Nâîâyana, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors, .

7

*Date 1336 A D*

(Tamil)—I, Šitta-nâdar *alias* Šôlappa-perumâl, son of irâjâdhirâja râja-paramêṣvara Gangaikonda-Šôlan, *alias* Iiâjên[dra]-Šôla-chakravatti Šôlappa-perumâl, granted (on the date specified) the village of Pulikkurichchi in Tama-nâdu, as a *sarva-mânya*, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulâla-nâdar of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, permitting them to have the same engraved on stone and copper (Usual final imprecatory sentence) This is the signature of . . . . May there be prosperity

8

*Date 1339 A D*

(Tamil)—I, Kônaiya-pPemme-nâyakkan, one of the ? officers under the great minister Dhâti-Šinge-dennâyakkan, granted (on the date specified) the village of Puttûr in Ponmanika-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Pemme-nâyakkan May there be prosperity

## 9

*Date 1310 A D*

(Tamil)—(On the date specified), Šokkapperumâl-dâsar, manager in the temple of Vaiadarâjan at Têkkal, gave a *šâsana* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun

## 10

*Date 1328 A. D*

(Tamil)—I, Vallappa-dannâyakkar, younger brother of Dâti-Šinge-dannâyakkar, who was the son of the pratâpa-chakravartti Pôšala vîra-Vallâla-Dêvai, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ of Têkkal-nâdu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs, and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) The two feet of him who regularly carries on this charity shall be on my head

## 11

*Date 1328 A D*

(Tamil)—(From the date specified), we, the inhabitants of Têkkal-nâdu, granted, with pouring of water, for the same god, the wet and dry lands etc (see previous No), together with some wet lands (specified) below the big tank of Širaṭṭimangalam of the same nâdu, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous No), and gave a deed of gift to the same person with permission etc We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâdu passing into other hands and to restore it intact for the above purpose (Usual final imprecatory sentence)

Then follow signatures of eight of the inhabitants and of the accountant of the nâdu

**12**

*Date 1328 A D*

(Tamil)—I, Vallappa-dennâyakkar, younger brother of etc (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Karpalli of Kaivâna-nâdu, including the wells underground and the trees overground, which I had ? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper (Usual final sentences See No 10)

**13**

*Date 1328 A. D*

(Tamil)—(From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipalli in Kodambuliûr-talam, to Šokkapperumâl, with permission to have the grant engraved on stone and copper (Usual final sentences See No 10)

**14**

*Date 1336 A D*

(Tamil)—I, Kaikata-mârâyan, *alias* Uttama-Šôla-Gangan Virundar, supreme lord of the city of Kuvalâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmândârpalli in Talaimalai-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulâla-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Kaikata-mârâyan Virundan May there be prosperity

**15**

*Date 1336 A D*

(Tamil)—(On the date specified), I, Kulôttunga-Šôla-tTagađâdhurâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimida-parru, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc (See previous No) (Usual final imprecatory sentence) This is the signature of Šembondiyâr, *alias* Karkataka-râyan May there be prosperity

## 16

*Date 1343 A D*

(This inscription is gone in parts)

(Tamil)—For the success of the sword and arm of Vallappa-dennâyakkar, younger brother of the great minister Dâti-Šingge-dennâyakkar,—(on the date specified) I, Šokkapperumâl-dâsar, one of the managers of the temple of Arulâla-nâdan at Têkkal, the Prahâlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *piyârs* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days (Usual final imprecatory sentence)

## 17

*Date 1355 A D*

(Tamil)—(On the date specified), we, the authorities of the temple [of Arulâla-nâdan at Têkkal] and Šokkapperumâl, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaṅgalam-udaiyân Šûriya-dêvar, *alias* Tiruvâymolî-dâsar<sup>1)</sup>, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion

## 18

*Date 1330 A D*

(This inscription is full of gaps and the meaning is not quite clear)

(Tamil)—(On the date specified), Tanan, son of Vallappa-dennâyakkar, who was the younger brother of Dâti-Šingaya-dennâyakkar, who was again the son of Pôšala vira-Vallâla-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal

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<sup>1)</sup> Apparently the reciter of the *Drâvida-prabandham* in the temple

19

Date 1343 A D

(Tamil)—(On the date specified), we, the authorities of the temple at Tēkkal and Šökkapperumâl-dâsar, the Pihlâda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallāndu*<sup>1)</sup> and waving the evening lamp before the god

The signature of Šökkapperumâl-tâdar

20

Date 1343 A D

(Tamil)—(On the date specified), I, Periya-Pemmayya-nâyakkar, son of Eramañji Pemmayya-nâyakkar, champion over kings who break their word, .

. , granted, with pouring of water, for the god Arulâla-nâdar of Tēkkal, certain lands (specified) including the wells underground and the trees over-ground, as a *sarva-mânya*, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šökkapperumâl-tâdar. (Usual final sentences See No 10) May there be prosperity

We, the inhabitants of the Tēkkal-nâdu pledge ourselves to maintain the above lands as a *sarva-mânya* during the existence of the moon and the sun (Then follow signatures of four of the inhabitants of the nâdu)

21

Date 1356 A D

(Tamil)—(On the date<sup>2)</sup> specified), among the dancing girls of the temple [at Tēkkal], Malayâttaî Srîranga-nâyakiyâi Mânikkam, daughter of Šendikkâ-dêvi, was granted the first turn in the temple of Arulâla-nâdan and certain lands (specified), and her sister Varadî, the first turn in the temple of the consort of the above god and certain lands

22

Date 1356 A D

(Tamil)—(On the date specified), we, the authorities of the temple and Šökkapperumâl-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to. râja-mânikkam, *ahas* Varadî

<sup>1)</sup> A small Tamil poem in praise of Vishnu, forming a portion of the *Nalâdyra-prabandham*.

<sup>2)</sup> *Samvatsarada*, the Kannada genitive, is used

## 23

Date 1329 A D

(Tamil)—(On the date specified), Šonnai-nâyakkan, Iruga-šetti and two others granted to Šökkapperumâl certain lands (specified), including the wells underground and the trees overground, as a *sarva-mânya* (Usual final imprecatory sentence) Then follow the signatures of Šonnaiyan, . kanna, Iruga-šetti and Vîmândai.

## 24

Date 1336 A D

(Tamil)—(On the date specified), Šökkapperumâl-tâdar, the owner of the temple at Têkkal, granted to one of the dancing guls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šökkapperumâl-tâdar

## 25

Date 1332 A D

(This inscription is incomplete)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai. r

## 26

Date 1333 A D

(Tamil)—(On the date specified), the inhabitants of Têkkal-nâdu, including Vaiyaṇan and Mâra-kûli, the superintendents of Malai-nâdu, granted, with pouring of water, for the god kēšuram-udaiya-nâyinâr of Têkkal, certain lands (specified, with details of boundaries) as a *dêva-dâna*, to provide for sandal, . , unguents, lamps and expenses on festival days, and made over the same to the managers (two named) of the temple

## 27

Date 1328 A D.

(Tamil)—(On the date specified), the authorities of the temple of Šingîšvaram-udaiya-nâyânâr granted certain lands (specified) to Nallâšâri, to last without any hindrance as long as the moon and the sun



28

Date 1333 A D

(Tamil) — While (with usual Hoysala titles) Pōšala vīra-Ballāla-Dēvai was ruling the earth—

Vallappa-dannāyakkar, son of Dāti-Šōme-dannāyakkar, granted (from the date specified) to the authorities and Pāla-battar of the temple of Šingīšvaram-udaiya-nāyanār at Tēkkal, two villages (named), as a *dēva-dāna*, to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc

29

Date ? about 1470 A D

Tank built by Ungi-setti's son Baiyaḷi-setti

30

Date ? 1475 A D

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief Whereupon the tank was rebuilt, Dora Tipaya's son Kadurīpati doing a half, and Dore-gauda and the Halepēte washerman Chinna doing a half.

31

Date ? about 1300 A D

(Tamil) — The *pūjāri* of the temple of Tō .śuram-udaiyar

32

Date 1542 A D

(Tamil characters, but Kannada language)

May it be prosperous Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, master of the eastern southern and western oceans, vīra-pratāpa . . vīra-Achyuta-Rāya-mahārāya was ruling the kingdom of the world.—the Pareyadava Rāma-nāyaka's son Yerapa-nāyaka, and the temple priest of the gods Sōma and Rāmalīnga of Tēkal, Nāyināraika, granted a dharma-śāsana as follows.—(rest illegible).

**33***Date ? 1264 A D*

(Tamil) — (From the date specified), I, Jayangonda-Chôla Mâman-ankakâra Têkkal-râyan, gave Mâdêvar, son of Pângal-vêlâr, the village of Ilavangulî, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâdu to attend upon him ? as a mark of honour

**34***Date ? 1260 A D*

(Tamil) — Âmanan seems to have made a grant to the same person— Mâdêvai

**35***Date 1525 A D*

Be it well (On the date specified), Viranna-iâhuta, in the Têkal-šime which Krishna-Râya-mahâiâya had favoured to him for his office of Nâyaka, granted Ullêyarahalli to Kola Tambi, free of all imposts, as a *bhata-vritti* Imprecation

**36***Date 1281 A D*

(Tamil) — (From the date specified), I, Kûtâtadun-dêvar, *alias* Jayangonda-Šôla Mâman-ankakâra Têkkal-râyan, son of Têkkal-râyar Šembondiyâgiyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-battar of Vangippuram I also gave the tax on land and other kinds of revenue (Usual final imprecatory sentence) The signatures of Jayaᅅgonda-Šôla Mâman-ankakâra Têkkal-râyar, Varada-dêva . and Mudaligaᅇ (Usual final Sanskrit verse)

**37***Date about 1281 A D*

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No) to Varadarâja-battar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâdu in Têkkal-nâdu, Kêlvi-mudaliyâr and other officers

and Viruvi-nâyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor śrī-Poyšala vīra-Râmanâ-Dêvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence)

This is the edict, for the benefit of all the world, of Chitramêla , the son of the goddess of the earth and a descendant of the Vâtuivana family

### 38

*Date 1284 A D*

(Tamil)—In the 30th year of the reign of the universal emperor śrī-Poyšala vīra-Râmanâ-Dêvar —

For the success of the sacred body, sword and aim of the king, we, the inhabitants of Periya-nâdu in Têkkal-nâdu and the officer Viruvi-nâyan, ? confirmed, with pouring of water, the grant made formerly in 1278 A D , by Aiyān-ankakâra Têkkal-râyar, *alias* Nârana-dêvar, of the dry and wet lands with the four boundaries adjoining Śemba-šamuttiram, *alias* Amara-Nârâyana-chaturvêdi-mangalam, and Tottiganpalli, to the *mahâ-janas* We also gave, with pouring of water, certain taxes (named) This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence)

### 39

*Date 1346 A D*

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, śrī-Hariyappa-udaiyar and Muttana-udaiyar, to the inhabitants of Têkkal-nâdu— We have granted (from the date specified) to Vaiyannan Kômuppan, the superintendent of your nâdu, Mâdaraišanpalli situated in your nâdu, as a *kudangai*, exempt from taxes He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many<sup>1)</sup> named) of the village for as long as the moon and the sun exist We have given him the above grant engraved on stone and copper

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<sup>1)</sup> Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out

## 40

Date ? 1406 A D

(Tamil)—On Ilandêvan Šittara-dêvan attaining to Šiva-lôka on the date specified in Mâdarašanpalli, the *kudangar* of Kômuppar,—Ulagar, Âdichchar and Pêrâyiram-udaiyâr made [? respectively] this Šiva temple, this flower garden and this well

## 41

Date 1578 A D

Be it well (On the date specified), the mahâ-mandalêšvara Salaka-Râja Chikka-Tirumala-Râjayya's son Šrî-Ranga-Râjayya's Kônêrigutta Narasimha  
 . . .

## 43

Date 1291 A D

(Tamil) — In the 37th year of the reign of the universal emperor šrî-Poyšala vîra-Râmanâ-Dêvar—

For the success of the sword and arm of the king, we, the inhabitants of Peiyya-nâdu in Têkkal-nâdu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappalli . . . , including the wells underground, the trees overground and all other things besides, to the *ašêsha-mahâjanas* of Šetta-šamuttiram This is the signature of Viruvi-nâyan (Usual final imprecatory sentence)

## 44

Date 1384 A D

(Tamil) — Mâvan-ankakâra's village

(On the date specified), we— yândar-šiyar, the superintendent of Têkkal-nâdu, and Šingaya-nâyakkan Kambanan of kunda,— made a grant of Mânguṭṭar, situated to the east of the village of Â palli, to Bhatta-bhâgavati, to be enjoyed by him as a *sarva-mânya* for as long as the moon and the sun endure (Usual final imprecatory sentence)

## 45

Date 1271 A D

(Tamil) — In the 16th year of the reign of the emperor of the whole world šrî-Pôšala vîra-Râmanâ-Dêvar—

(From the date specified), we — the inhabitants of Peiyya-nâdu in Têkkal-nâdu and the superintendents of the nâdu vêlâr Mayilândai and Šëmbi-dêvar — exempted from taxes all the [former] gifts of land to temples — *dêi-a-dânam*, *tu uvîdayâttam* and *pullichchandam* — and to bhattas, the *batta-vi utti*—, and, for the success of the arm and sword of Irâmanâ-Dêvar, granted as a *sarva-mânya* certain lands, to provide for offerings of rice, sandal and temple repairs , to the inhabitants of Têkkal-nâdu and the *Mâhêsuras*, who should supply the above and enjoy the lands This grant is to last as long as the moon and the sun (Usual final imprecatory sentence)

46

Date 1508 A D

May it be prosperous (On the date specified), for the Dêva of the Têkal-šîme, the temple priest Nayanârayya ? received a grant of land in connection with the Timmasamudra (Much of the inscription is effaced The name of Gôpa-Râya occurs) Written by Nandi Kempanna

47

Date 1757 A D

Be it well (On the date specified), in Kempina Tambi-Setti's connection, Viranna had the town gate set up

49

Date ? about 1325 A D

(This inscription is mostly defaced)

(Tamil)—One of the generals of vîra-Vallâla-Dêvar and the officer Ponnaya seem to have made a grant for some purpose (Usual final imprecatory sentence.)

51

Date 1535 A. D

Be it well (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahâiâya

52

Date about 920 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmi), Ayyapa-Dêva was ruling the kingdom of the world — Ereyappa's enemy Navilûr Sîtiyapêndran-aiasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest

**53***Date about 1293 A D*

(Tamil)—These wet lands are to continue without obstruction as the property of . . . Thus is the grant made to Âvudaiyâr by Tâmarai . . . palavan. This is under the protection of Mahêšvara

**54***Date 1600 A D*

(Telugu)—Be it well (On the date specified), Gô Immaḍi-Tammaya-gauni-ayyavâru caused to bé . . . the Râjaka-agrahâra

**57***Date 1578 A. D*

Obeisance to Šambhu etc Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world — of the fourth gôtra, the Yalahakka-nâd-prabhu Nañje-Gauda's grandson, Kempa-Nañje-Gauda's son, Hûiya-Kempe-Gauda caused to be written and given to Tirumalayya (descent etc given) a šâsana of a grant of land as follows — In our dominion the Bengalûr-šime, in the Voratûr-hôbali, the 3 villages of Voratûr, Soruhuniši and Hâruvahalli,— at the auspicious time of the eclipse of the sun, in the presence of the god Gangâdharêšvara in Kakudgiri, considered to be the southern Vârânaši, as an offering to Paramêšvara,— have we granted, free of all imposts, (with all rights as usual) Of the 8 parts of Voratûr and Soruhuniši villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahalli village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses

**59***Date 1052 A D*

(The left side of the stone is gone, and meaning doubtful)

(On the date specified), . . . named Chora . . . saying that Nukkiyûr Mâraya was the Tuṅgûlûr ? cook, Mânarati Battarâjêndra. . . .

60

*Date ? about 1300 A D*

(Tamil)—I, Ivâr, younger sister of Attiyândai, [who was the ? wife of] the mahâ-mandalêšuvâra, lord of Tirupuvanamallapua, granted, as a pious gift, certain lands (specified) (Usual final imprecatory sentence)

61

*Date 1346 A D*

(The last portion of the inscription is mostly gone)

(Tamil) — During the reign of the mahâ-mandalêšuvâra, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Aiyappa-udaiyavai —

(On the date specified), the mahâ-mandalêšuvâra Aiyya Vallappa-dennâyakka, having received 110 *pon* for the two villages Toiu and dalanpalli of Mâšandi-nâdu, at 80 for the former and 30 for the latter, from Vallappa, granted him ? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples (*dêvadânam* and *tiruvîdaiyâtta*)

62

*Date 1542 A D*

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, chief lord of the eastern southern and western oceans, pratâpa-Venkata-Râya-mahârâya was ruling the kingdom of the world — for the god Allâlanâtha of Mâsitti, the pêthe Râma-Nâyaka's son Varada-Nâyaka granted a dharma-šâsana The Mukkarî village of the Têkal fort in Vandinakayya-nâd, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Râya-Vodeyar, have we granted for the god Allâlanâtha Imprecation

63

*Date about 950 A D*

Be it well. When Dilipayya was ruling the kingdom of the world — Ayappa-Dêva having received Dadiga

64

*Date 1338 A D*

(Most of the inscription is gone)

(Tamil)—(From the date specified), Pamma , son of the mahâ-prasâyitta . , made a grant to some one of certain lands

## 65

Date about 1338 A. D

(This is only a fragment)

(Tamil)— pratâpa-šrî According to the order of Pammayana,  
 ? his younger brother

## 66

Date 1338 A D

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakka, made a grant of certain lands to some one and had a stone set up with the grant engraved on it

(Usual final imprecatory sentence)

## 67

Date 1301 A D

(Tamil)—(On the date specified), the pratâpa-chakravatti šrî-Pôšala vîra-Ballâla-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya*, for the god Tîruvîrâmîšvaram-udaiya-nâyanâr of Kundâni in .nâdu (Usual final imprecatory sentence)

This is under the protection of Mâhêšvaras

## 68

Date about 1330 A D

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* râyana, ? along with the inhabitants of Periya-nâdu, the gâmindas and the officer Vayana, [granted], for the success of the arm and sword of Vallâla-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpalli in Mâšandi-nâdu to Šingar and

## 69

Date ? about 1760 A. D

*Kodige* granted to Râjašrî Lachirâma-Jamedâr, of 2 kanḍugas Imprecations against Hindus and Musalmâns.

## 71

Date 1301 A D.

(Tamil)—The pratâpa-chakravatti šrî-Hoyšala-vîra-Vallâla-Dêva-arašar addresses the following petition to the heads of *mathas* and *sthânas* in the temples



situated in the Kundāni kingdom, Virivi-nādu, Murašu-nādu, Māšandi-nādu, Šokkanāyan-parru and all other [nādus] —

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dēva-dāna* of the god Tirukkandišvaram-udaiya-nāyanār Be it well Parichchēdi-kandi-īšvaraiṇ

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity

72

*Date ? 425 A D*

Be it well Success through the adorable Padmanābha, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jāhnavi (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kānvāyana sa-gōtra, was śrīmat Koṅganivarmma-dharmma-mahādhīrājah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sūtra*), was śrīmān Mādhavavarmma-dharmma-mahādhīrājah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was śrīmad Harivarmma-mahādhīrājah.

His son, devoted to the worship of gurus, cows and Brāhmans, meditating on the feet of Nāiāyaṇa, was śrīmad Viṣṇugōpa-mahādhīrājah.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brāhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmat Mādhavavarmma-dharmma-mahādhīrājah.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother, the circle of hostile kings smitten through by the brightness of his own valour, rivalling Âkhandala (Ind.a) as the home of courage, heroism, fortitude and fame, without a second in managing elephants, riding horses, and in the use of the bow, to the lines of bees the eyes of women a constant attraction, for protecting his subjects well prepared,—what more?—by the Yudhishtira of this Kali age,—by śrīmat Kongunivarmma-dharmma-mahādhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of his preceptor the *parama-Ahata* (or devoted Jaina) Vijayakîrti, whose fame (*kîrti*) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-sangha was given the Vennelkarani village in the Kônikunda-vishaya,—and to the Pêiûr Êvânî-adigal's Arhad temple one-fourth of the *kârshâpana*<sup>1)</sup> (or money) of the outside customs — with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses As directed by the mahârâja's mouth, by Mâri-shêna the carpenter were the *tâmra-pattikâ* (or copper plates) engraved.

## 73

Date about 370 A D

Be it well Obeisance to Sarvajña (or the Omniscient) Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was śrīmat Konganivarmma-dharmma-mahâdhirâjah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrīman Mâdhavavarmma-dharmma-mahâdhirâjah

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was śrīmad Harivarmma-mahâdhirâjah

<sup>1)</sup> *Karshâpana*—copper coins of 80 *ratas* weight, belonging to the earliest native coinage (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss*)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śiimat Vishnugôpa-mahâdhirâjah

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by śiimat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva śâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-sangha in the Perbbolal village of the Mudukottûr-vishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts

Whoso through avarice or indifference seizes this, is guilty of the five great sins Moreover as to this are the ślôkas delivered by Manu,—usual imprecatory verses

## 74

*Date ? about 750 A D*

When Kongamî was ruling the kingdom of the world.— . gave  
Imprecation

## 75

*Date 1566 A D*

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara Dêva-Râya-mahârâya was ruling the kingdom —.

## 76

*Date 1762 A D*

of Venkatêśvara Be it well (On the date specified), Gôpâl-Singh's grandson, Râmachandra's son, Hridaya-Râma,— as advised by the svâmi, — for the Banîgis and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihalli village, a mauje belonging to the Lak-kûr-taraf, in the Havêli-sammât of the Hosakôte-paragaṇa Boundaries, as settled in 1760.

**78***Date 2 1302 A D*

(Tamil) I, Nallândai, *alias* Kômuttan, granted (from the year named), for the health of the sacred body of the mahâ-mandalêšvara Tribhuvanamalla-pura-vâdirâyar, *alias* Kâmattâluvâr, certain lands (specified) to 7 Bîâhmans (named)  
(Usual final imprecatory sentence)

**79***Date 1367 A D*

(Tamil) — While the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Pukkanna-udaiyar was ruling the earth from his camp at Mulavây —

. ya-dhannâyakkar, Dugganna and the inhabitants of Erumarai-nâdu [made some grant].

**80***Date 1762 A D*

Obeisance to Ganâdhipati Obeisance to Šambhu etc (On the date specified), Hridaya-Râma Jamâdâr (descent as in No 76 above), for the service of the god Šankara-Nârâyana of Mâlur, granted the Varadandahalli village, belonging to the Mâlûr hôbali of the Havêli-taraf of the Hosakôte-paragana Boundaries.

**81***Date 1760 A. D*

Venkatêšvara-svâmi Be it well (On the date specified), at the time of the eclipse of the moon,—of the Bhâradvâja-gôtra, a moon to the ocean the Chayisakula, Gôpâla-Singh's grandson, Râmachandra's son, Hridaya-Râma Jamâdâr, made to Venkatâchârya (descent given) a grant of land (specified) in Varadandahalli (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified) This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses

**82***Date 1341 A D*

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sêtu — *Sêtu-mûla-jaya-stambha* — is added) śrî-Poyšala vîra-Vallâla-Dêvar was pleased to rule the earth in peace —

Taluvachchitta-Vittappanavar, one of the ministers at the gate of the great minister Dâti-Śingaya-dennâyakar's younger brother Vallappa-dennâyakar, and Nadappar, granted (from the date specified) certain lands (specified), as a *sarva-mânya*, for as long as the moon and the sun endure, to Turavar-nâyan, the superintendent of Pullayûr-nâdu, and gave the grant engraved on stone and copper

**83**

*Date 1307 A D.*

(Tamil) — While ſiî-Pôšala-vîra-Vallâla-Dêvar was pleased to rule the earth —

(On the date specified), we — Pramânanan, the responsible officer of this nâdu in Tirumarai-parru of Mêla-mukku in Mâsandi-nâdu of Nigarilî-Śôlamandalam, Villa-gâmundar, the superintendent of vîra-Vallâla-Dêvar-nâdu, Kôvândai, the subordinate officer of this nâdu, and several others (named) —

**87**

*Date ? 1406 A D*

Be it well (From the date specified, which is altogether wrong), by order of the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa-Bukka-Râya's son pratâpa-Harihara-Râya,—the minister Yalarasa-Odeyar granted to Vîrappa of Hattiyûr in Hulliyûr-nâd, the Toravasamudra village in Hullûr-nâd, as a *dayryya-kodagi*, free of all imposts Imprecation

**90**

*Date ? 1720 A D*

(In the year specified), Mâlûr Timmâju-Râja Hampa-Râya . . the vîrakal cave.

**94**

*Date about 950 A D*

Be it well Kannara's Java (or Yama), Volana having risen up and fought and slain, and captured the fort of Chikkaûr, . . the Sivaûr gâuṇḍa . . Pulnallûr Nijarâvayya's son Mudayya, in order to stop the army, entered . . . and piercing through, died His praise The writing of Saralâchârî's son Kovalî.

## 96

Date about 750 A D

Be it well In Prithivî-Koṅgoni Muttarasa Śrîpurusha-mahârâja's time, —  
Nellivai Kalakanna smote and drove away Kalikanga, and Gañji-nâd Kalidôre  
Gombakkî-arasu received vûr. Imprecation <sup>1)</sup>

## 98

Date 1288 A D

(Tamil) — (From the date specified), in the 3[4]th year of the reign of  
Pôša[la]v-Irâmanâ-Dêvar — I, Madurânta-Šôla Viruvi-nâd-âlvar, [*alias*] Pâ-  
lândai-nâyan, granted certain lands (specified) for a perpetual lamp and for  
morning offerings of rice for the god Gangêšvara[m]-udaiyâr The charity of  
Pâlândai-nâyan

## 99

Date 1293 A D

(The meaning of the last portion of this inscription is not clear)

(Tamil) — In the 38th year of the reign of the emperor of the whole world,  
šrî-Poyšala vîra-Râmanâ-Dêvar —

I, Âl-udaiyâr, son of Tâmarai-kilâr Ambalavar, granted (in the month  
named), for the god Gangîšuram-udaiya-nâyanâr of Madaivilâgam [in] Mâli-  
yur, certain lands (specified) below the tank [named] Ponnambalapputtêri, —  
which, having <sup>2</sup> stopped the leak with sand, I built, — excluding my former  
gifts to temples and Brâhmans — *teruvudaiyâttam, madappuram, Pillaiyâr-nalam*  
and *batta-virutti* — below the said tank

## 100

Date 1301 A D

(Tamil) — The pratâpa-chakravatti Poyšala-Villâla-Dêvan addresses the  
following petition to the heads of *mathas* and *sthânikas* in the temples situated  
in the Hesar-Kundâni kingdom, Viruvi-nâdu, Mâšandi-nâdu, Muraša-nâdu, Šokka-  
nâyan-parru, Pennaiyândârmada-nâdu, Ambulugûr-nâdu, Elavûr-nâdu, Kuva-  
lâla-nâdu, Kaivâra-nâdu, Ilaiyâkka-nâdu and all other *nâdus* —

(From the date specified), we have remitted all kinds of taxes (several  
named) hitherto paid in the gifts to temples — *dêva-dânam, teruvudaiyâttam,*  
*madappuram* and *paḷḷechchandam* — of our kingdom, and granted, with pouring

<sup>1)</sup> The inscription is very indistinct, except at the beginning

of water, such and such ? *rubharas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom

101

*Date 1112 A D*

(Tamil) — In the 43rd year of the reign of Kôv-Ilâjakêšarîpanmai, *alias* the emperor śrî-Kulôttunga-Šôla-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels — caused the wheel of his authority to roll over all regions, so that the Minavar (Pândyas) lost their position, the Villavar (Chêras) became disconcerted, and the other kings retreated with disgrace, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Avani-mulud-udaiyâl —

I, Râjarâjan Kulôttunga-Šôlan, [*alias*] Kulôttunga-Šôla Atimûrkkachchengirai, granted, as a *dêva-dâna*, for the god Gangaigondišvarîam-udaiya Mahâ-dêvar of Mâhyû in Kuugundâdachchi-nâdu of Vikkîrama-Šôla-mandalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vêli* of land, granted as a *dêva-dâna*, to provide for 2 offerings of rice for the same god, by Râjarâjan Pûân, *alias* Râjêndîa-Šôla Atimûrkkachchengirai, lord of Kulalû, *alias* Jayavarîanallû, in Arîkêšari-vala-nâdu

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin) in the sea-girt earth I will unhesitatingly place on my head the feet of him who protects [this] charity This is placed under the protection of Mâhêšvaras



# SIDLAGHATTA TALUQ.

## 1

*Date ? 1423 A D*

Be it well (On the date specified, which is quite wrong), the mahârâjâ-dhîrâja râja-paramêšvara, master of the eastern southern western and northern oceans, vîra-pratâpa-Vijaya-Râya-mahârâya

## 2

*Date ? about 1580 A. D*

(The first part is gone) (On a date specified—the year gone), the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kathârî-Sâlva, the protecting jewel of the three kingdoms—Kainâtaka, Telugâna and Drâvida, slaughterer of all the hostile kings, putter down of the pride of Arata-Râya<sup>1)</sup>,—Sadâšiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrtî-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-halli, . . . in Ballada-sthala. .

## 3

*Date ? 1784 A D*

(In the year specified), Hajarât Mîr Jâtundi Sâhib granted to Mâlî-nâyaka land (specified) in Jangamakôte as a *netra-kodige* Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god

## 4

*Date ? about 1120 A. D*

(This inscription, which is only a fragment, appears to be similar in contents to No 9)

(Tamil)—Some one versed in pure Tamil and of great fame, a descendant of the Âttiraya (Âtrêya) family<sup>2)</sup>, seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Karkîra

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<sup>1)</sup> No name is given, but the preceding epithets are made to appear as those of Sadâšiva-Râya  
<sup>2)</sup> see No 9 below.



## 5

Date 1609 A D

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-Venkatapati-mahâiàya was ruling the kingdom of the world — Sugatûr Immadi-Tammaya-Gauda's son Mummedi-Tammaya-Gauda granted to Dêvanâiâdhya of the Sôsali guru's matha this Busanahalli, free of all imposts, as an offering to Šiva

## 8a

Date ? about 1120 A D

(Tamil)—The truthful crest-jewel of Brâhmins, begotten by Šâmaya of great fame, the leader of the family lotus faultless

## 8b

Date 1120 A D

(Tamil) — [The Šaka year 10]42

[In the 2nd year of the reign of] the emperor of the three worlds šri-Râjarâjan šri-Vikkrama-Šôla-Dêva, . . . the goddesses of Fortune, Victory and Speech wedding [him] . . . the just and erudite Brâhmins of sweet speech at Arumoldêva-chatu vêdi-mangalam, the ancient city of the south otherwise called Adhichchattira-pundavarttanam, situated in Kaivâra-nâdu,

## 8c

Date ? about 1120 A D

(Tamil)—In the 2nd year of Vâdi Muttaya . . . , in Šittasa where learned Brâhmins flourished Nigarili-Šôla not transgressing the path of Manu

## 9

Date 1120 A D

(The meaning of portions of this inscription is not clear)

(Tamil)—Be it well. The Šaka year 1042

In the 2nd year of the reign of the king of Pâli<sup>1)</sup>, the head of the family of Chôlas (*Kôlyar*<sup>2)</sup> *kula-pati*), šri-Vikkrama-Šôla-Deva, alias šri-Râjayar,

<sup>1)</sup> The name of one of the 12 districts around the Tamil country *Puli-vêndan* is any king of the Pândyan dynasty, and *Puliyar* is any prince of the Chêra dynasty

<sup>2)</sup> The Chôlas, from Kôli, the capital of the Chôlas, so called from the story of a cock there attacking an elephant

who—while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him—destroyed the cruel Kali and swayed the sceptre,—

The renowned Udayamāttānda-Brahma-māiāyan, *alias* Kūvalāya-tantūan, — who was the head of Nallūr, a town praised by many, with his residence in Arumolīdēva-chchatupēdi-mangalam . . . , who was the chief of the Āttūaiyar (Ātrēyas), so liberal as to give away great treasures in an instant, who was begotten by Vichchamai—her hair decorated with flowers—the senior wife of Pāppanapperunāl Śāmūdayan . . . , who was well versed in pure Tamil, who was praised by the whole world, and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters,—caused to be constructed, in the name of his elder brother Śelumalai-Vānan, the wearer of garlands fragrant with honey, the temple of Śōmīchchara, the holy god with golden matted hair . . . praised by the celestials, in [the village of] Śūguttūi, where damsels learn dancing, . . . Pāgattūi, which abounds with halls, palaces, *mandapas*, lofty pinnacles and . . . gates, situated in Kaivāra-nādu, surrounded by paddy-fields, of Nigarilī Śōla-mandalam . . . , had the consecration ceremony conducted to the sound of musical instruments, presented a sacred footstool made of pure gold, caused to be set up the image of Śiva with Pārvatī so that it might be worshipped by all the world . . . got various kinds of flower-plants (many named) ? planted, had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Gauges which abides on the head of the rider on the red-eyed bull (*i. e.*, Śiva), and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Paśuvūr from certain Brāhmans, granted, for the prosperity of his line, as a *dēra-dāna*, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Śiva], Ganapatī and Śūriya-dēvar, to provide for the requirements of the temple . . . for as long as the moon and the sun exist and for ever. May he prosper in this world

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vānarāṣī . . . both a tawny cow and its calf. . . people of the sea-girt earth . . . I will unhesitatingly place on my head the feet of him who protects the charity

Land has been given by Sagara and many other kings, whosoever was at any time the land, his was then the fruit . . . He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years

## 10

*Date 1522 A D*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Kîishna-Dêva-mahârâya . was ruling the kingdom of the world — Hosabana-Nâyaka's . Krishna-Nayaka, in the Nallûr-šime which was favoured to us by Krishna-Râya-mahârâya, the Vodahalli village belonging to Mandabêli-sthala, have we granted to for the god . , at the time of the eclipse of the moon Usual imprecatory verses

## 11

*Date about 770 A D*

Duggamâia's army his son Ranamêli . ascended the road to fortune (or died)

## 12

*Date ? about 800 A. D*

.. for Mâniga Basunni, ornament of . , this memorial stone of his valour was set up by Kottali Suddam-vadeyar

## 14

*Date 1602 A D*

(In the year specified), Sugatûr Immadi Tammaya-Gaudayya, the cowherd Hiriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children Imprecation

## 15

*Date 1528 A D.*

May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — Râmâ-bhatta's granted Kâmanahalli belonging to Aramala-sthala in the Kôlâla-šime, attached to the Bêlûr-châvadi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akki-mangala Tammappa-Gauda as a *gaulike-dandige-umbali*, free of all imposts Imprecation

## 16

*Date ? 1120 A. D*

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâšâi, *alias* Vilâ mangalavan Pâlan Pamban, of Šuguttûr, *alias* Arumolîdêva-chchatuppêdi-mangalam, in Kaivâta-nâdu of Nîgarîli-Šôla-mandalam, as a *kudangai* to be exclusively enjoyed by him

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vanarâši both a tawny cow and its calf

## 18

*Date about 1530 A. D*

when the mahârâjâdhîrâja râja-paramêšvaia vîta-pratâpa vîta-Achyuta-Dêva-Râya-mahârâya was ruling the kingdom of the world — of the Kâsyapa-gôtra and Sûrya-vamša, Tiuda Bhêhâra-mahâpâtie Sômašîla-dênu Râhuta-râya-mahâpâtie granted for the god Sômêšvara of Vadigihalli, the Chokkanahalli village of Mandibele-sthala in the Nallûr-šîme which Achyuta-Râya had favoured to him as an *umbali*

## 22

*Date 1531 A. D*

Be it well (On the date specified), in the same reign as in No 18 above, Garbhasaru-mahâpâtie, the agent of the same Râhuta-râya-mahâ-ayya granted to Vêlûr Bairapa-gauda's son Timmapa the Basavâpattana village as an *umbali-mânya* for the *sante* (or weekly fair). Imprecations

## 25

*Date ? about 1260 A. D*

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god *švaram-udaiya-nâyanâr* (Usual final imprecatory sentence)

## 26

*Date 1341 A. D*

(Tamil)—(On the date specified), we, the inhabitants of the nâdu including Pâppi-šiyar, the superintendent of Ambadakkî-nâdu, and others (three named),

granted, with pouring of water, to Têvappemâl-tâdar and Pe dar, the village of Attigapalli in Ambadakkî-nâdu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Ankenâyakkar, son of Śîpati-nâyakkar, who was the son of the mahâ-sâmantâdhipati Mañje-nâyakkar—to his younger brother Vettappan, giving it the name of Vettappan-Attigapalli

This is to continue as long as the moon and the sun (Usual final imprecatory sentence)

## 27

Date ? 1308 A D

(Tamil) — This is the ? *medam* planted (on the date specified) by Śingândai, son of Duttarâditta Annan-ankakîra Râja-Nâiâyana-Brahmâdîâya Śelvândai Ponneya-nâyakkan

## 28

Date 1203 A D

(Tamil) — (On the date specified), , having returned after attacking the horse, attained to the heaven of heroes

## 30

Date 1118 A D

(The last portion of this inscription is unintelligible)

(Tamil) — In the 49th year of the reign of Kôv-Irâjakêśarivaimar, *alias* the emperor śrî-Kulôttuṅga-Śôla-Dêvar — . . . Kaivâra-nâdu caused to unite after cutting . . . Kurapûr . . . .

## 31

Date ? 1640 A D

Be it well (On the date specified), when the mandalêśvara râjâdhirâja paramêśvara vîra-pratâpa Venkatâpati-Dêva was ruling the kingdom of the world — the protector of his family (*avara varga-pâlakar*), the Âvati-nâd-prabhu Baire-Gauda's son Immadi-Baire-Gauda granted the Bûdihâl village belonging to his Vadigehalli-sthala, to the Sivâchâra-guru Linga-chakri. . . . .

**32***Date ? about 870 A D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, Nolambādhirāja was ruling the kingdom of the world — Kakkara having penetrated to Madalūr and carried off the cows, Tīngani-Māra's (son) Mēli, separating and stopping many in Tīngani village, used his dagger, slew many, and ascended to *sagga*. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste.

Imprecations  
Ânandūr Mudāchāri made this

**33***Date ? about 880 A D*

Be it well. When, entitled to the band of five chief instruments, Pallava Nolambādhirāja was ruling the kingdom of the world — some one was killed in fighting ? for the cows

**34***Date ? about 900 A D*

Be it well. Kandamma-bhatta, the ruler of Âneūr, in the ruin of Âneūr, falling upon the enemy slew and died

**35***Date ? 1548 A D*

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world — to Aliya (or son-in-law) Lingarājaya-Nāyaka (some village was granted)

**36***Date ? 1312 A. D*

(Tamil) — While śrī-Vīra-Vallāla-Poyśala mânikka-Brahmādirāyar was pleased to rule ? Kavvāra-nādu of Nigarilī-Šōla-mandalam —

When Uttama-Šōla-Gangar and Šannai-nād-ālvān Kūttar, having, on account of Amaraiya, led an expedition against Vainārvana-chchettī, *alias* Maniyāndān, were fighting at Ânariyūi, Šānayan, ? an old servant of Brahmādirāyar and the elder brother of Kaliyaśinaivan, fell, near to the wife of Vainārvana-chchettī in his presence.

A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist (Usual final imprecatory sentence) The younger brother Kaliyaśinaivan caused a *kal-nādu* to be made for Śānaḡa. The land is common to both

**37**

*Date ? 1550 A D*

(In the year specified), the mahā-mandalēśvara Kaibāra Rāja-Dēva-mahā-  
arasu gave to Tingani Chavodeḡa-gauda land (specified) as a *lodage-mānya* for  
the tank Imprecation

**39**

*Date ? about 900 A D*

Be it well. When Mayinde Dharmmarāsi-Rāja was ruling the kingdom of  
the world —Vinamangala Emma, on the cows being carried off, attacked  
and slew many, died and ascended to *sagga*

**40**

*Date ? 1648 A D*

To Śivarāja-vodeyar, (in the year specified), Mummadi Nāyaka's son Timma-  
Rāya . Imprecation

**47**

*Date ? 1662 A D*

(In the year specified), during the government of ? Enkōja-Rāja — the  
havāldār of Rahaduḡa, Bāranāju-Rāja, granted a *netta a-lodige* for Simangala  
Chikka-Dēva's son Timmapa

**49**

*Date ? 1637 A D*

(In the year specified), the Śrīmanta, the Dēśakulakarani Śāmanna, granted  
a *mānya* in the land of Hasuḡūr Imprecation

**51**

*Date ? 1585 A D*

(Telugu)—Obeisance to Rāmānuja May it be prosperous.

Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara

vīra-pīatāpa Śrī-Ranga-Rāya-ayya was ruling the kingdom of the world,— and Sugatūr Tammappa-Gauni-ayya was ruling a righteous kingdom,— Mālūr Śīte-gauda made grants (specified) for the god Hanumanta Imprecations

**52**

*Date 1543 A D.*

(Telugu)—Beginning as in No 51 above When,— Veṅkatapati-Rāya mahārāya was ruling the kingdom of the world —and Sugatūr Timmapa Gauni's son Immadi-Sanna-Gauni was holding the . . ., Paranda Bīra gauda

**53**

*Date 1698 A D*

May it be prosperous śī-Gōpāla Invocation of the Boar Be it well (On the date specified), at the lotus feet of the god Madana-Gōpāla-svāmi, your principal servant, of the fourth gōtra, the great Âvati-nād-prabhu Mudu-Bayina-Gauda's grandson, Immadi-Sona-Bayina-Gauda's lawful wife Sampamma's son Gōpāla-Gauda made a grant of the Madlūr and Mēlūri villages, belonging to the Vodigēnahallī-hōbali of the Dēvanāpura kingdom, for the offerings and festivals (specified) of the god Gōpāla

**56**

*Date 1698 A D*

Corresponds with No. 53 above, adding Avīrahallī for a palanquin, umbrella and torch bearers.

**57**

*Date 1698 A D*

Corresponds with No 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted

**58**

*Date ? about 900 A.D*

Be it well Pusugūr Maramānātha when Viyaṅga carried off the cows, recovering the cows, fought and went to *svargga*.



**59**

*Date about 900 A D*

Be it well When Nolamba was king — and Brahmasiva-bhatara was ruling Pusugûr; — Sâyila Kôjajya Kolara's son-in-law, Sîimêni captured the cows, fought and died

**64**

*Date 1546 A D*

Obeisance to Ganâdhipati May it be prosperous

Be it well When, (with usual titles), Sadâšiva-Râya-mahârâya was ruling the kingdom of the earth —

**66**

*Date 1080 A D*

(Tamil) — In the 11th year of the reign of Kôv-Irâjakêšaripanmar, *alias* šri-Kulôttunga-Šôla-Dêvar, who — while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him — rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Minavar (Pândyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Šinganan plunged into the western ocean, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl —

We, Šangaiyan and Bašavaiyan of Arpalam in Kalavâra-nâdu of Nigarili-Šôla-mandalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmanan of Aipalam

Râja-mânikka-vêlân, *alias* Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth . This is the stone set up by his son Irugan Râja-mânikka-vêlân This is the stone set up by Râjarâja-vêlân and three others (named)

**67**

*Date 1346 A D*

(Tamil) — (On the date specified), we, the inhabitants of Anbadakkî-nâdu, including Pâppi-šiyar and six others (named), and the *mâ-šâmantâdîpati* Mañjaya-nâyakka's son Ankaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâdu, as a *sarva-mânya*, together with all kinds of taxes (several named),

to Kadali-dēvai, in order to provide for the worship and offerings of rice in the temple of Irājēndra-Šōla-Tekkišvaiam-udaiya-nāyanār at Šengai, and gave the grant engraved on stone

This is the signature of the nādu — Šettišvai-a-dēvai This is the signature of Nilappan, the accountant of the nādu Then follow signatures of a few more persons (Usual final imprecatory sentence)

## 68

*Date ? about 1080 A D*

(This inscription is mostly gone)

(Tamil) — Šingaya, his son Vašavaya and his son Pā seem to have made some grant of land for the god Tekka . Mahādēvai

## 69

*Date ? about 1080 A D*

(This inscription is also mostly gone)

(Tamil) — Rājarāja-vēlāi . fell . . Kalavāia - [nādu] of Vijaiya-Rājēndra-mandalam

## 70

*Date ? about 1100 A D*

(This is only a fragment)

(Tamil) — On the 10th solar day of . year . . as tax-free property . . .

## 71

*Date 1347 A D*

(Tamil) — (On the date specified), we, the inhabitants of Ambaḍakki-nādu, including Pāppi-šiyar and three others (named), and the *ma-šāmantādapati* Mañjaya-nāyakka's son Ankaya-nāyakkar, granted to Kētti-šiyar, son of Vayiri-šiyar, as a *huḍangar*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dāšayanpalli of this nādu, excluding former gifts of land, and set up a stone with the grant engraved on it.

This is the signature of the nādu — Šettišvara-dēvar This is the signature of Nāyakkar — šri-Allālanāta This is the signature of Āneyappan Ādimūlam This is the signature of Nilappan, the accountant of the nādu.

## 72

Date 1713 A D

Obeisance to Ganâdhipati May the dust from the feet of Šambhu, the seed-plot for the creation of the universe, ever grant us prosperity Be it well May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchânga* (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varâha-kalpa, of Brahma's 2nd *parârdha* (On the date specified), of the Âsvalâyana-sûtra and Bhâradvâja-gôtra, versed in the meaning of all the śâstras and the vêdas a purôhita living in Gañjagunta, Kîshna-pandita's great-grandson,—Subbâ-pandita's grandson,—born to Venkatakrishna-šâstri by his lawful wife Akkâmbâ, the youngest of four sons (named),—Râmakrishna-šâstri, a skilful poet, had the mantapa of the Chandramauliśa temple made, for the purpose of permanently obtaining pleasure, salvation and wealth

In it were Durgâ, Ganêśa, Chandikêśvara, Bhairava, Viabhadra and Nandiśvara, along with Chandrašêkhara set up by Râmachandra-pandita

Those who serve Chandramauli will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Šambhu, as surely as the sun and moon exist and the vêdas are true. Prosperity to the Chandramauliśvara temple by Râmakrishna-šâstri

## 73

Date ? 1053 A D

(On the date specified),—Be it well When the mahâ-maṇḍalêśvarâdhipati, ? Okkattu-ganda-Nârâyana, the dandanâyaka Mâchamayya, the Râjarâja-Brahma-mârâya, was ruling the . rpa Thousand in peace and wisdom, in the residence of Vallûr,— . keere-gâvunda of the Koyyakoru-nâd Three Hundred in the Mahâiâjavâdi [Six] Thousand, set up the image stone, (and paid) the smith's price

(Some gauda's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel)

Usual final verses. The writer of this was Kali Dêmayya

## 75

Date ? 1500 A. D

(In the year specified), all the Brâhmins of the sarvamânya-agrahâra Kundalagurige, otherwise called Râmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gauda.

To this the Virûpâksha-linga is witness

## 79

Date 1523 A D

(In the year specified), by order of the mahâitâjâdhirâja râja-paramêšvara Kīshna-Dêva-Râya-mahâitâya,—Kīshnama-Nâyaka caused this dharma-šāsana to be set up In the Kundalaguriki village of the Maḷalûr-sthala, belonging to Nallûr-nâḍ, whosoever makes a marriage, there is no tax Thus, in presence of the nâḍ-gaundas, was this dharma-šāsana set up Imprecation

## 82

Date about 1108 A D

(Tamil)— Kannara-šetti's son was Mârama-šetti His son was Jâgi-šetti, whose son was Šôla-šetti His son again was Kêtta-šetti, whose son was Pâlaya, *alias* Gangaigonda-Šôla-kkâmundan We—Šâmundayan, Gangaigonda-Šôla-kkâmundan and Kêttayan, *alias* Kulôttunga-Šôla-kkâmundan—the sons of the above Pâlaya, set up [this stone], on account of our younger brother Vimaiya-gâmundan, who died of wounds received while boar hunting, in front of the gate of the temple of Gangaigonda-Šôla-išvaram-udaiya Mâdêvai, which our father had caused to be erected

We granted, with pouring of water, certain lands (specified), as a *kudangar*, to Ochchikondân Kāvaiyâšâri for doing this [stone] work He set up [the stone to last] as long as the earth lasts after we have passed away May it be well.

## 83

Date 1108 A D

(Parts of this inscription are defaced)

(Tamil)—In the 3[9]th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor šîi-Kulôttunga-Šôla-Dêvar, who etc.<sup>1)</sup>—.. Koyyakurai-nâdu in Mēlai-Mârâyapâdi of Šôla-mandalam which included Iraṭṭapâdi, ? erected a *mandapam* in front of the temple of Gangaigonda-Šôla-išvaram-udaiya-dêvar We—Šâmundayan, *alias* Gangaigonda-Šôla-kkâmundan, and Kêtiyan, *alias* Kulôttunga-Šôla-gâmundan, sons of Kêttiyan Pâlayan, *alias* Gaṅgaigonda-Šôla-gâmundan, and our sons Periya (senior) Pâlayan and Širiyâ (junior) Pâlayan—granted, as a *dêva-dâna*, for the god Gangaigonda-Šôla-išvaram-udaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice

<sup>1)</sup> The historical introduction of this inscription is identical with that of Mâlûr No 101

## 85

Date 1595 A D

(Telugu) — (In the year specified), the mahâ-mandalêšvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Annaya ² made a grant for the goddess. . .

## 86

Date 1607 A D

(Telugu) — Be it well (On the date specified), for the illuminations of the god Hanumanta in front of the Burudakunte fort gate .

## 88

Date 1570 A D

(Telugu) — Obeisance to Šambhu etc Be it well (On the date specified), the râjâdhîrâja râja-paramêšvara vîa-pratâpa vîa-Sadašiva-Râya-Dêva-mahârâya made a grant

## 91

Date 1102 A D

(Tamil) — In the 33rd year of the reign of Kô-Râjakêšarivarman, *alias* the emperor šri-Kulôttunga-Chôla-Dêvar, who etc.<sup>1)</sup> —

I, Irâyadan-duttar-gandan, *alias* Vîa-Râjêndra-mandalâditta-šetti, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Virakkilân Kamban Tiri-chChirrambalam-udaiyan, *alias* Vayirâga-râjan, of Peruvañjyûi-chchavukkam in Velimânallûi-nâdu of Ūirukkâttu-kkottam in Jayangonda-Šôla-mandalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of šri-Kulôttunga-Šôla-nânâ-dêši-tTiruvinnagai-âlvân, set up by him as . . . Iraðu-mârâya, at Vêmanga , *alias* Râjêndra-Šôla-ppêttaî, of Koyyakkurai-nâdu in Mēlai-Mârâyapâđi of Šôla-mandalam which included Irattapâđi I and my descendants pledge ourselves not to take. . .

. . . the *pâđari* Kuravašari-tTiruvarangamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmins who have come from foreign places, the servants . . . and others, and not to obstruct . . . . I swear by Tiru (Lakshmi) I swear by Avani-mulud-udaiyâr (the queen) Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

<sup>1)</sup> The historical part of this inscription is identical with that of Mâlûr No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden

## 92

*Date 1072 A D*

(This inscription is gone in parts and appears to be incomplete)

(Tamil)—In the 3rd year of the reign of Kōv-Irājakēśarīpanmar, *alias* śrī-Rājēndra-Šōla-Dēvar, who etc <sup>1)</sup>—

The officer Rājamānikka-mūvēnda-vēlār, being seated in front of the temple of Tīu-Mūlastānam-udaiyār Mahādēvar at Attānallūr, *alias* Vēmapangal, in Mēlai-Mārāyapādi of Šōla-mandalam which included Irattapādi, was examining the affairs of the temple . . . Malaiyanan Mudigonda-Šōla-gāmundan's son was Tālayan, *alias* Rājarāja-gāmundan, whose son was Malaiyanan, *alias* Vijaiya-Rājēndra-kKoyyaikkurai-nād-ālvān

## 93

*Date ? about 1286 A D*

(Tamil) — During the rule of Dēvāndi [in] Mēl-Mārāyapādi of Šōla-mandalam which included Irattapādi, Šunaiya-kōnar's son Vayira-kkōnar fell in battle when Turaiyaraśan attacked [the village of] Tālivangimadu On his death, Šōla-kōnar's son Kaśava-kkōnar fell defending the village For these, Kaśavāndān, son of Vayira-kkōnar, of the oilmonger caste, of Kānamānedi-mangalam, got this made

## 94

*Date ? 1434 A D*

Obeisance to Ganādhpati, Sarasvati, and Rāmachandra. Obeisance to Šambhu, etc

This is the śāsana of the rājādhirāja, protector of the ocean-girdled earth, in war Tāraka's enemy (Shanmukha),— Dēva-Rāja

May he who only in face is an elephant (Ganēśa), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you May he who in Boar form raised up the earth from the ocean, and with his shining tusk

<sup>1)</sup> The historical part of this inscription is identical with that of Kōlār No 108 and Mulbāgal No 49 a

traced out in the sky the plan of the universe which Brahma was preparing to create,—giant you good fortune into your hand

There is the crest-jewel of Śambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon) From him was the Yadu-vamśa which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vamsa*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass In it was Bukka-bhūpāla, who made playthings of his enemies, and was a support for the vine of his fame Averse from partiality, he so ruled the earth that she lost desire for (other) emperors The chief of the meritorious became his son, his fame like a shining garland, Hanūharēśvara The streams which accompanied his gifts made good its name to the Tungabhadrā, outdoing other rivers fed only in the rainy season Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Prithu To the neglected collection of the vēdas he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter) His son was Dēva-Rāja, whose valour was spread from Sētu to Kailāsa On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city When with a command superior to that of Sugrīva this king was ruling, (the word) *chōra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body By his wife Hēmāmbikā he had a son Vijaya-bhūpati, the fruit of the merit of all his ancestors In his arms was the earth, in his tongue Sarasvatī, in his mind the gods, in his ignorance strange women His other half was Nāranā Dēvi, a combination of all beauty and a model for the creation of other women She by this king had a son Dēva-Rāja, the cause of good fortune to the Lakshmi the Karnāta kingdom The earth was never left without the sons of the sea (the tree of plenty etc)<sup>1)</sup>, the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk

<sup>1)</sup> Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagara whose fame extended to the seven seas His further praises. A grant was made to a purōhita, whose descent etc are here written

(Telugu)—Be it well (On the date specified)<sup>1)</sup>, when (with usual titles) Dēva-Rāya-mahārāya was ruling the empire of the world under his sole umbrella,—at the time of an eclipse of the sun, Timma-Rāja (descent etc stated) made a grant in front of the king to Chokkanna-bhaṭṭa-joyiṣa (descent etc stated) by a copper śāsana, of the Mallasamudra village in the Burudukunte-sthala of the Mukkunda-ventha, belonging to the Sādali throne (*pīthakā*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purōhita's office in 4 agrahāras and 33 villages Usual final verses, and boundaries

## 95

*Date 1792 A D*

Be it well (On the date specified), the great Āvati-nād piabhu, Dodda Baile-Gavuda's grandson, Channanappayya's son, Rāmasvāmi, granted to Rāmā-śāstri (descent etc given)—from love to the lotus feet of the god Nandiśvara, with the witness of Hanhara and the others,—land (specified) in Nāgarakatte near the Sādali village, with all rights śrī-Nandiśa.

## 96

*Date 1547 A D.*

A grant in the time of Sadāśiva-Rāya (greater part defaced)

## 98

*Date ? about 1360 A D*

(Nāgarī characters)

Muppa-mahīpati, a mine of good qualities, Malla-bhūpa's son, Sōmanarēśvara's grandson, the aged Mādhava's elder brother, Rāmāmbā's son—made for his friend Sadēśvara-Śivāchārya this full well for the great *abhīshēka* of Śambhu

## 99

*Date ? 1359 A D*

(Nāgarī characters)

The same person, as in No 98 above, made a sin-destroying Śiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapāla was the Mallikārjuna Śiva set up Usual final verses

<sup>1)</sup> The date is altogether wrong No Āngīrasa occurs in this reign, but Ānanda=1356 expired



## 100

*Date ? 1521 A D*

(Telugu) — May it be prosperous (In the year specified), Ganga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purânami Vîrâpa's son Kîshtapa, Upakuntipale belonging to Sâdali, free of all imposts . . .

## 101

*Date about 900 A. D*

Be it well When Mayinda with his whole force rose against Mahârâjanâd,—Ereyammaiasa's house-son (*mane-makkal*) Allaggi's (son) Paramêndi, without in the big Kaligge plain, made a stand in Vommânchôru, stabbed , slew many, and died,— Paramêndi and Sâdêva his younger brother, both Their elder sister set up *tôlu-kal* for them

## 102, 103

*Date about 900 A D*

Similar memorials on the same occasion

## 104

*Date 1532 A D*

(Telugu) — May it be prosperous Be it well (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world — we, agents for his affairs, his servant Tîppa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatiya* of the Burudakunte-šîme under him,— for the merit of our lord Narasimha-Nâyaka's son Narasapa-Nâyaka,— have built in the Ânemaḍagu village, within the temple of Chennakešavarâya of the .. pête, a stone mantapa, and dedicated it to that god

## 109

*Date ? about 1290 A D*

(This inscription has neither beginning nor end)

(Tamil) — The names of a number of persons and details of the shares apparently of land granted to them.

## 110

Date 1278 A D <sup>1)</sup>

(Tamil) — The Brahma-Kshatriya Gangapperūmāl-dēvar's son the Gandappandāra Ila-ganda Kūttādun-dēvan, [*alias*] Māman-ankakāra-tTutarāditta Irāja-Nārāyana-Brahmādīrājan Kaiya-Gōpālan, the chief of , who — while his wealth and victory went forth to all regions and while the great sought his company — destroyed his trembling foes and ruled in such a way that the ancient path of rectitude, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, having (in the year named), with a devotedness which was respected even by those whose only wealth was penance, praised and worshipped with tender buds, fragrant water, flowers and *mantras* the sacred feet of the god Irāmīśvara-udaya-nāyanār, granted, as a *Śiva-pura*, all the wet and dry lands with their four boundaries belonging to Irāmīśvara-Śiva-puram

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges

## 111

Date ? about 1288 A D

(This inscription has no beginning and is gone in parts)

(Tamil) — I, Vira-Rāghava-dēvan, the mandalika of Koyyakūra-nādu, the [strong-] armed Vira-Nārāyana, the Gānga-kKumāra,

unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, gave certain lands (specified) for the same god, for as long as the moon and the sun endure (Usual final imprecatory sentence)

## 112

Date 1378 A. D

Be it well (On the date specified), when the mahā-maṇḍalēśvara, champion over the three kings, vira-Bukkanna-Vodeyar's son Hariyappa-Vodeyar was ruling the kingdom of the world — And, the champion over Khantikāra-Rāya Nāranna-Vodeyar's son Dēpanna-Vodeyar was ruling the kingdom of the world, — a fair was established in the Rāmēśvara village of Sādali-nād, as follows. — Be it well. Adorned with all titles and true names of all people in the world, the Sādali-nād gaudas (named), the five Settis of Sere, and all the elders of the Sālumūle, having set up the *baisanige*, made the following

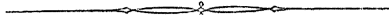
<sup>1)</sup> The Kali year 4372 is given as corresponding to the cycle year Bahudhānya But Bahudhānya = Kali 4380

regulations — Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdah, the royal due 1, the lordship due 1, the five Settis' due 1, for *mandagud* 1,—these five dues may Dêpanna-Vodeyay levy and live in comfort as long as sun and moon endure

**113***Date 2 1588 A D*

(Telugu) — (In the year specified), Nâgı-nayudu's (son) Mallapa granted to. . . Viraya a *kâlachi-mânya* of. . . Imprecation

This becomes his property from the date of the grant, and will descend to his posterity



## CHIK-BALLAPUR TALUQ.

### 1

*Date ? about 1600 A D*

Behold, Bande Banchâlapa had the stone upper story built, and giving many gifts to Chikkanna, made him happy May he and his children be prosperous

### 2

*Date ? about 1600 A D*

The Mañchenabale Dêvânga, Dodḍa Mudanna, had the stone well built, and giving many gifts of cloths to Chikkanna, made him happy May he and his children be in prosperity.

### 3

*Date 953 A D*

Be it well (On the date specified), when yarasa received the kindom,— .Âladāvuna's wife Âlvabbe had this tank built . . the king's *kodande* will be given to the tank whoever rules Imprecation

### 4

*Date 1510 A D*

May it be unobstructed May it be prosperous

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Krishna-Râya was ruling, putting to shame by his policy Nriga and others . . . and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Hêmâchala to Sêtu — (on the date specified), on the bank of the Tungabhadrà, in the presence of the god Virûpâksha,—to (with praises) Šantâna,—the charioteer (*sârathi*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in , Gûti, the Kanda-nâd kingdom, Ghantikôta, Siddâvaṭa, the Siddapura-šime, the Nâgamangala-šime belonging to Chinteseri kingdom, the great Mulavâyı kingdom, Jayadurgi, . . free of all imposts. (Apparently repeated in Telugu)

### 7

*Date ? about 1700 A D.*

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.

## 8

*Date ? 1314 A D*

Be it well (On the date specified), the pratâpa-chakravartti Hoysana bhujabala vîra-Ballâla-Dêva's (*rest illegible*)

## 9

*Date ? 1730 A D*

(In the year specified), Mîr Laliya caused to be written and given to the people of Tarulemmadahalli a *sanad* as follows — Whereas you have expended money from your own hands and built a pond (*katte*) at Kavurahalli belonging to Hârubandehalli, a *hukum-nâma* has been issued to the local authorities to grant to you a *dasavanda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity Imprecations

## 10

*Date 1385 A D*

(In the year specified), the champion over Khantikâra-Râya, Nâganna-Vodeyar's son Dêvanna-Vodeyar made a grant of Muttûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara Imprecation

## 11

*Date ? 1686 A D*

Be it well (On the date specified)<sup>1)</sup>, when the râjâdhi etc <sup>2)</sup> Venkatêša was ruling the earth — in the presence of the god Ranganâtha of Anakanûr, for daily feeding those of the Râmânûja kûta, Parâšara-bhatta gave to five gurus (named) land (specified) at Anakanûr, excluding a certain portion belonging to two parties Travellers from other parts to be fed

## 13

*Date 1027 A D*

Be it well (On the date specified), when the lord who took Gange and the East country, Râjendra-Chôla was ruling the kingdom of the world. — to the Arapamma tank excavated by Mâgunda and Mâgave's (son) Palage-Setti's son Tû , — Sakayya had a sluice made, and had the Sîrivur rest-house built

<sup>1)</sup> The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name. <sup>2)</sup> So in the original.

## 14

Date about 1300 A D

Be it well Dweller in Nandišvara's Kailāsapura, glory of the Nripatungakula, lord of Nandagiri, Byembī-Dēva's son . (on the date specified) made a grant of the customs of Yerabakôte

## 16

Date 1289 A D.

(This inscription is mostly defaced)

(Tamil)— . . . . . We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailāsa, in the Kalavāra-nādu of Nigarili-Šōla-maṇḍalam, . . . . .

## 17

Date about 1135 A D

(Tamil)—I, the mahā-maṇḍalikēšvara, capturer of Talaikkādu, the strong-armed Vira-Gaṅga Poṣāla, *alias* Vittī-araīša, having conquered Kongu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Talai-kkādu, Neḍumanūr and its hamlets, which were a dēvadāna of the god Tiru-Nandišvaram-udaiya Mahādēvar, situated in Kuyilpōgam, the northern division of Šaṇnai-nādu in Vikkīrama-Šōla-maṇḍalam, and granted a *śāsana* to the above effect . . . to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue . . . . .

I, Karikāma , *alias* Rājarāja , *alias* Vālava-rāja, terrible to titled kings, having drawn up and shewn the *śāsana* to Pōšala-Dēvar, *alias* Vittī-arašan, ? signed it

## 18

Date ? 1333 A D

(Tamil)—I, the customs-officer<sup>1)</sup> Šavandayan . . of Kalavāra-nādu in Nigarili-Šōla-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dēvadāna by the mahā-maṇḍalēšvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family, . . . . . Dushtar-āditta . ganda Aṇṇan-ankakāra Kumāra-Šikka-dēva . . . . .

<sup>1)</sup> The Kannada form *śunkada* is used

## 19

Date 1033 A D

(The meaning of this inscription is not quite clear)

(Tamil) — In the 22nd year of the reign of Kô-pParakešarivanmar, *alias* šri-Irâjendra-Šôla-Dêvai, —

On Irâjendra-Šôla-Brahma-mâiâyai the merchant Vivalaiyan, having received gold from the oil-mongers, — Šamaiya-šêuâpati-chchettiyâi, who came saying that he was a Konga, having granted Kandapuram. Âlu

and provided for food and cloth for the warriors, — we, the followers of Irâjendra-Šôlapperu-nuvivi-šamaiyam, assembled at Periya-Nandi in Kalavai-nâdu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone

## 20

Date 1301 A D <sup>1)</sup>

(Tamil) — The pratâpa-chakravatti šri-Hoyšala-vira-Vallâla-Dêvar intimates the following to the heads of *mathas* and *sthânas* in the temples situated in the Hesar-Kundâni kingdom, Vuviv-nâdu, Muraša-nâdu, Mâšandi-nâdu, Veppûr, Erumalai-nâdu, Ilappâkka-nâdu, Kalavâra-nâdu, Ambalakkî, Nondangulî, Kaivâi-nâdu, Kuvalâla-nâdu, Têkkal-nâdu, Aimbuluga-nâdu, Elavûr-nâdu, Eyi-nâdu, Tagadai-nâdu, Puiamalai-nâdu *alias* Adigamâ-nâdu, Paivyûrppairu, Pennaiyândâr-madam, Pulliyûr-nâdu and all other nâdus —

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc., — *dêva-dânam*, *tuuvuḍaiy-âttam*, *maḍappuram* and *pallichchandam* — of our kingdom and granted, with pouring of water, certain *vbhavas* for the respective gods, to provide for worship, offerings of rice enjoyments and temple repairs

Accordingly, the heads of *mathas* and *sthânas* in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a *sarva-mânya*, the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a *dêva-dâna* of the god Tiru-Nandišvaram-udaiya-nâyanâr, as well as the *dêva-dâna* villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom

<sup>1)</sup> The Kali year given as corresponding to the Śaka year 1224 is 4479 It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nâdu and of the Mâhêšvaras. May there be prosperity. (Usual final imprecatory sentence)

## 21

Date 1049 A D

(Tamil)—In the 32nd year of the reign of Kôv-Irâjakêšarivanmar, *alias* šîi-Râjâdhirâja-Dêvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (*i e* the sun), who caused his umbrellâ, planted under the shadow of [? his father's] white umbrellâ, to cast its shade over the entire kingdom of his father who conquered with his army Gangai of the prosperous north, Ilangai of the south, Mahôdai of the west, and Kadâiam of the east, who swayed his sceptre over every region, who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbhairânan, the renowned king of the South (Pândya), who sent the king of Vênâdu to heaven, who killed the king of Kalingam ? on the battle-field, who caused to be destroyed the ships at Kândalûi-Šâlai on the sea-coast, and who acquired great fame under the praiseworthy name of Jayangonda-Šolan—

The officer Vîra-Vichchâdîra-mûvênda-vêlâi, *alias* Mâtâtûr-udaiyâr Šatti, gave, for the god Mahâ-Nandîšvaram-udaiya Mahâdêvar, on the Nandi hill in Kalavâra-nâdu of Nigaiûi-Šôla-mandalam, a plate of gold, weighing, by the standard of the city, 2½ kalañju and 1 mañjâdi, as an ornament to be worn by the god for as long as the moon and the sun exist

## 22

Date ? about 1049 A D

(This inscription is gone in parts and has no beginning)

(Tamil)— . . . . . Ponnaiyan, Pâlaiyan, Râjâdhirâja-vêlân and other inhabitants of the village . . . . . received 2 kâšu from

under the condition that they should supply 3 nâli of ghee every month, for as long as the moon and the sun endure, from the interest on the sum Maniyan Vašavayan, *alias* Râjâdhirâja-chChôla-gâmundan of Šîriya-Nandi and other inhabitants of the village received from . . . . . under the condition that from the interest on the sum they should supply 4 nâli and 1 urî of ghee every month for as long as the moon and the sun exist

Malaiyan Šâmundan, *alias* Pandita-âšârî, the carpenter of Periya-Nandi, engraved . . . . . On the inhabitants of both the villages requesting me to



write this grant on stone, I—Kêšavan Kolakkâvan, *alias* Tengangudi-kKalumalam-udaiyân of Tiru-kKalumala-nâdu in Rajêndia-Šinga-vala-nâdu of Šôla-mandalam—wrote this This is my writing Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumari

## 23

Date ? about 1033 A D

(This inscription is gone in parts and has no beginning)

(Tamil)— Mâchchaya-gâmundan, Hayaman, Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands (specified) for the god Mâ-Nandi-Îšvaiam-udaiyar of the same village Witnesses to the grant—Irâjaiâja-gâmunda's son Šâmunda, Vâna-gâmunda of Šiu-Nandi, Mayaman of Kottanûr, Kannayan of Velaknai and some others I, , the superintendent of this nâdu, This is my writing The engraving of .gaiâšâni of this village

## 24

Date 1092 A D

(Tamil)—In the 23rd year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor ūri-Kulôttunga-Šôla-Dêvar, who etc,<sup>1)</sup>—

Tirumâni Madurântakan, *alias* Sênâpati Gângêya-râjan, the headman of Šembiyan Tingâdu-pâkkam in Tamatûi-nâdu of kâttu-kkottam in Jayangonda-Šôla-mandalam, gave, for the god Tiru-Nandišvaram-udaiya Mahâdêvar of Kalavâra-nâdu in Nigarili-Šôla-mandalam, one plate, weighing, by the standard of the city, 8 *kalañgu* and 1 *kumi* of gold which was superior in fineness to the gold coin named after Madurântakan ... This is under the protection of Mahêšvaras

## 25

Date 1113 A D

(Tamil)—In the 44th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor ūri-Kulôttunga-Šôla-Dêvar, who—with valour alone for his companion and liberality alone for his ornament—swayed the sceptre and destroyed the dark Kali, and who, while the goddess of fame became conspicuous etc<sup>2)</sup>—

<sup>1)</sup> The historical part of this inscription is identical with that of Sidlaghatta No 66

<sup>2)</sup> The historical part from this point is identical with that of Mâlur No 101

With the consent of Jayangonda-vêlân of Periya-Nandi, Vîa Râja-šêkaiian, *alias* Mâlava-iâjan, terrible to titled kings, the *pati-pâda-mûla-ppattudar pañchâchâriya pûjaris* of the temple of Tîru-Nandišvaiam-udaiya Mahâdêvai in Kalavâta-nâdu of Nîgarîli-Šôla-mandalam and others — Kandan , having paid in the ? *manuyâram* of the above god *kalañju* of gold of the fineness of the gold coin named after Madurântakan, purchased some wet lands below the tank of Periya-Nandi (Then follow details of the boundaries and extent of the lands bought)

## 26

*Date about 880 A. D*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhuâja was ruling the kingdom of the world. — Dharmasakti-pandita, Kîramaya-gâmunda and others (named) being the chief, assembled, and Anûrvâchâriya's son Palyana having built a tower to the temple of Nandi, he received land (as follows)

## 27

*Date 1575 A. D*

May it be prosperous Be it well (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa Šrî-Ranga-Dêva-mahârâya was ruling the empire of the world. — the great Âvati-nâd prabhu Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Mâraya-Gavuda made a grant for the god Šrîkantêšvara in order that merit might be to his father Moleya Bayiraya-Gavuda, his mother Hîriya-Bâyî, and his forefathers Imprecations

## 28

*Date 1574 A. D*

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Ranga-Dêva-mahârâya was ruling the empire of the world. — the great Âvati-nâd prabhu, Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Mâraya-Gavuda (*rest illegible*)

## 29

*Date ? about 750 A. D*

Be it well Success through the adorable Vrîshabha, the most excellent of the holy Jinas.

In former times, in the Dvâpara-yuga of the Kali-avasarpini,—by Râmasvâmi, the *mahâratha* son of Daśaratha, sun in the sky of the Solar race,—(to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kuntî-Dêvî, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of *svargga* and *môksha*, like the jewel in the head of (the serpent) Dharaṇḍia who bears up the world, the best of mountains, purified by the presence of the Jinêṇḍia-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Šrîkunda (*stops here*)<sup>1)</sup>

### 30

Date 1536 A D

Be it well (On the date specified), Pâdukuppa Piatâpa-Anantaya's son Yammarasa having served the feet of the Íšvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

### 31

Date ? about 1500 A D

Simmôji Baichu's son Bayiru made the dooi

### 32

Date 1680 A D

Obeisance to Nandišvara. In the east of the Karnâtaका country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka*, *aśvattha*, *nâranga* and *tamâla* (trees)<sup>2)</sup> At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêṅchha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Šiva-chatrapatis son Šambhôji-râṭ is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Krishna, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-pandita's orders, took over the command (or possession) of this fine hill-fort.

<sup>1)</sup> By understanding the opening word *svasti* to connect here, the inscription might possibly be considered complete.

<sup>2)</sup> *Champaka* (*Michelia champaca*), *asvattha* (*Ficus religiosa*), *nâranga* (orange or citron), *tamâla* (*Xanthochymus pictorius*), a variety of *honge*, the Indian beech.

**33***Date ? about 1150 A D*

On this hill Saturday worship (*Sanvâra-pûje*) should be performed

**34***Date ? about 1150 A D*

The mahâ-mandalêšvara, born in the Chôla-vamša, distinguished by the Narasimha seal, Burudapampe Nala-Tiimalaiasa's son Tirumalarasa-Dêva Chôla-mahâ-arasu's title (or crest) — Gajasimha (elephant lion) <sup>1)</sup>

**35***Date about 1150 A D*

Ôm Obeisance to Šiva A resident of Šrîparvata, Mahâ-parašu mahâ-dandulî took shelter here and stayed in the cave — Kalattî Kâlîlamattî-guîu's disciple

**36***Date about 1100 A D*

Ôm. Obeisance to Šiva (In the year specified) some Mahant from the Konga kingdom came and stayed here Written by šri-Vasva

**37***Date ? about 1100 A D*

Sidiyûr Tammaya's younger brother, by mutual consent, had this well made.

**38***Date 1396 A. D*

Be it well (On the date specified), Kannanappa-Râya's son Dêvayya had the building and door of the god Vîrabhadra made, to continue as long as sun, moon and stars endure Fortune

**39***Date about 1425 A D*

Timmaya — The five Nandis — Brahmagirî, Divîgirî, Nandîgirî,

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<sup>1)</sup> Here is drawn a lion with the proboscis of an elephant

## 40

Date ? 1428 A D

The Nandi-mandala, five leagues in extent, provided for the *dgama* worship of—filled with all auspicious qualities, ever served by all things moveable and immoveable, by Kushmândas, Brahma, Vishnu, Indra and others, dwelling in the southern Kailâsa along with the manifest Pârvatî, in the form of Para-Brahma,—Pañcha-Nandišvara-svâmi, having been favoured to me, all prosperity has been granted Our family god being Bhanava's father, he is our household, he himself being the husband of Karagadamma, we have no other god (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted,—(on the date specified)<sup>1)</sup>—in Kailâsa, ever in the Šiva temple in the presence of Pârvatî, is the guru named Skanda, proficient in the Šaiva śâstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven rishis—To the great-grandson of Gaura-guru, who was ever engaged in the *âgama* worship, Skandaguru's grandson, Nandiša-guru's son, Nandišvara-guru,—the great Mari Baire-Gauda's great-grandson, Mâre-Gauda's grandson, the great Âvati-nâd-prabhu Dodda-Baire-Gauda's son,—a full moon to the ocean the Ahavati-vamša, obtainer of a boon from Dêvî, Kârepura Baire-bhûpâla, made a grant of the Kuduvati village belonging to Kârepura, to the south of the Nandi mountain,—after the Šivarâtri-pûjâ, doing worship to the âchârya, as a gift to Nandišvara All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity Thus is the copper śâsana written and given Usual final verses This *dâna-patra* was engraved by Amritapuram Angâchâri

## 41

Date ? 1330 A D

(Tamil)—(On the date specified) I, the mahâ-maṇḍal[ka], Tribhuvana-malla, lord of Nandiguru, Annan-ankakâra, Vembi-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâveri endure, to Šambu-baṭṭar Allâla-dêvar, of the Kašyapa-gôtiya, of Pu in Tondai-mandalam, the tank which he built at his own expense at Kuduvattipulam This *śâsana* I gave, pledging myself to leave the tank in the possession of him and his descendants (Final imprecatory sentence Then follow boundaries of the tank) Thus have I irrevocably made the gift with pouring of water.

<sup>1)</sup> Given as Šaka 1350, Dhâtu, but Dhâtu=1378 and 1350=Kilaka

## 42

Date ? 1358 A D

Be it well (On the date specified), after Teppada Nâganna-Vodeyar's son Dêvanna had ruled,—to the north of the temple,—of the Vaiśya-kula, Nagara Dêvi-šetti's son . . . , as a work of dharma, erected a *dîpamâle-kambha* in front of the god Varadarâja of Bânasandapura

## 43

Date 1380 A D

Be it well (On the date specified), when Nâganna-Vodeyar was in . . . ruling an increasing kingdom — as the dharma of Dêvappa,— . . . 's son Chinamalu erected a *dîpamâle-kambha*

## 44

Date about 1100 A D.

Be it well The servant of the hundred and eight, . . . died among the cows

## 45

Date 977 A. D

Be it well (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, . . . Nolambâdhrâja made a grant on account of ? some tank.

## 46

Date ? 1794 A. D

Between Yalavahalli and Dodda-Maralli, on the road going to Ballârî and Channapattana, (in the year specified), Pokanâti Jôgi-Basapa had a mantapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandišvara To this Hari and Hara are witness.

## 48

Date ? 1714 A D

(Telugu) — (In the year specified), Komâra Modalapayya . . . built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified) Imprecations.

## 50

Date 1546 A D

(Telugu) — Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara Sadāśiva-Rāya was ruling the kingdom of the world: —

## 51

Date ? 1459 A D.

(On the date specified), when the great minister Mangapa-dannāyaka's son Sidaya Chadanaka-Vodeyar was ruling a secure kingdom — to the mahā-mandalēśvara Yājarasa-dēva-Vodeyar Poirasa's son Vīrarasa, — Debbūr Buvaya-Nāyaka gave

## 53

Date 1516 A. D

(On the date specified), .Havalī Baire Sonaya (? made a grant).

## 54

Date ? 1646 A D

(In the year specified), to , son of the Gauda of Mahāpattana, the Balāpura kings gave to the south for the *pāṣapatya* . . a *surugu-mānyu* of land (specified). And he made a gift of his pond

## 63

Date 1371 A D

Be it well (On the date specified), when the mahā-mandalēśvara, master of the eastern and western oceans, vīra-Bukkanna-Vodeyar was ruling the kingdom of the world, — And, the champion over Kantikāra-Rāya, Nāganṇa-Vodeyar was ruling the Sādali kingdom, — the Kāvêri-vallabha, plunderer of the Chōla camp, (with other epithets), Pogarūr Pôche-Nāyaka's sons Hirīya-Chīli-Nāyaka and Chika-Chīli-Nāyaka made Periyasamudra in the name of their mother Periyava-Nāyakiti, — and granted 4 carts for the families (specified) which built it — and from the newly formed fields they will enjoy three *pala*, free of all imposts, and pay tax to the palace on all above three *pala*, — and we grant as a *kattu-kodage* rice-land (specified) Whenever new fields are formed, three parts . . will belong to those who built the tank, as long as sun

and moon endure And on the same date, at the time of the eclipse of the moon, Chih-Nâyaka in Periyasamudra — in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti, — granted lands (specified) to Brâhmins (named)

Imprecations Written (or engraved) by Dêvôja's son Birôja

## 64

*Date ? 1326 A D*

(On the date specified), Kêšava-Râvaya made a grant to Rukadêva of Nâyanna's house Imprecation





## GORIBIDNUR TALUQ.

### 2

*Date 1402 A D.*

(Nāgarī characters)

A duplicate of No 56 below, but printed from a copy furnished by the people, which is full of mistakes.

### 3

*Date 1665 A D*

Obeisance to Ganēša and to Sarasvatī Invocation of the Boar

Be it well (On the date specified), at the time of the eclipse of the sun,— when the rājādhirāja rāja-paramēšvara vīra-pratāpa vīra-Śrī-Ranga-Dēva-mahārā-yarāya, seated on the throne in Chandragiri-durga, was ruling the empire. — the mahā-nāyakāchārya, a Bhīma in fighting in caves, tonsor of slanderers, Kēyūr Chaudappa - Vodeyar's great grandson, Timma - nāyaka's grandson Narasappa - Vodeyar's son, Immadi - Narasappa - Vodeyar gave to Chikkaiya (descent etc stated) a grant of villages as follows, in order that his fathers might attain to the world of merit — Siddāpura in Kariguridurga-sthala of Koramurugala-nād belonging to the Penugonde throne, and Kālēnahalli in Sirivara-sthala belonging to Gūlūr, with all usual rights Imprecations

### 4

*Date about 920 A D*

Be it well Entitled to the band of five chief instruments, of the Pallav-ānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Nolambādhirāja Ayyapa-Dēva's son Anṇiga Bīra-Nolamba — Be it well The glory of the Ganga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kōlāla-pūra, śrīmat Pilduvipati's son, Nannūya-Gaṅga's champion, named Anni, having joined Bīra-Nolamba, and driven away the Śāntara king,— Nolamba being angry, crossing over Isapura on the Ghâts, . . . elephant. . . in the battle Ganga overthrew Śāntara, took both his head and his shield, made them over to his ruler, and died. Bīra-Nolamba being pleased, granted for him Piriya Bīdrūr as a *kalnad*, to continue as long as Ganga's children's children.

## 5

Date about 900 A D

Be it well When Nolambâdhîrâja was ruling the kingdom of the world — land (specified) in Tumanna was granted as Brahmadâya Imprecation

## 6

Date 1388 A D

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence—possessed of mighty power—Śiva

Be it well. (On the date specified), when the master of the eastern and western oceans, râjâdhîrâja râja-paramêśvara vîra-Haihara-Râya's son pratâpa Bukka-Râya was in the Penugonde city, ruling a peaceful kingdom — in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Singâya-bhatta, that he must bring the Henne river to Penugonde,—and that Singâya-bhatta conducting a channel to the Siruveira tank, gave to the channel the name Pratâpa-Bukka-Râya-mandala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Singâri, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune

## 7

Date 1430 A D

Obeisance to . (On the date specified), the Huduti blacksmith Bommôja's son Śâmôja set up the god Tirumala's pillar

## 9

Date 1409 A D

Obeisance to Ganâdhîpati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Sanna-Timma-vôja's son . . . and . . .'s son

Šivamôja The work of *dharma* of the assembly (*kûta*) of the Ayyas of Kurubûr, *ârâdhyas* (or priests) to Râja-Râjendra-Chôla (*Rest illegible*)

## 10

*Date 1848 A D*

Obeisance to the guru and Ganâdhipati. śrî-Râma Be it well. (On the date specified = 1845 A D), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hidumbâpura village,—and completed the work (on the date specified)

## 11

*Date about 920 A D.*

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, 's son Viranolamba was ruling the kingdom of the world — Inubudalaya

(*Rest illegible*)

## 13

*Date ? about 1000 A D*

Be it well When śî-Perumâla-Râja Dêva was ruling the Kallahalli Three Hundred,—and Ereyammarasa was ruling Bennattûr,— ? Bhûphumu having built a tank, approving thereof, land (specified) was given. Imprecation

## 14

*Date ? 1644 A D*

The pillar of the god Kaduri Nârasimha was erected, (in the year specified) as the service of . 's daughter, the Basavi Rade la.

## 15

*Date ? 1666 A D*

(In the year specified), Chigatigere Vodôra-aya's wife Lakkamma had this well built

## 16

*Date 1333 A D*

Be it well (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa's minister, Aliya (or son-in-law) Mâchiya-danṇâyaka's

son Gangi-Dêva-dannâyaka was in the residence of Penugonde, ruling the kingdom in peace and wisdom — to Indeya Sântîšvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâlapura, in the Haiuhe-Hosûrnâd, for as long as sun and moon endure, free of all imposts Imprecation

## 17

Date 1432 A D

May it be prosperous Obeisance to Šambhu etc.

Be it well (On the date specified), when the mahâ-mandalêšvara, the mahâ-iâjâdhirâja paramêšvara vîia-Dêva-Râya-mahârâya was ruling a secure kingdom — he remitted for the sake of *dharma* the marriage tax of all classes in Ballâlapura. Imprecations

## 18

Date ? 1546 A D

May it be prosperous (In the year specified), Nârâyana-gauda's son Hui-Timmappa had the *vîrakal* temple built

## 19

Date 1545 A D.

Be it well (On the date specified),— in order that merit might be to Sadâšiva-Râya,—the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in Kurugôdu,— that merit might be to his father and mother. Imprecation.

## 20

Date 1592 A D

(Telugu) — (In the year specified), the râjâdhirâja paramêšvara vîra-pratâpa Venkaṭapati-Râya's son-in-law. . . (having granted) to me the Marupadugu village . . (for) the tank . . Imprecations

## 21

Date 1549 A D

Be it well (On the date specified), when . . vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world —

(Rest illegible.)

## 22

Date ? 1454 A D

Brass sāsana (full of mistakes).

(Telugu) — Obeisance to Śambhu etc , and other praises

(On the date specified)<sup>1)</sup>, in order to visit vīra-pīatāpa vīra-Bukka-bhūpati-Rāyal, Dēva-Rāyal, and Gundama-Rāyal, — the seven sons, Śankaragonda Timmana-gōdu and others (named), of Vulela-Rāya, king of Mānakapatna in Konthala-dēša, riding in palanquins, — with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money, — went Vijayanagara — and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours, — horse, umbrella, chāmara, bhūnapende, and 3 howdah elephants To this effect there is a stone inscription set up in the Virūpāksha-Sômēśvara temple

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kurudi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gaudu-mānyā* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments Also made grants of lands The money spent on the village was 10080 Rāmatenki varahas, 2000 Lakshmīpati varahas, and 10050 Puttalikas

By order of Bukka-Rāyal, Gundama-Rāyal and Ambhōja-Rāyal this brass inscription was engraved by Virāchāri of Budagal-nād, and made over to Timmana-gōdu. Imprecations

## 23

Date 1402 A D

(Nāgarī characters)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhūpati are omitted

(On the date specified), Dēva-Rāya-mahīpati made to a Brāhman named Subbanārya (descent etc stated) a grant of the Brahmapalli village, situated to the east of the Pinākini (river), in the Ghanagiri country, with all usual rights Its boundaries in the language of the country. Usual final verses.

<sup>1)</sup> The original has the Śaka year 1212, Bhāva, — but these do not agree, and the references and other indications make Śaka 1367 expired, the more likely date.

## 25

Date 1584 A D

Be it well (On the date specified), Śrī-Ranga-Rāya granted to Tirumale Penugonḍe the Upparahalli village as a sarvamānya agrahāra And for the offerings to — in order that merit may be to our father Hirya Bōrappa-gauda and to our guru,— we have given this with all ceremony, as an agrahāra. Imprecation

## 26

Date 1584 A D

Similar to the above.

## 27

Date 2 1609 A D

(In the year specified), the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Veṅkatapati-Dēva-mahārāja's agent Hadapa Venkatappa-Nāyaka's son Hadapa Pāpi-Nāyaka's agent Giriyajapa, granted to the Upparahalli gauda Sī ... (in the presence of) the people of Vakahalli, a *sāsana-vōle* as follows,—the land (specified) under the Sudekunte to the west of this Basavanahalli is granted to you as a *mānya*, to be enjoyed by you, your sons and grandsons

## 28

Date 1510 A D

(Nāgarī characters)

May it be prosperous. Be it well (On the date specified), at the time of the eclipse, when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Krishna-Rāya-mahārāja was ruling the kingdom of the world — a grant was made (*particulars effaced*)

## 32

Date about 1550 A D

Obeisance to Rāmānuja To the āchārya who was the establisher of the path of the vēdas, the Ālvār Tirumale Penugonde Narasimha-Tātāchārya-ayya,—with the permission of Rāma-Rāja,—Soṇa-gauda granted Arikunda as a *sarvamānya*

## 36

*Date ? 1523 A D*

Be it well (On the date specified), as *dharma* to Mālapa Nāyaka-aya of the mahārāja-paramēśvara Kīshna-Rāya-mahāiāya's court,—the minister Sarvarasaya had the temple of the god Sômēśvara of Halukūr rebuilt with stone work

## 37

*Date 1887 A D*

For the *dharmasthāna* of the god Channa-Sômēśvara of Alakūi, the Vīra-Śaiva, Gubbī Rudrā's son Tôtadhārya is the agent and was appointed (on the date specified—given in both the Śālivāhana and Christian eras)

## 38

*Date 1504 A D*

Śrī-Sômēśvara (On the date specified), at the time of the eclipse of the moon,—in . . . Vodeyar had the temple of the god Sômēśvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and linga worship,—which being informed to Nañja-Rāya, that Nañjai-Rāya informed vīra-pratāpa Narasiṅga-Rāya, who thereupon made a grant of Halakūr for Sômēśvara Usual final verses

## 40

*Date ? about 1200 A D.*

(On the date specified, details gone), when the pratāpa-chakravartti Hoy-sana-bhujabala vīra-Ballāla-Dēvarasa was ruling the kingdom in peace and wisdom:—(*stops here*)

## 41

*Date 1180 A D*

Be it well In the mahā-mandalēśvara, the capturer of Talekādu Kongu Nangali Banavāsi Halasige Hānungal and Uchchangi, Hoysala vīra-Ballāla-Dēva's reign (or kingdom), (in the year specified), when the great minister, the śrikarana-heggade Yereyanna and the dandanāyaka Bila-Gōyindarasa marched to the Ummaḍi war,—Pochiya-Kerīya-nāyaka gave his head, and received as *netra-patta* the Nāgāchāri tank, granted in the presence of the Brāhmans of Kūdalūr, and the Nānā-Dēśis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

## 42

Date ? 1649 A D

(In the year specified), to the dēšamukhi of Hosūi-sammat, the dēšapānde dēši-kāiani Sahigonda-Nāyaka, was written and given a paper (*kagada*) as follows — You having built anew the fort of Erapanahalli, otherwise called Kondāpura, belonging to the Hosūr-šīme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kattu-kodagi-mānya* the land (specified) near this village, to be enjoyed by you, your son and posterity

## 43

Date 1793 A D.

Obeisance to Šambhu etc Be it well (On the date specified), to the Halakūr jahagīrdār Mīr Ahmad Sāhib's son Mīr Husēn Sāhib, the rājamānya Kalidurga śubhēdār Mīr Alī Beg Sāhib caused to be written and given a *kattu-kodagi-mānya* (as follows)<sup>1)</sup>,—you having built around the fort to the north-west of the Dēvarahalli village, there is granted to you—(*rest illegible*)

## 44

Date 1798 A D

By order of Hajarat Tīpu-Sultān Pāchā,—Be it well (On the date specified), the Mākaldurga Amaladār Ahmad Usmān Sāhēb caused to be written and given to Halukūi Mīr Husēn Sāhēb a *kere-kattu-kodagi śāsana* as follows — For the tank that you have had newly constructed at the Dyāvarahalli village of the Huladakere-hōbaḷi, belonging to the Mākaldurga-šīme, by order of the Presence, there is granted to you land (specified) in Timmanahalli to the north of this Dyāvarahalli, and at its hamlet Chandrahalli

## 45

Date ? 1635 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahārāya [? Venkatapati]-Dēva-Rāya .. was in Vijayanagara—(*rest illegible*)

<sup>1)</sup>This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants



## 46

Date ? 1370 A D

Obeisance to Ganâdhpati Obeisance to Śambhu etc Praise of Ganêša and the Boar

There is, brother of the *laustubha* gem and the *kâma-dhênu*, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected In that family was Bukka, whose queen was Mâyâmbikâ, in whose family (omitting laudations) arose the king Sangama His queen was Mâlâmbikâ Then sons were Harihara, Kampa, Bukka, Mârâpa and Muddapa Of the five, Bukka was the most celebrated The Kalingas were broken through his valour, the Vangas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Turushkas shrivelled up, the Pândya kings fled

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâinaya, making the sixteen gifts, he caused the tree of *dhârma* to flourish (On the date specified<sup>1</sup>), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tuṅgabhadrâ, he gave to Sôma (descent etc. stated), who was veised in the meaning of the eighteen purânas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkîni, (boundary villages), in the Penna-mâgani of the Kôdûi-tala in the Guttiduiga kingdom, with all usual rights Boundaries And the great poet Nâchana-Sôma blessed the king that he might live for ever

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country

This śâsana of Bukka-Râjendra was made by Kôtidêvârâdhyaçhârya's son Mallenârâdhya And the carpenter, the śâsanâchârya Nâgi-dêva, engraved it Usual final veises

(signed) śri-Virûpâksha.

## 47

Date 762 A D

Be it well Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

<sup>1</sup> This is given as the Śaka year *rasa bhū nayana indu* (=1216), the year Târana But this does not fall within Bukka's reign, during which there was no Târana Hence Sâdhârana, Śaka 1292 expired, has been conjecturally taken

A sun illumining the clear firmament of the Jāhnavī (or Ganga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kānvâyana-gôtra,— was śrīmat Konganivarmma dharmma-mahādhīrājah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sūtra*),— was śrīmān Mādhava-mahādhīrājah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was śrīmad Harivarmma-mahādhīrājah

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nārāyana, was śrīmān Viṣṇugôpa-mahādhīrājah

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was śrīmān Mādhava-mahādhīrājah

His son, the beloved sister's son of Krishnavarmma-mahādhīrājah,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was śrīmān Konganī-mahādhīrājah, named Avinīta

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarī, Âlattūr, Porulārē, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirātānjunīya*,— was named Durvinīta

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another,— was named Mushkara

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Śrīvikrama

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhūvikrama Who, moreover, had conquered the Pallavendra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Râja-Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him the self-chosen lord of Lakshmî,—was named Nava-Kâma, beloved by the good (*sishṭa-priyah*), his fame in destroying the hosts of his enemies being the theme of songs

Of that Kongani-mahârâja, whose other name was Śivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nârâyana, raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhîmakôpah), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari) Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Râja Śrîpurusha, a head-jewel among princes To women, a Kâma (god of love), in the use of the bow, the son of Daśaratha (Râma), in valour, the son of Jamadagni (Paraśurâma), in great wealth, Balâri (Indra), in great glory, Ravi (the sun), in government by himself, Dhanêša (Kubêra); of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator Brahma

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Śrîpurusha, the first so named, Prithuvî-Kongani-mahârâja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Śaka years having passed,—living in Mânyapura, in his victorious camp,—in the month Vaiśâkha, at the time of an eclipse of the moon, under the constellation Viśâkhâ, on Friday,—to the son of Maraśarma of the Kâsyapa-gôtra, living in Tôlûr, Mâdhavaśarma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Elam-Gûdalûr, Maṛiyâchi-Gûdalûr, Paṇuvî and Śrîpura,—in each village, rice land for sowing 12 khandikas; a

house-site for sowing only 4 kudaba, village waste for 30 kudaba, garden land for sowing 2 khandikas, and field for sowing 30 khandikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *ślōkas* delivered by Manu — Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult, but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others, whosoever was at any time the land, his was then the fruit. A Brāhman's property is a terrible poison. Call not poison poison, poison kills a single person, but a Brāhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Viśvakarma

## 48

*Date about 640 A. D.*

Be it well. Of the Mānavya-gōtra, sons of Hāritī, nourished by the group of mothers, worshippers of the feet of Svāmī Mahāsēna, were the Chālukyās,— a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikēśi, with the second name Rana-Vikrama.

After that was the conqueror of Harshavardhana, Satyāśraya. On the application of his beloved daughter, in her own language (*sva-bhāshayā*) called Ambera,—on the full-moon day of Mahā Māgha,—in the Sangama-tīrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrēya-gōtra, five of the Kauśika-gōtra, three of the Kāśyapa-gōtra, three of the Kaundinya-gōtra, three of the Kauśika-gōtra, two of the Sāvarnika-gōtra, one of the Bhāradvāja-gōtra, one of the Śaunaka-gōtra,—to these great Brāhmins, versed in the vēdas, devoted to the six rites, thirty-one Brāhmins, the village named in its own language (*sva-bhāshayā*) Periyāla, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples — By many kings has the earth been enjoyed, Sagara and others, whosoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.





## 49

Date ? about 1300 A D

Be it well When the pratapa-chakravartti Hoysana vira-Ballala-Dēvarasa was in Hosavīdu, ruling the kingdom in peace and wisdom —  
(*est illegible*)

## 50

Date 1446 A D

Be it well In the empire of the rajādhirāja rāja paramēśvara vira-pratapa Deva-Rāya-mahārāya —(on the date specified), the great (*stops here*)

## 51

Date ? about 1300 A D

Be it well When the pratāpa-chakravartti Hoysana vira Ballāla-Dēvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom — the maha-sāmantadhīpati Appagalli Palyeya Nayaka's son Kallaya-Nayaka (made a grant) of Malalū in Haruhe-Hosaūr-nād which he was governing (*est illegible*)

## 52

Date 1565 A D

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,— when the mahārajādhirāja rāja paramēśvara vira-pratāpa Sadāśiva-Rāya-mahārāya was ruling the empire of the world — by his command, and by order of Tirumala-Rajaya,— the great Âvati nād prabhu Sonapa-Gauda-ayya,— in order that unfading merit might be to Sadaśiva-Rāya-mahārāya, to Tirumala Rajaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,— in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kēśava of Mudigere in Hosāūr-nād, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Mudigere village, and presented it at the feet of the god Imprecations

Local rent free grants to remain according to former custom Usual final verses

## 53

Date 1482 A D

Be it well (On the date specified), in Penugonde minister Mallarasa's *umbali* the Kādalaunni village, on the occasion of his coming there when hunting, he bought from       's son, the adhikari Narana-dēva land (specified), and had the *kalusa*, *dīpamāle* stone pillar, and the pond (of the temple), which were in runs, repaired And the Brāhman and gaudas obtaining at the hands of Mallarasa-Vodeyai rent-free land to provide for the offerings of the god       gave to the tank another name of Mallasamudra

## 54

Date ? 815 A D

[Śiva]māra-Permānadi (in the year specified) granted as *umbali*

## 55

Date about 1150 A D

(Tamil)—Be it well When the mā-mandalēśvara, Tribhuvanamalla, capturer of Talaikkādu, bhujabala Vira-Ganga Poyšala Nārasimha-Dēva was ruling the kingdom of the world —

## 56

Date 1402 A D

(Nāgarī characters)

Corresponds with Mulbagal No 60, down to Bukka,—

By whom even the kingdom of Sāluva-Nrisimha was made vain <sup>1)</sup> To him by Svarnāmbikā was born the son Hariharēśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain His son was Pratāpa-Deva-Rāya, who offering up his enemies as the *samadh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory By Gaurāmbikā he had the son Vijaya bhūpati His wife (with praises) bore the son Dēva-Rāya The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dēvī (or anointed queen)

<sup>1)</sup> In the various corresponding inscriptions the expression is *sthiri kṛta* made firm, but in this and Nos 2 and 23 above, the expression is *kṛti kṛta* which seems clearly to be a mistake, though so in the original.



When (with usual titles), in Vijayavaruga on the bank of the Tungra-bhadra, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Deva Râya mahipati, in the presence of (the god) Virupaksha on the bank of the Tungabhadra, (on the date specified), granted the Kadalavêni village in the Ghanaguri country, on the Pinakini (river), bounded (as specified), to the Brahmans, with all usual rights, free of all imposts. The names and shares of the Brahmans are here written (List follows of 48 shares). The boundaries, in the language of the country. Usual final verses

(signed) Śiṅ-Virupaksha

### 57

Date ? 1109 A D

(Tamil) — While the mahâ-mandalêsvara, ? binder (*hatti*) of Chôla-mârîja, Nulamba Udayaditta-Deva was ruling the earth —

(In the year named), when Vittiyana, the general of Poysala Dêvai, having attacked the village of Nugapatti in Irumadi-nâdu, was marching past it, Vira Pânar âdittan Valigôlar-âdittan, the supreme lord of Paivai-puram, lord of Nandigiri, Duttar-okkettu gandan, pursuing after, killed horses and men. Echchaisa, son of Šinjaisa, who was the son of Šomaraša, went to heaven. Pulla-dêvai, son of Echchaisa, set up this pillar of victory.

### 58

Date about 1408 A D

Be it well. The obtainer of the great śuddha Šaivagamachâra, of the Kauśika-gôtra, Viśvâmitra-pravara, Šiva-gôchara, Yajur-śakhe and Bahudharyu-sutra, the chief man — *aradhya* to Raja Rajendira-Chôla, — Pommana aradhya's son Šivamûrti-ayya had this śâsana made — Benakanavamma-ayya, at Pûmanna-ârâdhya's (? hands)

### 59

Date 1408 A D

Obeisance to Ganadhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified), — in order that merit might be to vira-Harihara-Raja, and to the Brâhmans of Gulaguñjhalli and others named, as well as a god of dignity to all, the of Biru, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâranâsi a *bâna-linga*, set up the gods Viśvešvara and Lakshmi-Naiâyana, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods

And the care of the Viśveśvara temple, sending for Śivamūti-ayya, son of the *avādhyā* to Rāja-Rājendra Chōla, of the Kuubūr-chaturamungal, (gotra etc as in No 58 above) Pumannāyya we have given to his charge And the Lakshmi Narāyaṇa temple we have given to the charge of Kañchisamudra Nalari dēva's son Keśavanātha dēva These two priests will share equally in the lands, and carry on the worship of the gods

And to the stone-mason who built these temples, Tirāṅgi's son Muddōja, we have given the Baneya kula rice-field, for as long as sun and moon endure Imprecations

### 61

*Date 1532 A D*

May it be prosperous Be it well (On the date specified),—as *dharma* to vīra-pratāpa Achyuta-Devā maharāya,—Rayasa-ayya's son Marasāya, in order to provide for offerings (specified) to the god Kesava of Pentgonde, and for a Brahman *chatia*, made a grant of Bommasamudra and the villages belonging to it Imprecations

### 62

*Date 1382 A D*

Be it well (On the date specified), Kenkere Tirāyasa granted land (specified) to the Kadabūr astrologer Vīra pandita

### 66

*Date ? about 1700 A D*

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost

### 67

*Date ? about 1550 A D*

(Nāgarī characters)

May it be prosperous The proprietor of Voddnahalli, otherwise named Rāmachandrapūya, a sarvamānya āgiahāra, is Konda-dikshita

### 68

*Date 1392 A D*

Rāmanātha is the only refuge Be it well (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who

break then word, the rajādhuṣṭa raja-purameśvāra i virā-pratīpa Haihaya-  
Rāya's son piatapa-Bukka-Rya was in the residence of Penugonde, ruling the  
kingdom in peace and wisdom — to his father-in-law Mallā-Odeyaḥ have we  
given Nagāraḡeḡe as a *nde vitti*

And that Malla-Odeyaḥ having given it to his house Kāḍa-devarāsa,  
that Kāḍa-dēvarāsaḥ had the temple of the god Rūma and a stone sluice to the  
south of the Hūyakeḡe made, of which this is the śāsaḡa

## 69

*Date about 900 A D*

Imprecation Be it well Of Mayindama Chola-mahāṣāya's house, Male-  
gula having received , granted 30 kolaga of rice land for three temples

## 70

*Date about 900 A D*

Be it well Chandayya ( fell wounded)

## 71

*Date about 900 A D*

Be it well When the Meda kulā paṣamēśvara in Eriḡallu  
Muttūr,—Bhūpāditya, putting on his armour,

## 72

*Date about 900 A D*

Be it well Chōla-mahāṣāya's ayya, Ayyana

## 73

*Date about 900 A D*

Be it well To Chola-mahāṣāya, Chateyaparasa's having been given,—  
the Rāmadī watchman, Mindapōḍi Pillaya, sacrificed his head

## 74

*Date about 900 A D*

Kannakulī-aiasa's army

## 75

*Date about 900 A D*

Be it well Chōla-mahāṣāya's servant Dadiyan Dādiga, marching upon  
Mahēndra army

## 76

Date about 750 A D

Be it well When Choliga Muttaiaras was ruling the Ra di Six Hundred,—and Anandayasa (or Nāndayasa) was ruling the Rāmadi-nādu Three Hundred of Rāma, known as Choka's friend,—his son Donnagara, joining with Chōia Nacheheya, put to flight a force of twelve, and obtaining the permission of Rattavādi, went in front penetrated the troops of horse, slew and entered *svangga*, gaining glory

## 77

Date 1505 A D

(Nagari characters)

Obeisance to Sambhu etc Invocation of the Boar Praise of Ganeśa

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahamma Through his desire expressed by *bahusyām* (I will be many),—from his lotus navel was born Svabhū (Brahma) From Aja was Atri-muni, from Ati Indu, from Indu Budha, from Budha Pururava, from him Âyu, from Âyu the king Nahusha From him was Yayāti, from him Turvasu, whose line was spread in the Kuru-deśa Certain kings born in it came to Kishkindha in order to do homage to Sitā-Rāma, the best of Raghu's race, who was worshipped by Sugrīva Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hemakūta, purified from inner darkness by the steam of the Tungabhadra

Among them, moon to the ocean the Tuluva-vamśa, of great valour, was the king Dilīpa celebrated From him, the husband of Dēvaki, was born the king Iśvāia (Omitting laudations) from him was the king Naiasa In Vidyā-nagarī, formerly made by Vidyāranya, seated on the jewel throne, he was ruling the whole kingdom Having conquered Gajapati-Rāya, he won by his valour the title *Gajapati Rāyēbha-ganda bhērunda* (ganda bhērunda to the elephant Gajapati-Raya) Having conquered the mighty fierce Turushka king in battle, he gained the title *dushta rān-mruga-sārdūla* (a tiger to the deers evil kings), and other titles Having defeated the Madhurā king Māna-bhūpa in battle, he forced the Pāndya, Chōla, Chēra and other kings to pay tribute Moreover, in Śrīranga, Hastiśaila, Garudagiri, Kumbhagōna, Vrīshādrī, Śrī-śaila, Ramasētu, the great Harihara, Sangama, Nandi-tīrtha, Gōkarna, Kūlahasti, Iśvarasadas, and in the temple of Vīrūpāksha, did he make the sixteen great gifts described in holy verse By Tippāju and Nāgamāmbā respectively he had the sons vīra-Nrisimhēndra and Kūishna Rāya

Of them, vira-Narasimhendira obtained his father's kingdom His praises In Kāñchi, Śiñanga, Śeshachala, Garudagiri, Gökaina, Śiñagendira, Aṭunaśikhari, and the temple of Virupakshra, did he make the *brahmānda, śarva-mēṣu, tridasa taru-latā, kāma-dhēnu*, and other great gifts again and again The Anga, Vanga, Kalinga and other kings waited on him as servants, holding the chāmaras and other royal insignia

(With usual titles), this vira-Narasimhendira, (on the date specified) after setting up the god Lakshmi Narasimha, on the bank of the Tungabhalia adorned by Hemakuta, in the presence of the god Virupakshra, to many Brahmans of various gotras etc gave the Nalabandehalli village, otherwise called Narasimhapuram, with its hamlet Gungulluvayi, belonging to Midigesi, attached to Bati-nagara in the Ghanaśailapura kingdom (bounded as specified), with all usual rights, as an agrahara of 15 shares (List of donees) Boundaries in the Kannata language

Usual final imprecatory verses

This śāsanra of vira-Narasimhēndira was composed by Narasimharya, and engraved by the carpenter Janārdana

(signed) śrī-Virupāksha

## 78

Date about 1495 A D

May it be prosperous The maha mandalesvara, champion over the mustaches of the world, Kathāri Saluva, Saluva Immadi-Narasinga Rāya-mahārāya's treasurer Dēvappa-Nāyaka's son Balanatha,—to Kaya Nañjinathadikshita's son Nārasimha-dikshita,—in order that *dharma* may be to the king and to Narasinga-Nāyaka,—made Kempa halli into the Narasambu agrahāra, and in the presence of the god Vāranāsi Bhimēśvara on the bank of the Tungabhadra, gave it over, free of all imposts

## 80

Date 1493 A D

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vāta Keśava and Hanumanta,—the mahā-mandalēśvara, champion over the mustaches of the world, Kathāri Sāluva, Saluva-Immadi-Narasinga-Rāya-mahārāya's servant Kasaveya-Nayaka made a grant as follows — for the anointing and festivals of the god, we have granted the Nandiyakunte-śime in Vāta,—in order that *dharma* may be to Immadi-Narasinga-Rāya-mahārāya,—with all rights (specified), to continue as long as sun and moon

## 81

*Date ? 1552 A D*

May it be prosperous Be it well (On the date specified), by order of the mahatājādhiraja rāja-paramēśvara vīra-patāpa Sadasiva-Raya-maharāja,—the maha-mandalēśvara, maha-arasu (made some grant) Imprecation

## 84

*Date 1422 A D*

May it be prosperous Be it well (On the date specified), the worshipper of the feet of the god eśvara, Tīmarasa-setti's son Belī setti's son Bommi-setti, had the anointing performed for the god

## 85

*Date about 920 A D*

Be it well Appiya-setti's son Nagajvammu's Palega,—in the reign of Bīra-Nolamba,—when the cows were carried off, fought and died

## 86

*Date about 920 A D*

Be it well Śī-setti's elder brother Nolamba—in the reign of Bīra-Nolamba, when the cows were carried off, fought and died The memorial stone of Nolamba who slew

## 87

*Date about 920 A D*

Be it well Vikkapa-ganda,—in the reign of Bīra-Nolamba,—



## BAGEPALLI TALUQ

### 4

*Date 1537 A D*

(Telugu)—May it be prosperous Be it well (On the date specified), when the maharajadhuraja rajaparamesvara vira-pratapa Achyuta-Râya-maharaya was ruling the kingdom of the world — to Achyutaraya Mallapanna, four persons (named) granted the Vrupakshipuri village, otherwise called Nandicheruvu, in the Buradakunte sime of the Karakuriki sthala in the Penugonda kingdom, which had come to them by gift from Bikshava Tippannayagar, (grant repeated three times),— with all usual rights Witnesses

### 5

*Date 1537 A D*

(Telugu)—On the same date, Achyutaraya Mallapanna made over the village to the god Virešvara of Lepākshi in the Penugonda-sime, —in order that merit might be to Achyuta-mahârâya Usual final verses

### 6

*Date 1033 A D*

(This inscription has neither beginning nor end)

(Tamil)—In the 22nd year of the reign of Kôpparakešarippanmar, *alias* šri-Rajendra-Šôla-Dêvar, who etc <sup>1)</sup>— Nu-lambapâdi, *alias* Nigarili-[Šôla-mandalam]

### 7

*Date ? about 1033 A D*

(The first part of this inscription is gone)

(Tamil)— Tašarippanman Kâtaman of the Kûdal Twelve in Irumadi nâdu included in Râjendra-Šôla-vala-nâdu, *alias* of Šôla mandalam, made a grant of certain lands (specified) which he had received as a *kudangai* from Irumadi Šôla-rajai, the chief of the Irumadi-nâdu Three-hundred, for having constructed a tank and built a sluice in Tasari in which he was a landholder, as well as of certain other lands (specified), for the god Mahadevar of the village He who destroys this shall incur the heinous sin

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<sup>1)</sup> The historical part of this inscription is identical with that of Kolar No 109a

of having destroyed tawny cows and Varanavasi (Benares), also the heinous sin committed by those who reside between the Ganges and the Kumari

At his request I, Mugalyûr-udaiyan Ševidan Šattisâttan, a Vellala of Šembur, *alias* Šundai-a-Šôla-Nallû, in Šembûr-nâdu of Šembûr-kottam in Jayangonda-Šôla-mandalam, wrote this This is my writing

## 8

*Date about 1030 A D*

(Contains only a fragment of the historical introduction given in Kolar No 109 a)  
(Tamil) — Râjêndra-Chôla's time

## 10

*Date 1397 A D*

(Telugu) Be it well (On the date specified), the mahâ-mandalêšvara râjâdhirâja râja-paramešvara viia-Bukka maharâja's daughter Virupa-Devî's daughter Jommâ-Devî directed a channel to be made in front of Tirumanî village belonging to Kaiukuriki-sthala in the Penugonda kingdom,—and sending for her minister Bomma raja's son Naga râja, and her great uncle's son Mâyî-Nâyini,—and saying to them 'You must make this channel', — they sent for the late Vôja's sons Peda-Bayina-Vôja and Pina-Bayina-Vôja, and gave them the contract And they dug a channel from before Peda-Nandisuyûru and carrying it on below, led it so as to fill the tank And they agreed for 130 Singaya gadyana, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Inmadiyuru And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a *dasavanda*, free of all imposts, under the Tirumanî tank (*Rest illegible*)

## 11

*Date 1393 A D*

(Telugu)—May it be prosperous (In the year specified), the mahârâjâdhirâja Inmadi-Kadamba-Raya-Vodeya ayya gave to Dinapuri Chinnappa-raddi a *kapu mânya* (specified) under the Tirumanî tank

## 14

*Date 1573 A D*

(Telugu)—May it be prosperous Be it well (On the date specified), by permission of the mahâ nâyakâchârya Gabi-Nâyini and Basava Nayini,—



Garuda-Nāyini and Devata-Nāyini for the offerings of the god Mandem Chennar-  
iāya of Būtaganapalli, the Bojalapalli village, otherwise named Chennar  
samudra Imprecations

## 15

Date 1392 A D

May it be prosperous The śasana of the god of gods Gadida Śimivasa,  
worthy to be borne on their heads by the chief of gods and demons

When the maha mandalesvara rajadhiraja rajaparamēśvara, master of the  
eastern southern and western oceans, viā-Hirihira-mahavya was on the  
heroic throne of empire —during the administration of Teppada Nāgannodeyar,  
his grandson Tirumalanatha granted a dnamasasan for the stone temple  
erected in Gadida, belonging to him, for the god Tirumala set up in Tirumala-  
pura, as follows —(On the date specified), to the three stone-masons (named)  
he gave Bommanakote to the south of Gadida, with all usual rights (specified),  
in the presence of the god Tiruvengalanātha

Usual final verses

## 16

Date 1391 A D

(On the date specified) in the same reign as above,—during the admini-  
stration of the great minister Mangappa-dannāyaka,—when Teppada Nāganna's  
kingdom was established, at the time of the setting up of the god Gadida  
Śimivasa, in the presence of the god Tiruvengalanātha, Teppada Nāganna's  
grandson Tirumalanatha made to the Brahmans who had built Tirumalapura  
as an agrahāra, and were performing the service of the god—the villages of  
Malapagalakunta and Tammadikunta, dividing them into 22 shares (Details  
of the donees and boundaries) Usual final verses

## 17

Date 1418 A D

(Telugu)—May it be prosperous (In the year specified), the performer  
of the *vajrapēya*, *sarvatōmukha* and *prativasanta* sacrifices, Sarvakratu Sōma-  
nātha dikshita, set up the *yūpa-stambha* for the *sarvaprishtha* and *āptōyāma*  
(sacrifices)

## 18

Date 1418 A D

(Telugu)—The same person granted Mangasamudra and Oddapalli as an  
agrahāra of 120 shares He was of the Kaśyapa-gotra, Rik śakhā, the son of  
Dēvaru sōmayāji

**19***Date about 1418 A D*

For the Mangasamudra agrahāra, Narasinga-Dēva caused an enclosure wall to be made

**20***Date ? 1605 A D*

(Telugu) — (On the date specified), when                      pratāpa Venkatapati-Rāya, seated on the jewel throne,                      in Velampalli                      Immadi-Kadappa-Nayini made some grant                      Imprecations

**21***Date ? about 1200 A D**(This inscription is mostly gone)*

(Tamil) — Seems to record the grant of some lands to Brāhmins (Usual final imprecatory sentence)

**22***Date 1736 A D*

(Telugu) — Be it well (On the date specified), the mahâ-nāyakachāya Guramma Nayini and others (named), caused to be written and given to Lāyamantāpa's son Venkatapati a stone śāsana for the creation of a tank, as follows — On your constructing a new tank for Balreddipalli in the Penumala-sthala belonging to our Nāyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence

**23***Date 1824 A D*

(Telugu) — Be it well (On the date specified), to the Bāgepalli blacksmith Gangappa and Bamma's son Kuntūrappa, the Reddis and *karanas* of this place caused to be written and given a deed of gift as follows — On your building up the cave in this Gadida Mukonda, and setting up Išvara in the cave, — we grant to you lands (specified) under the Bāgepalli tank in the hōbali

**25***Date 1533 A D*

(Telugu) — May it be prosperous Be it well (On the date specified), when the rājādhirāja raja-parameśvara vira-pratāpa Achyuta-Rāya-mahārāya

was ruling the kingdom of the world — giving to Gadidā another name of Kṛishnāīyāsamudrā, at the feet of the god Tṛuvengalānṭhā, Chandarām Tippaiasayya's son Kondāmaiasu presented it as an agrahāra

28

Date 1633 A D

(Telugu)—Be it well (On the date specified), the mahā nāyakachārya Gumma-Nāyini and others (named), with the Gyalūr Rādī *lāana*, made a grant of land (specified) to Gyalūr Magāla Nārāpa and Chmāpa Imprecation

30

Date 1544 A D

May it be prosperous Be it well (On the date specified), by order of the mahātājādhuāja rāja-paramēsvara vīra prātipā Sadāsiva-Raya,— the mahāmandalēsvara Rama Rajayya Dēva-mahā-vasu granted to śīsana (as follows) — The tax formerly paid to us ? from the carpenters we have granted to you, free of all imposts Imprecations

(signed) śrī Virupāksha

31

Date 1738 A D

(Telugu)—For the daily and seasonal festivals, the support of the *arāhaka*, and all other requirements of the master of myriads of worlds, the god Parusha Venkatesvara,— Be it well (On the date specified), to — devoted to *yajāna* and the six rites, of the Parāśara-gōtra Bōdhayana-sūtra and Yajuś-śākhā, proficient in the Pañcharātiāgama śāstra, Tiruchānūr Tṛuvengalachārya's grandson, Ramāchārya's son, Kṛishnamāchārya,— the mahā nāyakachārya, purifier of the Achyuta-gōtra, of the Nārāyana sūtra and Dhanuś-śākhā, Gummi-Nāyini Timmi-Nāyini's grandson, Kadirappa-Nāyini's son, Nārasimha-Nayini,— granted the Pōtuladōddi village, in the Gyalūr-sthala belonging to our Nāyakshīp, with all rights,— and also the land formerly belonging to it below the Moratupalli tank,— as a sarvamānya,— obtaining orders also from the Rānuvarī (? army officer) on Ramanidurga for the writing of this śāsana

(signed) śrī Nārasimha

32

Date 1770 A D

(Telugu)—Obeisance to Śambhu etc Be it well (On the date specified), the Itikedurga tāluk jahagūdār Isumāl sahēb and Tālu-Umma-sāhēb, with the

Redi *karanas*, caused to be written and given to Vadige Redi Channayya a *dasavanda sasana* as follows,—near to mājara Madappagaripalli, included in Mangānikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the names of the reddi, karana and vijagers, we grant you a *daśavanda* (as specified), to be enjoyed to posterity Sarābbu Pedanna obtained this copper śāsana

## 33

Date 1406 A D

(On the date specified), when Dēva-Rāya-Vodeyā was in the Sira kingdom,—and Lakhumanna was ruling Itigekôte, —Kannari-dēva's (son) Malapa had Lakhumanna's gate, pond, and stairs built Fortune to them

## 35

Date ? about 1250 A D

Be it well of all worlds, self-contained heroes, the earth and the sky, making the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over epidemics they fight with so as not to come, Java (Yama)'s panting they , death they seize, the head of they turn, the attendants of Kulka they pursue after, simple terrors to all the world, having the form of Rudra, like Nandi and Mahākāla, or Vīrabhadra and the other *pramatha ganas*, having their heads at the feet of the faithful, having their heads pure warriors, cutters down of enemies, gainers of intelligence, like vira-bratis they bathe in the ocean borne up by the serpent-adorned (Śiva), sun-away cattle they trace, surround themselves with garlands of entails they worship with their heads cut off, they play on their arms as on the *vīne*, like Ravana's of the Kali-yuga, ,—praising the feet of these innumerable ganas, devoted to works of merit, (was)—Be it well The great minister saivādhikāri, mahā-pasāyita, supreme favourite, Lankara Hirya Lankā patta-sāhani, Iugōna Dēva's *karakaru* (with other epithets)

## 36

Date 1753 A D

(Telugu)—Obeisance to Śambhu etc Praise of the Boar Be it well (On the date specified), I, the great Āvati-nādi prabhu Chana-Baite-Gavuni's grandson, Muddu-Nārāyanasvāmī's son, Rangappayya Gavuni granted to Chalamayya (descent stated) a śāsana of a grant of land as follows —You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *majara* of kasaba Māragānikuntla, belonging to Udayabhānu-chakra varthi durga, otherwise called my Itikeduiga (Boundaries and other details) Imprecations

37

Date 1539 A D

(Telugu)—Be it well (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Māragānikuntla Tivengalanātha,—when the maharājādhirāja rāja paramēśvara vira-pratapa Achyuta-Dēva mahārāja was ruling the kingdom of the world —Bhandaram Aparasaya's sons Timmasayya and Kondappayya made a grant of Māragānikuntla, with its hamlets, in the Guyyalur sime attached to Penugonda belonging to their Nayakship,—in order that merit might be to Achyuta-Deva-mahārāja Grant repeated three times Imprecations

38

Date 1592 A D

(Telugu) — May it be prosperous Be it well (On the date specified), the rājadhīrāja rāja paramēśvara vira-pratapa Venkata-Dēva-mahārāja,— on the application of Māndi-Nayini and Vasanti-Nayaka,— in order that merit might be to Śīf Ranga-Raya,— granted to Penugonda Tirumala-Tatacharya the Māragānikuntla village as a *sarvamanya agrahara*

40

Date 1617 A D

(Telugu) — Be it well (On the date specified), when the rājadhīrāja rāja-paramēśvara vira-pratapa Ramachandra Raya-Dēva-mahārāja was ruling the kingdom of the world —the great Āvati-nād prabhu Immadi-Havali-Baue-Gauni-ayya granted to Māragānikuntla Chinnapa-Radi a śāsana of a *godagumbali* village, namely, the Godaguchintapalli village, belonging to Māragānikuntla within our boundary, with all usual rights Imprecations

41

Date 1536 A D

(Telugu)—May it be prosperous Obeisance to Śambhu etc

Be it well (On the date specified), when the maharājādhirāja rāja-parā mēśvara viṣa-piṭṭiṭṭa viṣa-Achyuta Dēva-maharāja was ruling the kingdom of the world — to Nañja Gavuni, for the god Vīreśvara, the maha-nayanāchārya Lakki-Nayaka and Kiṣhnappa-Nāyaka (having set up) the linga Pañchamēśvara

## 42

Date 1771 A D

(Telugu)—May it be prosperous Be it well (On the date specified), the boundaries of Udayabhānudurrga at which stones were set up

## 43

Date 1774 A D

Be it well (In the year specified), Maddikere Āshāda Nāgarasa's son, the Nidugal *karanika* Rechappa's younger brother Sovappa's son Malapa,—Kannara dēva's (son) Malapa being the *sēnabōva* in Itigakote,—as a *dharma* to the heroic retinue,—had the *dīpamāle-kambha* made for the Māhā-Lakshmi temple

## 44

Date 1773 A D

(Telugu)—May it be unobstructed May it be prosperous

Be it well (On the date specified), Muru Rāvu and Udayagūni tāluk Ummari-sahēb caused to be written and given to various Reddis (named) a stone śāsana as follows — On your restoring this village for this a *daśavanda mānya* (as specified) is granted to you, to be enjoyed in permanence Imprecations

## 45

Date 1775 A D

(Telugu)—May it be unobstructed May it be prosperous

Be it well, (On the date specified), Ajam Ummar-[sā]bi, killedai of the Udayabhānuduṅga fort, and Usmān Khān, subedāi,—according to the order of the Śrīmant Raja śrī-Muṭṭari Hindu-Rāvu Ghōrapade's senāpati-sāheb,—caused to be written and given to the *chakkara* Maṇṇappa, dāsari of Poka-mākalakuntapalli in the Maṇṇagānikuntla tāluk, a *daśavanda śāsana* as follows — details of the grant (*mostly effaced*)

**46, 48, 49**

Date ? 1774 A D

(Telugu)—Be it well (On the date specified<sup>1)</sup>), the mahā-nayakacharya Valapa Bommi-Nayudu and others (named) granted a *bhūshā-pāṭā* ? fixing the *achchakattu* of the Gangasamudra tank

**50**

Date 1760 A D

(Telugu)—śrī Rāma Be it well (On the date specified), the mahā-nāyakachārya Gummi-Nāyini and others (named) caused to be written and given to Venkatappa a *chāvāta-śāsana* as follows —Your father Chinnan having died in the service of Tumala, we grant for him land (specified) in Kondamāipalli belonging to Chikavelu village, to be enjoyed to posterity Witnesses

**52, 53**

Date ? 1741 A D

(Telugu)—(In the year specified), the mahā-nayakācharya Timmi Nāyini, Kadirappa-Nāyini and Nārasimha-Nāyini's agent, Dalavayi Nārasumha caused to be written and given to Vustikayala Bayāta a *chāvāta-śāsana* as follows —Your father being wounded and having died in the service of our father, we grant for him land (specified)

**54, 55**

Date 1760 A D

(Telugu)—A similar grant by Vasanta-Nāyini to Buddula Tummaya

**56**

Date 1760 A D

(Telugu)—A similar grant by the same to Pichchali Muniga

**57**

Date ? 1733 A D

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-gūṭi mānya* was granted for him in Gadampalli

<sup>1)</sup> Given as Saka 1840, Jaya The number and name of the year do not agree, and the inscriptions are evidently much more modern

## 62

*Date ? about 900 A D*

Be it well When, his chest embraced by the Lakshmi of victory gained by conflict in many wars, the Trinêtia of champions, the Vaidumba-mahârâja, with the Kiru-dole (or small river) as his boundary, was ruling the kingdom of the world —in the Nolambani-maharâja's Muumalki battle (some one) died (Account of his exploits) For this, Vaidumba-maharâja made a grant for him of Tummali, free of all imposts Imprecation

## 64

*Date 1743 A D*

(Telugu)—Be it well (On the date specified), to Gumminâyinipâlya tâluk Sahana Pâpanna's son Dalavâyî Narasimhana,—having the title head of all the true feudatories, Bhimana, together with the people of Pagonda, Pedda Balâpuram, Chinna Balâpuram, Kondigiri, Gudibanda, Kaivaiam, Kôlâla, Punganûru, Madalapalli, Gurimkonda, Rachavidu, Birangi, Kottakôta, Tummala, Kadirapanâyinipâlya, and other places in the four directions, caused to be written and given a *śâsana* (? entitling him to receive the customs dues specified) Imprecation

## 66

*Date ? 1751 A D*

(Telugu)—*śrî-Râma* Be it well (On the date specified), the *Ânjanêya* temple was caused to be built by Peddabatta Venkata-jôshu Details of the *mânya* for this temple

## 68

*Date 1762 A D*

(Telugu)—*śrî-Râma* Be it well (On the date specified), the mahâ nâyinâchârya mahârâja Gummi-Nâyini Nârasimha-Nâyini's lawful wife Râmakka-amma's son Vasantappa-Nâyini's maternal uncle Appanâtha's lawful wife Kadiramma's son Dalavâyî Subbapî, in Kalyanagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *japasâle, satîa*, and a fort with bastions

## 69

*Date 1625 A D*

(Telugu)—Be it well (On the date specified), for the god Prasanna Nandîshvara,—Gummi Nâyini, Kadirappa-Nâyini and Nârasimha-Nâyini's mother Kadiramma, gave Balijapalli, free of all imposts, for as long as the sun and moon endure



## 70

Date 1336 A D <sup>1)</sup>

Obeisance to Ganâdhīpati Praises of Śīva, Gāṇeśa, Vāruṇa and Śūryasvatī  
Usual account of the descent of Yāru from the moon In his line were many kings, among whom was Bukka, whose wife was Magambikā From them (omitting laudations) was born Śūngama, whose wife was Mūnimbikā, and they had five sons,—Harīhara, Kūmpa, Bukka, Mūa, and Mudīra The eldest of these became the ruler of the nine continents Having conquered in all points of the compass, he was served by the kings of Anga, Kāṅga and other countries And he ruled in Kunjarakōṇa-purī (Ānegundi) On one occasion he crossed the Tungabhadrā with the intention of hunting, and coming forth with his army, saw the forests to the south And in the forest, that moon to the ocean Sangamēsa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare And seeing the god Vīṇupakṣha along with the goddess Pampā, he did obeisance to them, and drawing near, paid respect to Vidyānyā, the yatī in that temple, and informed him of the above very curious circumstance The yatindīa, acquainted with the three times (past, present and future), smiled and said,—“O king, this place is worthy to be the residence of a family of great kings, this is a specially strong site Make here a city named Vidya, equal to Alaka (Kubera’s city), with nine gates, wherein you may reside, like Purāṇḍīa, in wealth acquired by victory in war on all sides, and hold the world in your serpent like arms” Thereupon Harīharaśvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidya (or Vidyānagara) of vast dimensions

(On the date specified), during the *phalābhūsheka* festival for Pampa-Vīrupakṣha-Maheśvara, he formed certain *agrahāras* And (with praises) to Aikere Bhaskara’s son Pampāvīrupakṣha, he gave Yāragudi in Tummadunḍa, in the Kondakamala Valluśime, in the Yakuṇḍivūtī belonging to the Ghanaśaila-purī kingdom Its boundaries And he gave it the new name of Vidyāranypurī And for the worship of the god Mahesvara of Śrīśaila he granted Chivvāpalli

By order of the king the śāsana was engraved by the śāsanāchārya Naga dēva

Boundaries in the language of the country (Telugu) Usual final imprecatory verses

(signed) śrī-Vīṇupakṣha

<sup>1)</sup> From its date this inscription would be of special interest if authentic, but it cannot be depended on being printed from a hand copy supplied by the people, no original being forthcoming

## 71

Date ? 1636 A D

(Telugu)—(In the year specified), the mahā-nayakachārya Gummi-Nāyini Narasimha Nayini's son Kaduappa-Nayini granted to Mittemani Mekala Bomma a *dasavanda* as follows — In Mittemani sthala the Linganu-vadu being breached, and you having repaired and enlarged it, from the wet land under it one fourth part is granted to you as *daśavanda*, to be enjoyed by you and your posterity— except the

## 72

Date 1533 A D

(Telugu)—Obeisance to Narasimha (On the date specified), for the god Kṛiṣṇa Narasimha,—Timmaiasayya, in the kingdom belonging to his Nayakship, granted the village, among the villages granted to him by the maharajādhirāja rāja-parameśvara vira-pratāpa Achyuta-Rāya-mahārāya

## 73

Date ? 1671 A D

(Telugu)—(In the year specified), Gummi-Nāyini Kaduappa Nayini Narasimha-Nāyini gave to the god Kuntlū Bhairavēśvara's *archaka* Muddavya a copper śāsana as follows — In regard to the *mānya* belonging to this god in Bāgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts Imprecation

## 74

Date 1684 A D

(Telugu)—śrī-Rama Be it well (On the date specified), at the lotus feet of the god Chitigānapalli Jānārdana,—the mahā-nayakachārya Gummi-Nāyini Kaduappa-Nayini Peda-Vasant-Nayini granted for the daily service a śāsana as follows — The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god Usual imprecatory verses

## 75

Date 1617 A D

(Telugu)—(On the date specified), when the rājādhirāja raja parameśvara vira-pratāpa vira-Rāma-Dēva-mahārāyalayya was ruling the kingdom of the

world — the maha-nayakacharyya Gummi Nayini Kadirappa Nayini Kishnappa Nayini's agent Chakivala granted this sasana When establishing the Tirumalapuricheyvu agrahara, *mānya* lands (specified) were granted for the gods (named)

76

Date ? 1729 A D

(Telugu)—(In the year specified), Surangi Devi-Rani's son Lakhapparahuta built this tank, and gave it the name Lakhsamudra Imprecation

77

Date ? about 900 A D

Be it well When the Pullava-maiāja was ruling the kingdom of the world — along with Chentalapalli Devinnamma, Chentakapulla Nāchikara died

78

Date ? 1719 A D

(Telugu)—Obeisance to Ganādhipati Be it well (On the date specified), the 1yots holding land under the Kishnasāgara tank granted to Gumminayakapalya Sāmba a garden (specified) Imprecation

79

Date ? about 1250 A D

(This inscription has no beginning)

(Tamil)—Some land was granted, as a devadāna, below a tank built by ngana, a servant of the mandalika ndi devan, who was the son of Maraṅga, son of Kali-dēvan Kaṣavap , who was again the son of Šelluṅa Ganga-dēva (Usual final imprecatory sentence)

80

Date ? about 1250 A D

(Tamil)—Kaṣavappaiya's son Maraṅgan seems to have made a grant of some land to Šōmaiyya

81

Date ? about 1250 A D

(Tamil)—This is only a fragment, it mentions one Ganga-devan, son of ppandi

## CHINTAMANI TALUQ

### 1

Date 1775 A D

(Telugu) — śrī-Rama Be it well (On the date specified), the mahâ naya kachîrya Kottapalya Venkatapa-Nâyini Rangappa-Nayini granted to Ranga-Nayini's dalavâyî Appa nâyidu and a number of others (named) a *dasavanda sâsana* as follows — Near to Mungânâpalli belonging to our Nâyakship, you having made the new tank Atakunta, of the lands below it, we return two parts, and grant us *dasavanda* one part, to be enjoyed by you to posterity

Witnesses to this—Sun and moon etc Imprecation

### 2

Date ? 1805 A D

(Telugu)—From Śilagrta to the frontier is 9 Kîshnârîja *hariddris*, the fields east of Munganâpalli, and Buchâpalli in Guirumkondâ tâluk, are the boundary Date

### 3

Date ? about 1288 A D

(This inscription is gone in parts)

(Tamil)—The strong-armed Vîa-Nârâyana, [mandalika of Koyyakurainâdu], Iaganâra devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Ayyar Alagar Śellappallai Nâyan and ten others, having formed the lands into 12½ shares

Usual final imprecatory sentence and Sanskrit verse

### 4

Date ? 1794 A D

(Telugu)—śrī-Râma (In the year specified), the mahâ-nayakâchârya Kottipale Venkatapa Nayini Rangappa-Nayini gave to Kondamaila Yerrapa a written order as follows — You having also taken trouble and exerted yourself for our *samsthâna*, we grant to you Bôdigundâpalli as an *mâm*, to be enjoyed by you and your posterity The *mânyas* of the place to continue according to former custom Signature

## 7

Date ? about 1100 A D

(Tamil)—Kongirayan Šoma-dēvan, *alias* Kulōttunga Šōla Madamangalam udaiyan, the landlord of Madamangalam in Koygaikkurai-nādu of Melar-Mārajapādi in Irattapādi-konda-Šōla-mandalam, built this channel and fort

## 8

Date ? about 1100 A D

(Tamil)—Vima-devan, *alias* Kulōttunga-Šōla-Madamangalam-udaiyan, a descendant of Kongirayan, *alias* Vi gamundan, who was the landlord of Madamangalam in Koygaikkurai-nādu of Melar-Mārajapādi in Irattapādi konda-Sōla-mandalam, built this channel and the fort and temple on this hill

## 9

Date ? about 1100 A D

(Tamil)—Kongirayan Kalavāra-nād-ālvān Virudamā ndar kōlan, landlord of Kalavāra nādu in Irattapādi-konda Šōla mandalam, gave the name of Vaidumba-gāmundan and granted, with pouring of water, Mādamangalam with permission to display all the suitable insignia, to Virudakāran of Mādamangalam in Koygaikkurai-nādu of Melar-Mārajapādi Thus did Kongirayan Vaidumba-gāmundan become the happy landlord of Madamangalam His grandson Arumoli-gāmundan's son Vikkiama Šōla-gāmundan built a tank and sluice His son Gangaigonda-Šōla-Mādamangalam-udaiyan built a tank (named) and sluice, and His son Gangaigonda-Sōla-Mādamangalam-udaiyan built the tank Puttēri and its sluice His son Vima-dēvan, *alias* Kulōttunga-Šōla-Mādamangalam-udaiyan, caused a tank, named Vima-kattu after him, and sluice to be built, built the tanks and Nāvalēri with sluices, made the channel in front of Viman ēri, constructed the fort, temple and pond on this hill, and

## 10

Date ? about 1100 A D

(Tamil)—Vima-devan, *alias* Kulōttunga-Šōla-Mādamangalam-udaiyan, a descendant of Ma-Bima-gāmundan of Mādamangalam in Koygaikkurai-nādu of Melar-Mārajapādi in Irattapādi-konda-Sōla-mandalam, built the fort on this hill, and

## 11

Date ? 1570 A D

(Telugu)—May it be prosperous (In the year specified), the mahâ-nâiyakacharya Vôbi-Nâyini Rama-Nayini made a grant of Rajupalli in the Kôdikallu sîme, in the presence of Raghupati Imprecation

## 12

Date ? 1568 A D

May it be prosperous (In the year specified), by the mahâ-mandalešvaraia râjadhîrâja raja-paramešvara vîra pratîpa Râya-mahârâya's order, and the great minister Ranapanna-danâyaka's direction,—the maha mandalešvaraia, champion over mustaches, Kathari Sâluva (? Timma)-mahârâja and Pedda-Dêva-mahârâja made a grant of Kôdagallu village to the god Kadua Naisimha, at the time of the eclipse of the sun,—in order that merit might be to Gupa Râju, Peddaya, and the mahârâja

## 13

Date ? about 1288 A D

(Famil) - I, one of the feudatories of the strong-armed Vîra-Nârâyana—the mandalika of Koygaikuru-nâdu—granted, as a *sarvamânya*, certain lands (specified) to Rajâkkal-Nâyanâr, who was of the pure Šaiva [philosophy] handed down in uninterrupted succession from Sadâšivî to guru, and who was the family guru to the Chola, Pandya and [Kêrala] kings

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

## 14

Date ? 1748 A D

(Telugu)—šri-Râma Be it well (On the date specified = 1747 A D), the mahâ-Âvatî-nâd-prabhu Venkata-Nâiâyûnapa-Gavuni's agents Sindunimalla Hanmi-Nâyini and Konama-Nayini granted to various persons (named) a *dašavanda* (specified) for clearing out the silt from the big tank of Bôdam-palli in Konakunte And in the following year for repairing the Baru gundi (or sluice) which was breached, they granted another *dašavanda* (specified) The local *mânyas* granted in the year Manmatha (? 1715 A D) to continue according to former custom Details of these

15

Date 1292 A D

(Tamil)—(On the date specified), I, Dēvandi-chchayan, the strong armed Vira Nārāyana, the mandalika of Koygaikkuru-nādu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *madappuram*, to Sadaśiva-deva, the *tanapati* [in the temple] of the god Muttiśvaram-udaiya-nayanar on the hill near pulli Prosperity

Rāmabhūdia again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

I beg of you, future kings, that you should maintain the land granted to a Brahman Maintaining [a gift] is superior to making a gift

By this [charity], I have amassed the wealth of virtue I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this People of all times are the protectors of this

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years

Usual final imprecatory sentence

18

Date about 1289 A D

(Tamil)—I, Rāghava devai, the strong armed Vira-Nārāyana, the mandalika of Koygaikkuru-nadu, granted, as a pious gift, certain lands (specified) to Śellappillai of the Bhāiadvaja-gōtra

Usual final phrase and imprecatory sentence Final Sanskrit verses

19

Date ? 1290 A D

(Tamil)—This inscription is fragmentary Some one makes a grant, with pouring of water, to the *mahāyanas* of the dry and wet lands with their four boundaries belonging to Śe samudiam, *alias* Vira-Nārāyana chchaturvedi mangalam (Final Sanskrit verse) The grant was made exempt from all taxes (a few named)

20

Date about 1289 A D

(This inscription is mostly gone)

(Tamil)—[Vira-Rāghava-devan], the Vira Nārāyana, [Nāle]rkanda, mandalika of Koygaikkuru-nādu, seems to have made some grant (Final Sanskrit verse, mostly defaced)

## 22

Date 1487 A D

(Telugu)—May it be prosperous (In the year specified), the maha-nāyakā-chārya Mukonda Kadiri-Vōbali-Nāyini, and Kadrāpa-Nāyini granted to the bhata, āja subjects in their kingdom, the right to certain grain and money  
Imprecations

## 24

Date 1478 A D

(Telugu)—May it be prosperous (On the date specified), Nārapa Nāyini Chinālakī Nāyini made a grant of Setikonda for the offerings to the god Tivuvengadanatha of Mukonda

## 28

Date 1534 A D <sup>1)</sup>

Obeisance to Šambhu etc Praise of the Boar and Ganēša

Usual account of the rise of the Lunar race, to Yayāti's son Turvasu In his line was Timma-bhūpati Birth of Nisimbendia and Kṛṣṇa Rāya Then came Achyuta-Raya, who (on the date specified) granted to Chiklayachārya the Mindagal village The śasana was composed by Svayambhu, and engraved by Virana's son, the carpenter Viranāchārya Usual final verses

## 30

Date 1047 A D

Be it well In the Šaka year 970, the year Saṁbhajit,—to the takei of śimat-Vīra-Pāndiya's head, and Sērama's (the Chēra king's) Sāle, Kōv Ilaja kēsaripadma, who was the Udeyāi śrī-Rajādhnāja-Dēva, the 30th of his reign —

When śrīmat dandanayaka-Appimayya, who was the *okkettu* champion, the Narāyana of champions, Chōla's lion, Rajendia Chōla Brahma mātaya, ruling the Maijavādi Seven Thousand, was in the camp at Vallūi, ruling in peace and wisdom,—on Muruganamale Muddaiasa's son Baiyaya, who was Rājendia Chōla-Pompala-mārāya, having a new tank called Pallavakattu constructed in Mindungallu of Koyyakore nādu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sōmēšvara's temple repaired and plastered over,—Appimayya, who was Rajendra-Chōla-Brahmanārāya, gave for the god Sōmēšvara of this village, of the first

<sup>1)</sup> See note to Bagepalli No 70 This present inscription is also from a copy given by the people, there being no original It is full of mistakes in the order of verses etc



at the sluice of the Pallavagattu, according to the Cholanā-singam kolaga, a kanduga of rice land And building a tank called the northern Pompalakattu, and having the sluice fixed, he granted five kolagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten kolagas of rice land,—as a meritorious gift from the king to the god Sōmeśvara

Whoso ruins this work of merit, falls into the sin of destroying cows and Bānaiāsi

### 31

*Date about 1050 A D*

Be it well When the *odeya* of this village, Rajendra Chola-Pompal u-maray u, ascended to *sagga*,—his servant Chelva gandā had his head cut off, and died For him a *hodage* of a kanduga will be given

### 32

*Date 1546 A D*

(Telugu) — Be it well (On the date specified), the nāyakāchārya Kāda rini Nāmbaya-Nāyini gave to the Jayarājapura *karana*, Gōvindaṛ

### 34

*Date 955 A D*

Be it well (On the date specified), the Gamundā Sōmi-dēva made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god) Detailed directions as to the ceremonies to be performed

### 36

*Date ? about 885 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhiraja was ruling the kingdom of the world —and Kundayya was ruling the Nekkuudi-nād,—Kongereya Mā gavunda's son Kovareya, slaying many in , entered the abode of *svargga* For him the king made a grant of land (specified) Imprecation

### 37

*Date about 1289 A D*

(Tamil) I, Vīra-Rāghava , Nālekkanda, granted certain lands (specified) for the god Bimēśuram-udaiyar

## 38

Date 1289 A D

(Tamil)—May high position tend to high character May position  
tend to prosperity (Usual final Sanskrit verse)

(On the date specified), I, Iṅgva-devan,—the maha-mandalisvara, the strong-armed Vira-Nārāyana, Ayyan anakāra, Nalēkkanda, the mandalika of Koygaikkuru-nadu—made for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nālēkkanda, of the god Bhimiśvaraṃ udaya nāyanāi of Kaivaram in Nigaiḷi-Šola-mandalam —

Among the villages in the districts (named) which came under my rule (in 1280 A D) on my victory in battle over Gangapeumalan Tiru chChirrambala-nāla-nāyan Biahmarāyā at Ambadakkī in Tanda-nādu and , the village of Peiyannapalli with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified)

This is to continue for as long as the moon and the sun endure I also set up a stone inscription to the above effect He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother (Usual final phrase)

## 39

Date ? 1407 A D

May it be prosperous Be it well (On the date specified), when the mahārājadhīrāja rāja-paramēśvara, master of the eastern western northern and southern four oceans, vira-pratāpa Dēva-Rāya-maharāya was ruling the kingdom of the world —the Manneya of the Muluvāyi-chāvadī, the mahānāyakāchāryya Magode Singaya-Nayaka's son Vōbāyā-Nayaka, for the offerings to the god Gōpinātha of Holeyahalu, granted Vōbasamudra, a hamlet of Gondanahalli belonging to our Nāyakaship,—making it over to the priest Akankam's son Kadarinātha, of the Maudgalya-gōtra, in the presence of the nād-gauda and others (named) Imprecation

## 40

Date 1423 A D

(In the year specified), for the god Gōpinātha, Vōbāyā-Nāyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and *māsati* And Sabbume-Nāyaka's younger brother granted a garden

**42**

*Date 1813 A D*

(Telugu) — For the god Rājagōpala, (on the date specified), the Gubbisubēdār, Bōre-gavuda, made a grant

**43**

*Date 2960 A D*

Be it well (On the date specified),— when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Būa-Nolambadhūya, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world — of the Kanvāyanā gōtia, Komāramangalam Odeya, Nīgumayya's son Kannayya and Sankarayya gave to 108 Brāhmans of Kurumbūr 15 gadyana of gold, for daily providing one *panvadā* to any one who stops in the Kurumbū *gutte*, to continue as long as sun and moon endure Witnesses

Written, with the approval of both parties, by the poet (*kabbada*) Nagamaya Imprecation

**44**

*Date 2960 A D*

A similar grant at the same period by the same persons

**45**

*Date 1297 A D*

(Tamil)— In the 3rd year of the reign of the emperor of the whole world Hōsala śri-vīra-Viśvanā-Dēvar —

I, Mukkana-Kāduvetti Pallavādittan Sīpati-nāyan, son of Kitaiāśvar of Kurumbūr, granted (on the date specified) Kattigaipalli, situated to the east of this village, as a *dēvadāna*, for the god Vijaya-Mādiśvaram udayar This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence)

**46**

*Date 2 about 1230 A D*

(Tamil)— For the god Vijaya-Mādiśvaram-udayār of Kurumbur This was written by Perkkadi Ilaiyan in accordance with the order of Mudaliyār śri-Nāraśinga-Poyśala-Brahmādhirājar (Usual final imprecatory sentence) Śetti-dēvar, son of Ivār, granted, as a *dēvadāna*, certain lands (specified),

and made them over to the Śiva Brahmanas (two named), the holders of tax-free land in the village      Witnesses—the mandalika of Kūumbūṭr, and Peṛumâ-Iṅgalva

## 47

*Date 1022 A D*

(Tamil)—In the 11th year of the reign of Kô pParakēśaiṅpanmai, *alias* Râjēndra-Śōla-Devai, who took the Eastern country, Gangai and Kadâram, Kūumbūṭi                      gâmundan

## 48

*Date ? about 1250 A D*

Be it well      Âneyur Kriṅgūṭarasa's son Piasurasa had this sluice made

## 49

*Date 951 A D*

Be it well (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvyaya, favourite of earth and fortune, the Pallava Râma, champion in destroying many, of one word, Iriva-Nolambâdhirâja, putting down the evil and upholding the good, was ruling the kingdom of the world — Râjamayya's son Bhîmayya, for (the god) Bhîmēśvara, made a grant,—and Nolamba and Tuvayya made a grant in Âneyūr,—of land (specified) Imprecation

The writer of this was                      Gônachittara Kandayya

## 50

*Date about 950 A D*

Be it well      Âneyūṭi Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iriva-Nolamba granted the *pannasu* on the Bhâge 5 ploughs of rice land,—on the application of the five hundred âchâris of Bijaitamangala

## 52

*Date ? about 1297 A D*

(Tamil)—I, Pallava-Nulamba Amâṭṭiyarasar,—the receiver of a boon from [the goddess] Dēvagâmbâ, supreme lord of Kâñchî-pura, Mukkana-Kâduvetṭi, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a *dēvadâna* and as

tax free property, for the god Šola iṣṟuam-uḍuṟya Mahādevar of Ânaiyūr in Neikundi-nadu of Nigarūli-Šōla-mandalam and to the Šiva Brahmana (named, with his gōtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase)

## 53

Date 1337 A D <sup>1)</sup>

(Tamil)—During the rule over the earth of vira-Bhalūla-Devan —

(On the date specified), for victory to the arm of the great minister Daḍi Šingeya-dannāyakkār's younger brother Vḷappa-dannāyakkār, — the great pīāṣayitta,                      dannāyakkār, the inhabitants of Periyā nādu in Kaiṁvāra-nādu, Vḷada-Pemmi-ṣetti's son                      ttan, Kettu-gāmundaṁ and others, seem to have made a grant to the descendants of                      guttū's son virā Pammānan, who died                      at Ânaiyūr puram in Kaiṁvāra-nādu of Nigarūli-Šōla-mandalam

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of                      dannāyakkār and of the inhabitants of Periyā-nādu in Kaiṁvāra-nādu

## 54

Date ? 1685 A D

The feet of Tiruvengalanātha are the refuge

Be it well. (On the date specified), the mahārājadhirāja rāja-paramēśvara viṁa-pratāpa, — worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushottama, the god Venkateśvara, — of the Bhōsala vamša, Šembhōḷi-Rāja's son Malukoḷi-Rāja, granted for the god Tiruvengalanātha, free of all imposts, the Âvalambagiri village, belonging to Kaiṁvāra-sthala, in the Kōlāla-śīme, one of the seven nads attached to the Hosa lu-chāvaḍi during the government of Šivāḷi-Rāja-mahārāja, — which the illustrious Chetrapati Šivāḷi-mahārājādhirāja had granted to Malukōḷi-Rāja as a *mirāsī* — Regulations for the great car festival. Apparently also a grant of Kondadarahalli, a hamlet of Âvalambagiri, for some service at Yerukālave.

Imprecation

<sup>1)</sup> The Saka year given is 4485 and the Kali year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballāla III.

## 55

Date 1533 A D

(Nagari characters)

May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — Sâmi Padumappa-Nâyaka s son Chinnappa-Nâyaka and others (named) granted, for the of the temple of the god Tiruvengalanâtha, a dharma-śâsana as follows,—in the Kôlala-śime the Sâlahalli village, and in Âlavalli the Sumantaballi village, were granted (with directions which are effaced)

## 56

Date 1524 A D

(Nagari characters)

The inscription is much effaced It records grants for the god Tiruvengalanatha by , in order that merit might accrue to Krishna-Dêva-mahârâya

## 57

Date 1527 A D

(Nagari characters)

A similar grant, much effaced

## 58

Date 1551 A D

Similar to the above

60<sup>1)</sup>

Date 1532 A D

(This and the following inscription are mostly gone)

(Tamil)—While the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa śi-Achyuta-Dêva-Raya-mahârâya was ruling the earth —

(On the date specified), his dependent, Timmapa-nâyaka, son of nâyaka, granted, on the holy day of Gôkula-ashtami, with presentation of gold coins and pouring of water, in the presence of the god Tiruvengalanâtha of Âlambagiri, certain lands (specified) with all rights (named) to Gîribhatta's

<sup>1)</sup> This and the following inscription are in the Kannada language, though written in Tamil and Grantha characters

son *archak* Timma-bhatta, of the Gautama-gôtra and da-sûtra, a follower of the Yajus̄ sâkhâ The lands were to be enjoyed by Timma-bhatta and his descendants for as long as the moon and the sun endure

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift, making a gift secures *sarga*, [but] maintaining (another's gift), the eternal abode

He who confiscates land etc

Land given to a Brâhman is an only sister to all the kings in the world neither to be enjoyed nor taken in marriage

Oh king Raghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself

### 61

*Date ? about 1330 A D*

(Tamil)—The mahâ mandalêšvara, Tribhuvanamalla, seems to have made a grant of land for the god Tiruvengalanâtha of Âlambagiri, in order that religious merit might accrue to him This is to last as long as the moon and the sun

### 62<sup>a</sup>

*Date 1519 A D*

May it be prosperous Be it well (On the date specified), when the mahârâjadhirâja râja paramešvara vira-pratâpa viia-Krishna-Raya-mahârâya was ruling the kingdom — a grant of a village in the Hosûru šîme seems to have been made by Bôchana-Nâyaka (The inscription is much effaced)

### 63

*Date ? 1720 A D*

(Telugu)—srî-Râma The feet of Venkatešvara are the refuge (In the year specified), Sakunôji-Râya made a grant to Manôji-pandita

### 64

*Date about 1280 A D*

(Tamil)—During the rule over the earth of Dushtarâditya Râja-Nârâyana Brahmâdirâjan—

Mallikāijuna-ṣetti, having purchased (some land) after making full payment in gold, granted the same as *dēvadana* for the god Mallikāijunam-udaiya nayanu of Murungai-malai

(Usual final imprecatory sentence)

## 65

Date 1575 A D

Be it well (On the date specified), in the presence of the river Kāvēi, when the rajādhirāja rāja-paiamēśvara, master of the eastern western southern and northern four oceans, vira-pratīpa vira Śrī-Ranga-Raya-mahāiāya was ruling the empire of the world — of the fourth gōtra, Sugatūr Dēva-Gauda's grandson, Tammappa-Gauda's son, Tamma Gaudarayya (made some grant, effaced)

## 68

Date 1378 A D

(In the year specified), at the time when Hariyappa Odeyar was ruling the kingdom — Kākatti Bembaiasa's (? son) Yara Nājanṇa had the sluice fixed to the Rāyasamudra (tank) To Kākatti Agri Bairōja's son Nādōja for doing the wood and iron work and to those who shared in making the sluice, 5 kolagas of rice land will be given

## 70

Date 1130 A D

(The first portion of this inscription is gone)

(Tamil)—In the 12th year of the reign of Kō-pParakeṣarippanmar, *alias* the emperor of the three worlds śī-Vikkrama-Śōla-Devār, who—

while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kalingam was destroyed and Kadal-malai was ? conquered, and while his single umbrella cast its shade over — caused the wheel of his authority to roll and was graciously seated on the throne of heroes along with his queen Mukkō-kkīlān-adigal —

Irugaṅ, *alias* Gangai, son of Ponnambala-kkūttan, *alias* Gangaiṅonda-Śōla-Brahmamārāyan, the gāmunda of kuni-nādu in Niṅarili-Śōla-mandalam,



## 75

Date 1360 A D

(Tamil)—During the rule over the earth of the maha-mandalesvara, destroyer of hostile kings, champion over kings who break their word, śri-vira-Bukkanna-udaiyar—

(On the date specified), we—the mahâ-samantâdhipati Sipati-nâyakka's son Šonneya-nayakkar and the inhabitants of Ambadakkî-nadu, including the superintendents of the nâdu, Papa-chelujai, Šokki-siyai and others (three named)—granted certain lands (specified), as a *kudanga* exempt from taxes, to Šânandai, son of siyai This is to continue as long as the moon and the sun endure

The signature of the inhabitants of the nâdu—Šettêšuram-udaiyâr

The signature of Nâyakkar—Allalanâtan

The writing of Nilappar, the accountant of the nadu

## 76

Date 1360 A D

(Tamil)—During the rule of the same king, the same men made on the same date another grant (*details gone*)

## 77

Date ? about 1000 A D

Be it well When Pandamayya was in Âlatta,—the son of the Sembu-Dêvânvaya, Mirâri, on the cows being carried off, died Written by Kalâcheri

## 78

Date 1121 A D

(The middle portion of this inscription is gone)

(Tamil)—In the 3rd year of the reign of Vikkîrama-Šola-Dêvar—

Nattu-Muttaraiyan having gone a hunting

boar

Nattu-Muttaraiyan set up this stone

## 81

Date 1413 A D

Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-Harihara-Râva's son Dêva Rava-mahâraya was ruling the kingdom of the world — the great champion over three kings, Balavânka Ankiya Nâyaka's son Timaya Nâyaka, for the decorations and illuminations of the

god Rama of Vadigihalli, made a grant of Kattarikuppe in Ambattakki-nâd belonging to us, with all rights (specified) Imprecations

## 82

Date 1576 A D

May it be prosperous Be it well (On the date specified), when the mahârâjadhîrâja raja-paramesvara vira-pratâpa Sadašiva-Raya-maharâya, seated on the jewel throne, was ruling the kingdom of the world — to the Vodgehalli scabbhova Hîryannarasas son Kemparasayya and to Lak-kodeyar's agent Harudeva was given

## 83

Date 1179 A D

(This inscription is gone in parts and the meaning of some portions is not clear)

(Tamil) — Be it well Šettu dēvan — whose aim was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey, who was the son of Vindai (? Durgâ) residing in the forest, who was the champion born in the line of the god of the lotus flower (Brahma) which was not frequented by the flower-seeking bees, who was of the Kaundalya-gôtra, who was [the lord] of Kavâra-nâdu in which — having entered the paddy fields on all sides, scattered in every grove of the *champaka* trees and associated with spread around and grown high — entered the ponds filled with red lotus flowers, who was holier than the Gangâ which, who was the son of Angai-mugl-amudan, the lord of champions, who was a Brahman, who cherished the path of Manu on this great earth, who was the Duttarâditta and Durkkula-nakula, and who was the Pîramâdîrâyan with his fame spread all over the earth which is supported by the serpent —

Šettu-dēvan — built a beautiful stone temple with a *mantapa* in front of it, which was to the liking of the lord of the Silver Mountain (Šiva), who could be seen neither by Vishnu reclining on the banyan leaf nor by the god of the lotus flower (Brahma), at Vidinachchettu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around, [set up] the god (on the date and at the auspicious moment specified), while rejoiced, while was seated feet of many Brahmans, while the ascetics the name Šettichcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vēdas flourished, while the sky poured down

showers, and while the cruel Kali vanished, gave, with pouring of water, tax-free land to the famous Bihman, Rajaraja bhattachan, of the Krausika-gotra, for conducting the worship of Paśupati (Śiva), engraved [the grant] on stone, conferred the *mādapatayam* of the temple on Tillapprin Anivādatây-ândârar of Kongar-Kodimangalam, *alias* Šolan surrounded by fragrant groves, granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Šiva, gave for the rider on the furious bull (Śiva) an ornamental plate weighing 5 *kalañju* of gold and vessels etc which were of the same? make, weighing 100 *palam* of bell metal, granted the oil of two oil-mills for burning 10 lamps at the three times of the day, and made a grant of certain lands (specified) for the god

After he had made these immense charities — Nūmbeiumūl, *alias* Alavilū Anūñan, a Brahman of dalū, praised by leuned men, of sweet speech, a firm devotee of the god who wears the *tulasī* garland on his breast (Vishnu), and a wise giver of gold, wrote this, after hearing what the mandalika of the three nādu, praised by those versed in the three forms of Tamil,

fame talked about in many assemblies, a mine of , the holy one with a liberal hand, the Duttar-gandan (champion over the wicked), vouchsafed to order

Further, Piramādirāyan-Šetti of untailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irāyašari on Šankaia ,— who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vēdas, and the temple,—also granted certain (specified) lands to him

These charities are to continue as long as the moon and the sun endure

## 84

Date 1290 A D

(Tamil)— In the 36th year of the reign of (with usual Hoysala titles) śrī-vīra Rāmanātha-Dēvar —

(On the date specified), the champion over adulterers (*sitagara gandan*), Mallaya-nāyakkan, son of the mandalika of Āvaniya-nādu, granted certain lands (specified) for the god Šettišvariam-udaya-nāyanāi

(Usual final imprecatory sentence) He who levies either of the two taxes (named) in the dēvadāna lands of this god shall be the paramour of his own mother

## 85

*Date ? about 1230 A D*

(Tamil)— *vaiyū-śīyan's* son Śanāndaī caused to be set up the god  
 Iśv[ra]-dēvar The maker [of the image] was Perumā-ppillai, grandson of  
 Iiāśasāri

## 86

*Date 1403 A D*

Be it well (On the date specified), when the mahā-mandalesvara, subduer  
 of hostile kings, champion over kings who break their word, iājadhirāja rāja-  
 paīamēśvara vīra pratāpa Harihara-mahārāya was ruling the kingdom of the  
 world — his house chief — in order that long life, health and increase of  
 wealth might be to the house minister Varadappa,— set up at an auspicious  
 moment the goddess Durga of the river of Kayivāra, which is Ēkachakra  
 nagara,—and for the offerings to the goddess so set up, granted lands  
 (specified) Imprecations

## 87

*Date 1538 A D*

May it be prosperous Be it well (On the date specified), when (with  
 usual titles) Achyuta-Raya-mahārāya on his righteous throne was ruling the  
 kingdom of the world — to Chivanā bhatta's son Rāmā-bhatta — during the  
 management of Dhammathāsēni Jāmarasa's son Bhaskara-dēva,— Śākārasa's  
 son , in the villages belonging to the god Bhīmēśvara, set up by Bhīmasēna  
 in Ēkachakrapura, otherwise called Kayvara, and worshipped in the Dvāpara-  
 yuga, granted certain payments (specified), to provide for the offerings,  
 decorations and festivals of the god Imprecations

This śasana was set up during the management of Viramarasa

## 88

*Date 1294 A D*

(Tamil)—In the 40th year of the reign of (with usual Hoysala titles)  
 Poyśala-vīra-Rāmanāda-Dēvar—

I—the great minister, a Yāma-iāja to mandalīkas, the fearless lord,  
 champion over the three kings, Śikka-dēva-dannāyakkār Annāmalaī-dēvar—,  
 having instituted, for the benefit of the king's sacred body, a festival on the  
 day of the star under which the king was born in the month of Śītīrai, to  
 provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyar, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees over-ground, the wells underground, water-courses, open grounds etc, together with all kinds of rights and taxes (many named), for the god Bhimisvaram-udaiya-nâyanâr of Kāvâram in Kāvâra-nadu of Nigaiḷi-Šōla-mandalam Having caused to be planted the sacred trident [of Šiva] in Nayanpalli, and having caused [the giant] to be engraved on stone in the *pañchangam*, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru May virtue be victorious This is the signature of Annâmala-devan

## 89

Date 1344 A D <sup>1)</sup>

(Tamil)— For the success of the sword and arm of the mahâ-mandalêsvara Ariara-Râya's son Bukka-Râya, we, Varandarum-perumal of \_\_\_\_\_ and \_\_\_\_\_, remitted (from the date specified) certain taxes (named) in the devadana villages (named) of the god Bhimišvaram-udaiyar of Kāvaram in Kāvâra nâdu of Nigaiḷi-Šōla-mandalam (Usual final imprecatory sentence)

## 90

Date 1346 A D

(Tamil)— (On the date specified), we — the Annan-ankakâra-tTuttaiâtitta Râja-Narâyana-Brahmâdiâyar, *alias* \_\_\_\_\_ vâsi-nâyan's son Sitti-nayan, and \_\_\_\_\_ ya-nâyakkan's son Šonniya-nâyakkan — remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpalli which had continued as a devadâna village of the same god (See previous No) (Usual final imprecatory sentence)

## 91

Date 1284 A D

(Tamil)— In the 30th year of the reign of (with usual Hoysala titles) [Ramanâda-Dêvar] —

<sup>1)</sup> The Kali year corresponding to Tarana is given as 4449 But Tarana = 4445

(On the date specified), I, Kadai chchetti, one of his ministers, granted Vayiruakkur of Kaivâra nadu for the same god (see previous No), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in

## 92

Date 1284 A D

(Tamil) — (On the date specified), I, Maman anakakara Dushtarâditya Raja-Nârâyana-Brahmadhirajan, *alias* Ganga-ppeumal, granted and caused to be set up [stones marked with] the trident This is the charity of ba-râyan (Usual final imprecatory sentence)

## 93

Date <sup>2</sup> about 1284 A D

(The first portion of this inscription is gone)

(Tamil) — granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident (Usual final imprecatory sentence)

## 94

Date 1375 A D

(Tamil) — While the mahâ mandalêšvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, śrî vira-Kampanna-udaiyar's son Jommanna udaiyar was ruling the earth — (On the date specified), the great minister Devanna-udaiyar along with the inhabitants of Kaivâra-nâdu, having, in order that religious merit might accrue to his father Īšvara-dêva, instituted a festival for the god Bhimišuram-udaiya nâyana-r of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampanna-udaiyar's present (*kanikkai*), Jommanna-udaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe makers — for defraying the expenses of the above festival

## 95

Date 1362 A D

(Telugu) — Be it well (On the date specified), when (with usual titles) vira-Bukkanna Vodeyar's son Kampanna-Vodeyar was ruling the kingdom of the world — Balumanne-Râjalu of his city, — by order of the mahâ-mandalêšvara,

guardian of Tumbala, (with various epithets), Salaiana-Dêva Nilakki-Raja's son Râchaya Deva-mahâirâja,—with all the farmers and subjects of the great Kayivâra-nâdu, and adorned with all names and titles all of both (sects of) Nânâ Desis in Pekkundia, and of the eighteen castes, established a fair at Kayivara,—and as *pattana-sâmi* of the fair, appointing Marappa Setti's younger brother Peiya-Nayana, made a grant of land (specified) for him, free of all imposts. Imprecations

95a

*Date 1414 A D*

May it be prosperous Be it well (On the date specified), when (with usual titles) Harihara Raya was ruling — a grant for the god Amara Narayana of Ekachakrapura, which is Kayvâra (*much effaced*)

96

*Date 1265 A D*

(Tamil) — For the god Amara Narayana-pperumâl, set up by Šelvandai-devai, I, Raja-Narâyana-Brahmadhîajan, *alias* Ganga-pperumâl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure (Usual final imprecatory sentence) Those that maintain this charity will obtain merit

97

*Date 1258 A D*

(Tamil)—(From the date specified), we—the Dushtarâditya Râja-Narâyana Brahmâdhîrâyas, Ganga-pperumâl-devar, —devar and Anarêsvara-dêvar— granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tinuvidaryattam*, for the god Amara-Narayana-pperumâl of Kaivâram

98

*Date 1285 A D*

(Tamil)—Having seen a *sasana* to the effect that Tanatur with its four boundaries had formerly been granted as a *tinuvidaryattam* for the god Amara-Narâyana-pperumâl of Kaivâram, I, Maman-ankakara Dushtarâditya Râja-Narâyana-Brahmâdhîrâyar, *alias* Ganga-pperumâl, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dêvadana of the local god, in my ? share of this village, for the above god

## 99

Date 1286 A D

(Tamil)—(On the date specified), I, Aiyyan-ankakâia Dushtarâditya Râja-Narayana-Brahmâdhirâjar, *alias* Vasudêvar, granted, with pouring of water, as a *tiruvidayâtam*, for the god Amara Nairâyana-ppelumâl, the remaining wet and dry lands up to their four boundaries, after excluding the dēvadâna of the local god, in my share of the village of Tanatû. May there be prosperity (Usual final imprecatory sentence) Harih

## 100

Date 1285 A D

(Tamil)—[In the 31st year of the reign of (with usual Hoysala titles) ōri-Râmanada dēvai]—

I, pelumâl, one of his ministers, having seen a *sasana* to the effect that [the lands] in Tânatûr of this nâdu had been granted as a *tiruvidayâtam* for the god Amara-Nârâyana ppeumâl of Kaivaram, [granted] (on the date specified) the wet and dry lands in my share of Kondangulippangu

## 101

Date about 1250 A D

(Tamil)—During the rule of Annan-ankakâra-tTuttarâditta Brahmâdhirâjar, *alias* Œelva-Ganga-dēvar of Kaivâram in Nigaiñi-Œôla-mandalam —

I, Kumaiandai Tiruvâlar, granted for the god Pillaiyar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold (Usual final imprecatory sentence)

I gave the lands for the god Purr-idan-gondar (the god who has taken his abode in the ant-hill), i e, Subrahmanya

## 102

Date 1286 A D

(Tamil)—(On the date specified), I, Aiyyan ankakara Dushtarâditya Râja-Nârâyana Brahmâdhirâjar, *alias* Vâsudêvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmanya-dēvar of Kaivâram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair fund, in the village of Tannâpalli. May there be prosperity



## 103

Date about 1250 A D

(Tamil)—I, Kumârandaṭṭiruvâlan, one of the Vaiyisiya-Vâṅga citizens of Tiruppâšûr in Tondai-mandalam, [the festival] on the day of Pûšam (Pushya-nakshatra) in the month of Tai, for the god Pillaiyâr, set up by me, among the Vaiyisiya-Vâṅga citizens 3 ulakku for every bullock-load of 1 bag of rice

## 107

Date about 800 A D

Šif-Prabhumêru-Pôteva's son Eloya's son Avakhata fell in Aralimullu and went to *svarga*

## 109

Date ? about 800 A D

Be it well When the cows of Kolattûr were carried off, Savega Mududa recovered the cows and died For him was granted land (specified)

## 110

Date ? about 1100 A D

(Tamil)—This is merely a fragment It contains the two names Rajêndra-Šôla-gâmundan and Marašingândaṭṭi

## 111

Date ' 1677 A D

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-hallî tank constructed, granted to Krishnappa land (specified) as a *kattukodige*

## 113

Date ? about 1260 A D

(The first portion of this inscription is gone)

(Tamil)—We, , granted, as a *kudangai*, to Šavundan Šuranmalai of Kavâram, , after excluding tax-free temple lands and lands granted to Brâhmins (*bata-vvrutti*) This shall be his property for as long as the moon and the sun endure

## 114

Date 1393 A D

Be it well (On the date specified), when (with usual titles) vîta Bukkanna bhûpâla's son vîta-Haṁhara-Râya on his secure throne was ruling the kingdom of the world — in order that that king's general, champion over Khantikâra-Râya, Nâganna-Vodeyar might obtain his desires, and that Depanna-Vodeyar's son Nâganna-Vodeyar might obtain all increase of wealth, — that Naganna-Vodeyar's ministers, of the Śrîvatsa-gôtra, (rest illegible)

## 115

Date about 750 A D

Be it well When Śrîpuiusha was ruling

## 116

Date about 890 A D

Be it well When Mahêndrâdhruja, falling upon Gṛnga, put him to flight, — Attannara, placing all the ? wandereis ? crowded into Morappur, died

## 117

Date 1289 A D

(Tamil) — In the 35th year of the reign of Poyšala-śrî-vîta-Irâmanâ-Devṛ — (from the date specified), I, Ariyan-ankakâia-tTuttarâditta Iṛaja-Nârâyana-pîrâmâdirâyan Ganga-ppeimul, granted to our *guru* Šakala-Šiva-panditar [the village of] Mâdirakkal, as a saiva-mânya I also set up a stone

This is to continue for as long as the moon and the sun exist

## 118

Date 1010 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaṛya, favourite of earth and fortune, of one word, boon lord of Kañchî-pura, śrîman Nolambâdhrâja Chôrayya was ruling the kingdom — Balalchôra Nolamba Šetti, having received Kolatûr *kalmâd* from Nanniyabhûpa, his son Jebayya, in the ruin of the Keyamangala village, fought and died The Šaka year 933 Sadhârana was then current, the 27th of Mummadî-Chôla's reign, — when his elder brother set up this stone in Nelliġere Nîrgunda-setti erected the stone

**119 to 122***Date about 1000 A D*

Memorials to men who died fighting for cows that had been carried off

**123***Date 1010 A D*

Be it well (On the date specified), ? Pādumpyya pierced the hoise, and died in the battle For him a grant (specified) was made  
Imprecation

**124***Date about 890 A D*

Be it well When Nolambādhirāja was ruling the kingdom of the world — some man died in battle, and the Seventy-two made a grant for him  
Imprecation

**126***Date about 1030 A D*

(Tamil)—This contains only a fragment of the historical introduction given in Kolai 109*a*

Rajēndra-Chōla's time

**126*a****Date about 800 A D*

Be it well When ? according to Chola's word,— s son Elattur was ruling,— upon Kañchī, the leader of the army in the war of Kayvāra-nād, Ambala granted land in Bayamangala Imprecations  
Kambi Ūra wrote it

**126*b****Date about 800 A D*

Be it well Vinnu-Gōvarasa, for the son of Duggamāra's army made a grant Imprecations  
Kambi-Ūra wrote it

**128***Date ? 1687 A D*

Virappa of the Basavēśvara-dēva sāmpradaya had this temple built (in the year specified)

**133***Date ? 1708 A D*

(In the year specified), Adina-gauda had the Guttahalli tank made

**134***Date ? about 1500 A D*

Be it well The priest of the god Bhīmēśvara, — sole lord of all worlds, dwelling in Ēkachakīapura, the Linga worshipped by the Pāndavas — Nādānda-rya, made a grant for the god

**138***Date about 1030 A D*

(Tamil)—During the rule over the earth of Rājēndra-Śōla-Dēvar —  
The Munivai-āditta Malai-Mundai-araiśar's son Śelva-araiśar,  
of race, caused to be built Śelva-samuttiram and had a sluice made  
to it The lands irrigated by this tank He who destroys this  
śāsana shall incur the heinous sin of having destroyed tawny cows, Varana-  
vāsi and Brāhmans He shall be the [husband] of his own mother

**143***Date ? 956 A D*

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Nolambādhiraja Nolapayya was ruling the kingdom of the world — Rāchāla Pompala Chelva's younger brother Muddayya, sun of Ereyamma's archers, recovering the cows, died For him Dilipayya made a grant

**147***Date ? 1657 A D*

(In the year specified), when the mahā mandaleśvara ? Annadāna Bādi was ruling the kingdom of the world — Mariappa, son of Dēvanna, son of Muttarasa of Gullahalli in Hoda nād in his government, had this *dīpamāle* pillar made, and Mariappa's two sons Dēvanna and Mariappa set it up

**150***Date 1614 A D*

(Telugu)—Be it well (On the date specified), the mahā-nāyanna Gañja-gūli Pāpi-Nāyini Chinna-Nāyini granted to Basa-setti's Pōli-setti a *kattu-kodagi dasavanda*

## 151

Date ? 1570 A D

(Telugu)—Obeisance to Rāmānuja Be it well (On the date specified), to Gavvipalli in sthala,—which Sadāśiva-mahārāya granted to Sūri-China Tammappa,—giving it another name of Krishnāpura, it was made over to Bhata with all rights (specified) Imprecation

## 152

Date 1511 A D

(Telugu)—Be it well (On the date specified), Sankapalli Vengali's son Tīpa-Nāyini,—in order that *dharma* might be to Viraya dannāyaka-Vodeyar,—made over to Viannodeyāi, free of all imposts Imprecation

## 153

Date about 1000 A D

Be it well When the capturer of Gange, Rajendra Chōla-Dēva, was ruling the kingdom of the world —on the sun of the Kola-munis, sun of Kayvāra, Chelvarasa's son Male going to *sarga*,—pleased with this *matha* his son Chelvarasa had made, he granted for it land (specified) under the Mangatandali tank Imprecations

## 155

Date 1616 A D

(Telugu)—Be it well (On the date specified), when Sugutūr Mummadi-Tammaya-Gauni (was ruling),—Gangi-Nayudu granted for Avagauni-Chinnāgaya a *rakta-godugi*

## 156

Date ? 1708 A D

(Telugu)—(In the year specified), Ranga-Rau-ayya's agent Basavayya granted a *mānya* to Tātapa-gauda

## 157

Date 1442 A D

(In the year specified), in the time of Dēva Rāya-mahārāya,—and the time of Mulavāgil Mādannāyaka,—Harihara-Rāja-mahā-arasu made a grant of Basava in Mangalabhūri-sthala Imprecation

## 160

Date 1123 A D

(Tamil)—In the 5th year of the reign of Kôv Irâjakešaiivanmar<sup>1)</sup>, *alias* the emperor śrî-Vikīrama-Śôla-Dêvar, who—while the goddess of fortune wedded him, while the goddess of the earth increased [in size], while the goddess of speech became conspicuous, while the goddess of victory moved abroad, while kings placed on their head his sacred lotus-feet, while Kalingam was destroyed and Kadal-malai was ? conquered, while his sceptre went and swayed over every region, and while the cruel Kali having disappeared, true virtue flourished—caused the wheel of his authority to roll as far as and was graciously seated on the throne of heroes along with his queen <sup>2)</sup> Pûkkô kilân-adigal—

saraišan — son of Śômaraišan, who was the son of Vašavaraišan, who was again the son of Śômaraišan, who was the son of Muttiyaraišan—the supreme lord of Kañchi-pûra, Kaduvetti, the landlord of Pulkkurukki, his land

## 161

Date 1069 A D

(Tamil)—In the 6th year of the reign of the refuge of all the world, favourite of earth and fortune, mahâirâjâdhirâja parimêšvara paṇama-bhattâka, the glory of the Solar race, the best of the Pôla race, destroyer of the Pandya race, a Yama to the race of Âhavamalla, vanquisher five times of Âhavamalla, Rajašekhara, Râjâšriya, Râja-râjêndia, Vira-Chôla, Karikâla Chôla, śrî-vîra-Râjêndia Dêvai —

On the death of Śômaraišan, son of Muttiyaraišan, a landholder of Pulkkurukki in Koyyarkurai-nâdu of Mēlai-Marâyapâdi in Śôla-mandalam which included Iṇattapâdi, his wife Pillai-Ponnakkan entered the fire

As a charity for their salvation, I, Śômaraišan's son Masayan, granted certain lands (specified) for the god Mahadêvar He who destroys this shall incur the sins committed between the Ganges and the Kumâri

## 162

Date 1124 A D

(Tamil)—In the 45th year of the reign of śrî-Kulôttunga-Śôla-Devar—  
Kâma-Muttaiišan, ? *alias* Munivar-âdittan, the landlord of Pulkkurichchi in Koyyakkurai-nâdu of Mēlai-Marâyapâdi in Śôla-mandalam which included

<sup>1)</sup> He is called Parakesari in other inscriptions

<sup>2)</sup> Mukko in other inscriptions

Irattapadi, fell, piercing a tiger His son Deva-Mutta[raisaṅ] and  
seem to have made a grant

## 163

*Date ? about 1069 A D*

(This is only a fragment)

(Tamil) — Be it well The refuge of all the world

## 165

*Date 936 A D*

(On the date specified), in Sedagi, Aṅamuvara Dēva had made  
And when Kadaia was ruling in Mātannanṅ mandala, he granted

## 166

*Date ? about 1100 A D*

Be it well Nirupama-Chōla-mahārāja's house manager (*mane-magatṁ*)  
Mārettiga's son Erala made a grant

## 168

*Date ? about 900 A D*

Be it well When Bêlūra's son Mabha smote and departed,—Belūra's  
making , died



## SRINIVASPUR TALUQ

### 1

*Date ? 1569 A D*

May it be prosperous (In the year specified), Mâiappa Nâyaka's son Tîpana Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya Nâyaka a *kattu-kodage* šâsana as follows — Below the tank in the Kôvandam valley of Koranelli, to the east of your Papanahalli, belonging to our office of Nâyaka, we grant you the lands (specified) Tîppana Nâyaka's writing

### 3

*Date ? about 1250 A D*

(Tamil) — I, of Kulandur, granted certain lands (specified) for the god chchiram-udaiya dēvar of Kulandūr in Puda-nādu of Nîgarili-Šôla-mandalam

### 5

*Date about 780 A D*

Be it well When,—born in the family of Mahâvali, having made Paramêšvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—šri-Mahâvali Bânarasa was ruling the kingdom of the world — Manasûr Arali-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Vîyala Vîjyâdhara,—by order of his commander Prabhumêru,—pursuing the Dâmargas, smote them And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell For him was given, as a *bâl-galchu* Kulanelîr free from all imposts Imprecation

### 6

*Date about 780 A D*

Be it well to him, the king šri-Vikramâditya Jayamêru, having the famous name Bâna-Vîjyâdhara from (other) kings — When šri-Mahâvali Bânarasa was ruling the world — Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiru Voradoga-Râja,—by order of his commander Prabhumêru,—







Handwritten text in Devanagari script on a stone slab, likely a historical record or inscription. The text is arranged in approximately 20 horizontal lines, filling most of the rectangular area of the stone. The characters are white or light-colored against the dark, textured background of the stone.

GULGANPODE STONE (SP 6)



the whole of Kāduvatti's force having risen against him in Mavinduru,—his own army being woisted and very much shaken,—he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell His own army, coming back, took up the fight For him, on the birth of a son, was granted for a patrimony Madegulu and Bilāde Imprecation

From this *dharmma* will be given to Davana Perunduvve five ploughs of rice land, free of imposts

## 7

Date ? 988 A D

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk

Be it well When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihāras*), the śrī pūthvi-vallabha mahārāja Nolambarasa was ruling the kingdom of the world — (in the year specified)<sup>1</sup>, Nolamba Jaya-gonda (appears to have granted some place, of which the boundaries are given) This *dharmma* of the Bidra-kula, the temple

## 8

Date about 1225 A D

(Tamil)—I, Śānga nāyaga-ttēvan, a leading merchant of the great city of Kāñchi, built a tank and granted it, together with the crops, as a deva-dāna, for as long as the moon and the sun endure, for the god Śītīsivaram-udaiyar in the ? capital (*padar vidu*) of Pulla-deva-mandalikar of Puda-nādu in Nigarilī Śōla-mandalam (Usual final imprecatory sentence)

## 12

Date 1386 A D

Be it well (On the date specified), when the mahā-mandaleśvara, subduer of hostile kings, champion over kings who break their word, the rājādhurāja rāja-paramēśvara, master of the eastern southern western and northern four oceans, vira-Hariyanna-Vodeyar's son Immadi Hari Rāya was ruling the kingdom of the world — Māreya Nāyaka made some grants as *kere-kodage* and *kattu-kodage* Existing temple grants to continue according to former custom Imprecations

<sup>1</sup> The stone being broken, all that appears of the date is 90 in one line and *bbari* in the next, which indicates Śārvvari, but this does not coincide with any Saka year ending in 90 Saka 910 expired = Sarvvadhāri, and the *dha* may have been omitted.

This tank was built for 500 honnu The artificers' work was chiefly done by Tillara Bingôja's son Chinnôja

**14**

*Date about 1015 A D*

(The first part is gone)

in the reign of [Râje]ndra-Chôla-Dêva — Be it well Ereya-gavunda,— son of Arasigaya-gavunda, who took Belagattûr in Chôlaya-Dêva's war,— when the cows were carried off and the women's waists were unloosed, fought and went to *sarga* Mangapâleya-gâvunda set up this (stone)

**15**

*Date ? 1689 A D*

Be it well (On the date specified, figures gone), the mahârâjadhirâja, the Dêšamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in belonging to Dêšamukhi of the Ambâju-Kôlala-šime, to Chaladaganahalli Ayge-gauda

**17**

*Date about 1015 A D*

Be it well When, the capturer of Gange, Râjêndra-Chôla-Dêva was ruling the kingdom of the world —the champion over those who have crushed many, champion to , wrestler in battle, Nanniya Ganga, —Gattûr Arammarasa's son Uttama , his son Prabhukarasa, his son Madalasa, his younger brother Macharasa's son Pudianna, granted land (specified) for the god Gangêšvara The *bittu* and *kattu* will belong to the tank Imprecation

**18**

*Date ? 1708 A D*

(Telugu)—(In the year specified), to the puohita of the place, Subbâ bhattu,—Karu-Mânkyā-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Krishnâshtami, a gift of land (specified)

**19**

*Date about 800 A D*

Be it well When Mayindam-arasa was ruling the kingdom of the world — when Mara came rushing upon the nâd, Kiru-Paraviyodeyar, in the

presence of two of Ganga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler Ānandūr Śrīkōti-āchāri made this

## 20

*Date about 750 A D*

Be it well When Śrīpurusha-mahārāja was ruling the kingdom of the world — on the cows of Mandu-ūru being carried off, Peiānkōva fell. For him was granted the Paditūpu rice land as a *netta-padi*. Imprecation

## 21

*Date about 1225 A D*

(This inscription is gone in parts)

(Tamil)— Pulla-dēva-mandalikan seems to have made a grant of land for the god Nandiśvaram-udaya-dēvar of Kalliyur in Pudi-nadu of Nīgarilī-Śōla-mandalam

## 22

*Date ? about 1225 A D*

(Tamil)— Śōma[rašan]—son of Kēttarašan, who was the son of Śōma[ra]šan, who was again the son of Mumudi-Śōla-Gangan, who was the son of Rājendra Śōla-Gangar, who was again the son of Jayangonda-Śōla-Gangan—of Kalliyūr in Pudi-nādu of Nīgarilī-Śōla-mandalam, granted certain lands (specified) for the god Mādēvar, and made over the same to the Śīva Brāhmanas (named, with their gōtras) of the temple

## 25

*Date about 950 A D*

Be it well When Dilīpa-Nolamba was ruling the kingdom of the world — Kondala-gāmunda's daughter Annāri gave to Kādema-gāmunda the sluice which Annāri had caused to be made

## 26

*Date ? about 900 A D*

Be it well Nandi-Vemman, in the riot of Perbatta, stabbing Aviya-poya, of pure merit, fell

## 27

Date about 870 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya favourite of earth and fortune, glory of the Pallava kula, śrīmat Nolambâdhirâja was ruling the kingdom of the world —

Be it well Entitled to the band of five chief instruments, the paramabhattaraka, mahârâjadhirâja paramêśvara, of the Âtani mata (or creed),

delighting in the penances of the Śiva-śâstra, having the Bhagavat-pâda who came forth from the Pâdhivâla village as his sole refuge, śrīmat Brahmâ-Śivâchâryya — when Bidirûr brought down the greatness of Perbbatta,— Bideyita fought in the war, and died For him the bhatâra gave rice-land (specified) in Inginame , free of all imposts Imprecation

## 28

Date about 920 A D

(All down one side is effaced)

When ditya śrī-[?A]nnayya was ruling the kingdom of the world — some one connected with the âchâryya's establishment died in fight and a grant was made for him Imprecation

## 29

Date about 900 A D

Be it well When Ayyapa-Deva was ruling the kingdom — Bhâva, when ruling the kingdom of Śiva penance, on the cows of Perbhata being carried off, died Some grant was made ? for him, and to the servants of the five Mahants This (? was made by) Kunnayya

## 30

Date ? about 800 A D

Be it well Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Nolamba, the merciful minded Chôlu-Permma-nadigal, and Mayinda,—these three, when ruling with the Kuru-tore (little river) as their boundary —being angry that Kâduvatti had deceived him, Vallevarasa-Dêvaya attacking the eastern guardian Baruma rose upon Pândiya and penetrated to Paieyarûr Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyûr, shooting (arrows), smote it, destroyed the elephants, and fighting, died For him was given , as a bâl galchu Imprecation



## 31

Date ? about 800 A D

Be it well A11-Pemarasa made a grant of land (specified) ? to Râmaradi Imprecation

## 35

Date 1732 A D

(Telugu) — (On the date specified), Tadiḡolla Râmappa-Nâyini Râmananna-Nâyini caused to be written and given to Brâhmanapalli Irugaya a *mânya-śâsana* as follows — Your younger brother Tôtanna having our business in Dīgavokôta, — in your village

## 36

Date 1288 A D

(Tamil) — In the 34th year of the reign of the emperor of the whole world, śrī Poyšala-vīra-Râmanâda-Dêvar — (From the date specified), I, Kêši-arašar of Virchunai, granted to tâdumidannai's son Šama of Kuraneli certain lands (specified, with details of boundaries) as a *batta-virutti* (Usual final imprecatory sentence)

## 37

Date 1713 A D

(Telugu) — śrī-Râma Be it well (On the date specified), purifier of the Achyuta gôtra, the mahâ-nâyakâchârya Tâdiḡolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmans of the Mallamâmbâ agrahâra a sâsana of a gift of land as follows — In the Koyyaguriki land of the Gudagiri-šime of the Pellagonda kingdom, — for Adavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâdiḡolla-Yêrukâluve-šime belonging to our office of Nâyaka, — we grant the Kûtalanâyini tank and the new pond Lungani-kunta with all the dry and wet land pertaining thereto — at the time that our mother Mallayakka breathed her last

## 38

Date ? 1731 A D

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son İra-Kadriḡa

## 40

Date about 900 A D

Be it well śrī-Bijayittayya having risen upon Mādā-Mattarasa's (son) Polamma,—in the battle of Mudikal, Gārava's servant Avadhīra's son Chātaguddi, and Pulikurakī Duggamāra his father-in-law, slew, and died

## 43

Date ? 1752 A D

(Telugu)—śrī-Rāma (In the year specified), the mahā-nāyakāchārya Tādīgolla Raghunātha-Nāyini Rama Nāyini made a grant to Kalappa Bayapareddi's son

## 48

Date ? about 1750 A D

May it be prosperous

(In the year specified, name gone), Kalya-Mānkyanānga (made a grant) of Nadimalapalli in the Yērukālave kingdom to Vāsavanta-Rāya

## 49

Date 1231 A D

(Tamil) — (Obeisance to) Hara (On the date specified), I, Mākkōvai Varaguna pperumāl, *alias* Pulla dēva-mandalikan, son of Rāja patī Śakkidēva-mandalikan of Puda-nādu in Nigarilī-Šōla-mandalam, ? made over , for as long as the moon and the sun endure, the temple, together with *panchāṅgam*, of the god Tiruvāliśvaram-udaiyār, who has graciously taken his abode on the top of the hill at Kuranelli of this nādu I also granted certain lands (specified, with details) for the above god I had the temple and *mandapa* repaired of this god and of the god Ulōkiśvaram-udaiya nāyanār of old Kuranelli Another grant of land (specified) for the god Tiruvāliśvaram-udaiyār I had the repairs done at the instance of the Śiva-Brāhmana who was the holder of the temple-land in Kuranelli-pparru

## 50

Date ? about 880 A D

When, entitled to the band of five chief instruments, glory of the Pallavakula, śrīmat [? Nolamba-] Rāja was ruling the kingdom of the world —and

Bhīma was ruling the ne-nād Three Hundred and the Podal-nād Sixty,—  
 Śrīkandīyya of the Talnella-ratā herds, when the cows were carried off, pene-  
 trating as far as , died For him was granted land (specified)  
 Imprecation

## 52

Date ? 1629 A D

Be it well (On the date specified), when the mahārājādhirāja rāja-para-  
 mēśvara Rama-Deva-Rāya-mahāīya was ruling the kingdom of the  
 world —

## 54

Date 1395 A D

Obeisance to Ganadhipati Obeisance to the gurus

Be it well (On the date specified), when the maha-mandaleśvara, subduei  
 of hostile kings, champion over kings who break their word, master of the  
 eastern southern western and northern oceans, vira-Harihara-Raya was in  
 Vijayanagari, in the supreme enjoyment of the mercy of the god Virūpāksha  
 and the favour of Vīra Lakshmi, ruling the kingdom of the world — and  
 that king's son Immadi-Bukka-Rāya was in Mulavāyi, in the supreme  
 enjoyment of the mercy of the god Sōmayya, ruling the kingdom of the  
 earth — in the days when in that Mulavāyi kingdom, in the Hodali village of  
 the Bilusone-nād, Mācha-gaunda's son Mārappa's (son) Chinnanna was exer-  
 cising control in that Hodali village,—in order that merit might be to his  
 father Mācha-gaunda and his mother Maley akka,—he set up for (the god)  
 Vighnēśvara a *dīpamāle* stone pillar, to continue as long as sun and moon

Kattige Nāgappa and the Bilusona nād prabhu, Tinnala Chokkappa,  
 assisted in this work of piety

Imprecation Pingana's son Pingana's writing

## 57

Date about 770 A D

Be it well When Śrīpurusha mahārāja was ruling the kingdom of the  
 world,—and his son Duggamāra Ereyappa was ruling the Kovalāla-nād Three  
 Hundred, the Ganga Six Thousand, taya-nād, Panne-nād, Belattūr-nad,  
 Vimala , the Pulvaki nād Thousand, the Bepōdu Thousand, and the Mu-  
 -nād Sixty,—and Śrīvallava was ruling Ko ,—Śrīvallava having made  
 petition,—for the *bhatara* of Kerā Tondiśvara, Duggamar E[reya]ppa  
 granted land (specified)

## 58

*Date about 930 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Bira-Nolamba was ruling the kingdom of the world — from fighting Kandaya, Battamarasa's (? son) Mendamaiasa (*rest unintelligible or effaced*)

## 59

*Date about 985 A D*

Be it well When, supreme lord of Kôlâla pura, Rakkasa-Ganga Râchamalla was ruling the kingdom of the earth — Puliga, ruling the Nolambavâdi Thirty-two Thousand, granted Kâranaki for the Bitturalli tank Imprecation

## 60

*Date about 1231 A D*

(Tamil) — This inscription is mostly gone It seems to record that Pulladêva mandalhan along with some other man of Kuranelli made a grant of land to a Śiva-Brâhmana of the Bahudhanya (Bôdhâyana) *sûtra* for the god Ulôkīśvaram-udaiya-nâyanâr

## 61

*Date 1127 A D*

(Tamil) — The Śaka year 1049

In the 10th year of the reign of Kô Pparakêśarivanmar, *alias* the emperor of the three worlds, śrī-Vikkirama-Śôla-Dêvar, who was graciously seated along with his queen Mukkô kkilân-adigal —

Vikkirama Śôla-vîra-Nulamban, son of the mandalika of Puda-nâdu,

Mudugarayan Marayan, *alias* Râjêndra-Śôla, the gâmunda of Puda nâdu in Nigarilī-Śôla mandalam, caused a *vimana* to be built for the god Ulôkīśvaram-udaiya Mahâdevar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified)

## 62

*Date 1292 A D*

(Tamil) — In the 38th year of the reign of the emperor of the whole world, śrī-Poyjala-Irâmana-Dêvar — (From the date specified), Kura [uelli] in Puda-nâdu of Nigarilī Śôla-mandalam

**63**

*Date 1225 A D*

(This inscription has neither beginning nor end)

(Tamil) — (On the date specified), Vyāsraṃan Pulla-deva mandalikaṃ, *alias* Varaguna-pperumal, son of Śakki-dēva-mandalikaṃ, who was the original mandalika of Puda-nādu in Nigaiḷi-Śola-mandalam, seems to have made a grant for the god Tiruvāḷsṃaram-udaiyam on the hill of Kuranelli in Puda-nadu

**64**

*Date about 930 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava kula, śrīman Būa-Nolamba was ruling the kingdom of the earth — Rising up against Sāntara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Battamarasa pierced him in a vital part and died The clouds reverberated, and he was united with the celestial nymphs For him was given and set up this stone

**65**

*Date about 765 A D*

Be it well When Śrīpurusha mahārāja was ruling the kingdom of the world — and Duggamāra Ereyappa was ruling the Kovalāla-nād — Vejja-Pe[?mm]arasa, when ruling Ronur, bound a badge (of honour) as 'lord of the house' on Sagara Mikkāne, and gave him, free of all imposts, one kanduga of rice land Imprecation

**72**

*Date 1751 A D*

(Telugu) — (In the year specified), the mahā-nāyakachārya Tādigola Ra Nayini Ramappa-Nāyini granted to Tundari Chinna-Kiṣhnappa a grant of a village

**73**

*Date 1751 A D*

(Telugu) — śrī-Rāma (In the year specified), the mahā-nāyakachārya Nāya-Rāmanātha-Nāyini Rāmappa-Nayini made a grant to Biru-gavuni.

## 74

Date ? 1733 A D

(Telugu)—(In the year specified), Tādīgōla Rāmappa Nāyini granted to Sābū-reddi land (specified), as a *suruga-mānya*

## 76

Date 1767 A D

(Telugu)—Be it well (On the date specified), the mahārāja rāja Nāyini made a grant to Gājala Chinnayya Kondayya

## 77

Date 1767 A D

(Telugu)—Be it well (On the date specified), the mahārāja rāja Jai Ravu Mallāri-Rāvu (*rest illegible*)

## 80

Date ? 1747 A D

(Telugu)—Be it well (On the date specified), Tādīgōla Tirumalappa-Nāyini granted to Tippaya's son Timaya the Timmasamudram agrahāra

## 81

Date ? about 1300 A D

(Tamil)—During the rule of Buvanēkamalla—mandalika Keśava-deva—Punlū-kīlan Śivanāndi šetti built this tank His son Pulī-ālvān ? repaired it (Usual final imprecatory sentence<sup>1)</sup>)

## 83

Date about 1750 A D

(Telugu)—(On the date specified), the mahā-nāyakāchārya Kottapalle Raghunātha-Nāyaka's Kadurappa-Nayini made a grant of lands and tank (specified) at Mungānīpalli

## 84

Date ? 1754 A D

(Telugu)—(On the date specified), the mahā-nāyakāchārya Kottapālya Rāma-Nayini Nārasimha-Nāyini made a grant to kunku Dēvraya

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<sup>1)</sup> This is mostly in the Kannada language

## 85

Date ? about 900 A D

When, entitled to the band of five chief instruments, his breast embraced by \_\_\_\_\_, Vaidumba-maharaja was ruling the kingdom of the earth — Pulh-nâd being seized, Râsamyya, having requested the Halayur king for a force, attacked the Koggadi Moligar, smote them and died. On his dying there, Pallava mahârâja granted \_\_\_\_\_ndur as a *kalnâtu*<sup>1)</sup>, \_\_\_\_\_ Imprecation

## 88

Date 1513 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja paramêsvaya vira piatâpa Krishna-Râya mahârâya was ruling the kingdom in the enjoyment of peace — Raghupati-Nayakâ-chârya \_\_\_\_\_ granted to various persons (named) Bâchampalli in Belegundlu \_\_\_\_\_, giving it another name of Râmapuram agrahâram Imprecations

## 90

Date ? 1669 A D

(Telugu)—(In the year specified), in the time of Krishna-Deva Vodeyar,—the Bâchimpalli Nayaka Mali-reddi granted to the Jangam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings Imprecations

## 93

Date about 1292 A D

(Tamil)—The gift made by Dêvândi śīyan for

## 94

Date ? about 1202 A D

(Tamil)—I, Kâviri-Mârandan, who proclaimed the family name, a Vaiśiya-Vaniyan of \_\_\_\_\_, having told Ândanayan to get away, fell stabbing the horse. He who denies this shall have his mouth eaten by \_\_\_\_\_ worms. Shoemakers shall be born in the Kâviri line \_\_\_\_\_ shall incur that sin. I, son of Kâviri-kilavar, attained the holy feet of Śīva.

<sup>1)</sup> Some parts of the inscription are not clear

## 95

Date ? 1202 A D

(This inscription is fragmentary)

(Tamil)—  
 surrounding  
 proclaiming the family

having said  
 Liâjêndira

three hundred  
 in the year Dundu

## 96

Date 1769 A D

(Telugu)—(On the date specified), Lakshmi Nâyini made a grant to the lime-burners, through his *sarvâdhikari*

## 98

Date ? 1704 A D

(Telugu)—*šri*-Rama (In the year specified), the mahâ-nayakâcharya Tâdigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-reddi's son Timma-reddi for the tank he had built in Korikapalli  
 Imprecation

## 99

Date 1715 A D

(Telugu)—(In the year specified), the mahâ-nâyakâcharya Tâdigol Tirumalappa's son Tirumalapa-Nâyini made a grant to Venkata's son Venkatapa

## 100

Date 1709 A D

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâcharya Tâdigol Tirumalappa Nâyini's son Tirumalappa Nâyini granted to Virappa for building a fort, half the rent of Mokuvaripalli payable to ammani  
 Imprecation

## 101

Date 1728 A D

(Telugu)—(In the year specified), pleased with Virappa for killing a tiger, — Tirumalappa-Nâyadu, the dalavâyî Rangappa and others, granted land (specified) at the Vâbaya pond of Mopûru



**102***Date 1755 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nayakâchârya Tadigodlu Tirumalappa Nâyini Venkatappa-Nâyini granted to Appana a dharma-śasana as follows — In the Mudimadugu-samsthana belonging to our office of Nayaka, you having built the maladeva tank at Môtavâripalli (*rest illegible*)

**107***Date 1765 A D*

(Telugu)—Be it well (On the date specified), the Râlapadi-sthala Kadiri-maharâya Ramappa Nayini made a grant to Venkatappa

**109***Date 1756 A D*

(Telugu)—May it be prosperous Be it well (On the date specified), the great Narasimhâchârya and others (named) made a grant to Kômatî as a village to be formed into an agrahâra

**110***Date 1725 A D*

(Telugu)—Be it well (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort,—coming with the dalavâyî Bayanappa, Randi-reddi died For him a grant was made

**111***Date 1712 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Virabhadra of Ayyanapalli a grant of Mudimadugu





## ADDENDA ET CORRIGENDA

### *Introduction—*

- page 22, note 4 *after* Upper *insert* or Western  
*(and wherever this name occurs)*
- 27, line 31 *for* 1069 *read* 1068
- 30 , 6 ,, II ,, III
- ,, 20 *after* Kuttadun *insert* deva  
*(and wherever the name occurs)*
- 31 ,, 10 ,, the *insert* general

### *Roman Text—*

- |    |     |    |    |                          |                               |
|----|-----|----|----|--------------------------|-------------------------------|
| p  | 15  | l  | 9  | <i>for</i> Bhôlati-Rajva | <i>read</i> ? Nola[mbu]dru va |
| ,, | 35  | ,, | 23 | ,, Keli                  | ,, keli                       |
| ,, | 69  | ,, | 13 | ,, mahâja[na]um          | ,, Mahârâjrum                 |
| ,, | 102 | ,, | 3  | ,, Kalâvasanvu           | } ,, kelalar vanjanvu         |
| ,, | 127 | ,, | 14 | ,, Kelilâ-vañjanai       |                               |
| ,, | 160 | ,, | 7  | ,, Prejâpati             | ,, Pituvipati âne             |

### *Translation—*

- Before each of the following inscriptions in Kolar Taluq,  
*insert* (Tamil) — Nos 10, 12, 13, 17—19, 25 28, 31, 38—56, 60, 69—71,  
 75—77, 81—82, 91—93, 95 102, 106 a—112g, 115, 120—7,  
 129 -133b 137—143, 149 a—b, 159, 169, 171—173, 187, 202, 222
- p 20 l 17 *for* ? 1139 *read* 991 (*and delete foot note*)
- ,, 21 , 27 ,, 890 ,, 850  
*(and, generally, correct the dates from classified list)*
- ,, 22 ,, 9 *for* washing his sword *read* as a *bat* *gacclu*
- ,, 59 ,, 1 ,, 1128 ,, 1127
- ,, 61 , 5 ,, Mahâja ,, Mahârâja
- ,, 77 ,, 7 ,, Enâbâra Dhavayya ,, Bâra Madhavayya
- ,, 78 ,, 23 *before* made *insert* had
- ,, 81 ,, 29 *for* demon kings *read* heroes
- ,, 91 ,, 9 ,, royal wrestler ,, Râjamalla
- ,, 98 ,, 16 *read* Chôr iyya and
- ,, 126 ,, 8 *for* who *read* having
- ,, ,, 9 ,, their ,, his  
*(and in the other places where this phrase occurs)*
- ,, 132 ,, 14 ,, 852 *read* about 715
- ,, 17 , ,, in the year etc ,, when, having received  
 orders from Pituvipati

|              |     |               |                |                         |                             |         |
|--------------|-----|---------------|----------------|-------------------------|-----------------------------|---------|
| p 192 l 17   | for | Šola-mandalam | which included | Iattapadi               | read                        | Iratta- |
|              |     |               |                | padikonda-Šola-mandalam | (and wherever the same term | occurs) |
| „ 200 „ 23 „ | ?   | 1333          | read           | 1273                    |                             |         |
| „ 270 „ 1 „  |     | 1123          | „              | 1122                    |                             |         |
|              |     | „ 16 „        |                | 1069 „ 1068             |                             |         |
|              |     | „ 29 „        |                | 1124 „ 1114             |                             |         |

*Tamil Text—*

|                      |      |  |      |
|----------------------|------|--|------|
| Kolar Taluq—No       | 62   | to be corrected to                                 | 240  |
|                      |      | 112a is the continuation of                        | 105  |
|                      |      | 111, end of line 9, to be                          | 112a |
| Mulbigal Taluq—No    | 121c | to be  | 123  |
|                      | 123  | „  | 125  |
|                      |      | 157 to end, add 2 to each No of Tamil inscriptions |      |
| Sidlaghatta Taluq—No | 67   | to end, deduct 1 from each                         | do   |
| Chik-Ballapur „ „    | 42   | to be  | 41   |
| Goribidnu „ „        | 54   | „  | 55   |
| „ „                  | 56   | „  | 57   |



# ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found

| Name                | Taluq | Inscription No | Name                | Taluq | Inscription No |
|---------------------|-------|----------------|---------------------|-------|----------------|
| Abalôdu             | Sd    | 38             | Balisettihalli      | Mb    | 105            |
| Abbanı              | Kl    | 242, 243       | Balla               | Mb    | 91 95          |
| Âchambalı Lingûpura | Mb    | 137            |                     |       | 264            |
| Achatnahalli        | Kl    | 104            | Banasamudra         | Mb    | 166-169        |
| Adagalu             | Sp    | 76, 77         | Bandahalli          | CB    | 64             |
| Adavichambukûı      | Sp    | 37             | Bandalahalli        | Bg    | 12             |
| Agara               | Mb    | 175, 254       | Bangavadi           | Kl    | 207            |
| Ahanya              | Mı    | 64-66          | "                   | Mb    | 227, 228       |
| Âlahalli            | Kl    | 1, 2           | Bannahalli          | Mr    | 45             |
| Âlamgırı            | Ct    | 54-61          | Bantiginahalli      | Kl    | 168            |
| "                   | Sp    | 23             | Barugu              | Mr    | 77             |
| Allalasanidra       | Mb    | 23             | Basavanahalli       | Gd    | 27             |
| Amavâvati           | Sd    | 28             | Basavapatna         | Sd    | 22             |
| Anakanûı            | CB    | 11             | Basavâpura          | Sd    | 89             |
| Anâgenahalli        | Kl    | 248, 249       | Batlahalli          | Ct    | 6-10           |
| Ânemadagu           | Sd    | 102-104        | Bavanahalli         | Mr    | 84             |
| Annenahalli         | Kl    | 224            | Bayirunayakanahalli | Sd    | 45             |
| Ânuı                | Ct    | 48-52          | Bayyapalli          | Sp    | 30             |
| Appêgandahalli      | Sd    | 61, 62         | Bellotti            | Sd    | 64, 65         |
| Ârakunda            | Gd    | 32             | Bellu               | Kl    | 92 102         |
| Arikere             | Sd    | 25             | Benajenahalli       | Kl    | 144            |
| Attigânahalli       | Sd    | 26             | Benganur            | Bp    | 69             |
| Attûı               | Ct    | 129            | Bestarapalli        | Bg    | 70             |
| Âvani               | Mb    | 38-79,         | Betamungala         | Bp    | 1 9            |
|                     |       | 263            | Bhagatahahalli      | Ct    | 82             |
| Bachchappannahalli  | Ct    | 127            | Bhaktarahalli       | Sd    | 32, 33         |
| Baddipalli          | Sp    | 110            | Bichagânahalli      | Bg    | 14             |
| Barpanahalli        | Sd    | 105-107        | Bichagondanahalli   | Kl    | 62, 240        |
| Barâgânapalli       | Sp    | 85-87          | Bilândahalli        | Ct    | 5              |
| Barakûı             | Mb    | 201-203        | Bissanahalli        | Kl    | 210            |
| Bairanahalli        | Mr    | 85, 86         | "                   | Mb    | 255, 256       |
| Bairasandra         | Sd    | 21             | Bôdampalli          | Ct    | 14, 15         |
| Bayanapalli         | Ct    | 139            | Bôdigundlahalli     | Ct    | 4              |
| Bayandapalli        | Ct    | 159            | Bommanahalli        | Mr    | 51             |
| Bayyaddipalli       | Sp    | 88-90          | Bommasandra         | Gd    | 60, 61         |
| Bakârahalli         | Mr    | 68             | Bommêpalli          | Sd    | 84             |
| Balamande           | Bp    | 88             | Bowringpet          | Bp    | 62             |
| Balatamari          | Sp    | 111            | Bithmanapalli       | Sp    | 35, 36         |
| Balavanahalli       | Bp    | 39             | Buddalavâripalle    | Bg    | 54, 55         |
| Balreddihalli       | Bg    | 22             | Budideru            | Mb    | 240            |

| Name                | Taluq | Inscription No | Name               | Taluq | Inscription No |
|---------------------|-------|----------------|--------------------|-------|----------------|
| Budihalu            | Sd    | 31             | Dêvaragudîpalli    | Bg    | 15, 16         |
| Budîkôte            | Bp    | 86             | Dêvarâyasandîa     | Mb    | 103, 104       |
| Buî agahalli        | Kl    | 209            | Dêvasthûnada Hosa- |       |                |
| Buî udakunte        | Sd    | 85-88          | halli              | CB    | 55             |
| Busanahalli         | Sd    | 5              | Dêvikunte          | Bg    | 33, 34,        |
| Bussenahalli        | Kl    | 162            |                    |       | 42, 43         |
| Byâladahalli        | Ct    | 117            | Dêvulapalli        | Sp    | 46-48          |
| Byâtannu            | Mb    | 213-216        | Dîbbu              | CB    | 50-52          |
| Chakanahalli        | Mî    | 54             | Dîgavapalli        | Ct    | 168            |
| Chakavelu           | Bg    | 52, 53         | Dîguvapalli        | Ct    | 30, 31         |
| Chaladîgânahalli    | Sp    | 15, 16         | „                  | Sp    | 94, 95         |
| Chamanahalli        | Mr    | 52             | Dîmba              | Kl    | 136            |
| Chambe              | Mî    | 38             | Dîmbâla            | Sp    | 65             |
| Channakallu         | Mî    | 90, 91         | Dodda Gañjûr       | Ct    | 167            |
| Channapura          | Mb    | 217            | „ -Hasâla          | Kl    | 135            |
| Channarâyanaahalli  | Gd    | 81, 82         | „ Kadatûr          | Mî    | 83             |
| Channarâyapura      | Mî    | 78, 82         | „ -Kalahalli       | Mî    | 67             |
| Chai uvalôpalli     | Bg    | 61             | „ -Maralli         | CB    | 47             |
| Chaudasandra        | Sd    | 63             | „ -Naijû           | Ct    | 70             |
| Chigatigere         | Gd    | 14, 15         | „ -Pura            | Ct    | 53             |
| Chik-Ballapur       | CB    | 13             | Dômasandra         | Kl    | 222            |
| „ -Dâsenahalli      | Sd    | 71             | Dyâvîrahalli       | Gd    | 43, 44         |
| „ -Hasala           | Kl    | 145            | Dyavaratondapalli  | Gd    | 24             |
| „ -Kuragôd          | Gd    | 19             | Echinapalli        | Sp    | 55, 56         |
| „ -Allakunte        | Ct    | 154            | Edahalli           | Kl    | 202            |
| „ -Pura             | Kl    | 203            | Elagalahalli       | CB    | 63             |
| Chik-Ayyû           | Kl    | 69             | Elipi              | Gd    | 12, 13         |
| „ -Kêvâripalli      | Sp    | 105            | Ennangûr           | Sd    | 20             |
| Chilakalanêrpu      | Sd    | 82, 83         | Eramantepalli      | Ct    | 138            |
| Chilârapalli        | Sp    | 93             | Êrukâlûve          | Sp    | 69, 70         |
| Chillapalli         | Kl    | 223            | Eruvaguli          | Mr    | 33, 34         |
| Chindudapi          | Ct    | 131            | Gadamanâgênahalli  | CB    | 58             |
| Chinnahalli         | Mb    | 239            | Gaddampalli        | Bg    | 57             |
| „                   | Bg    | 2, 3           | Gaddekannûr        | Kl    | 148-152        |
| Chinnakuralapalli   | Sp    | 91             | Gâjalapalli        | Bg    | 44             |
| Chinnappareddîpalli | Ct    | 32             | Ganabande          | Sp    | 82             |
| Chinnênahalli       | Bg    | 13             | Gandagêhalli       | Mr    | 50             |
| Chintâmanapalli     | Sp    | 104            | Gandlahalli        | Kl    | 198, 199       |
| Chokkondahalli      | Sd    | 18, 19         | Gangarakâlave      | CB    | 53             |
| Chôlaghatta         | Kl    | 137-140        | Gangasandra        | Gd    | 21, 22         |
| Dabbalavârahalli    | Bg    | 84             | Gañjunte           | Sd    | 72             |
| Dadinâyakanapalya   | Gd    | 57             | Garudanahalli      | Kl    | 64, 65         |
| Dalasanû            | Kl    | 185-187        | „ palya            | Kl    | 105            |
| Dammasandra         | Mb    | 250, 251       | Gavimatha          | Kl    | 134            |

| Name               | Taluq | Inscription No | Name              | Taluq | Inscription No |
|--------------------|-------|----------------|-------------------|-------|----------------|
| Gavipalli          | Ct    | 153            | Holêrahalli       | Kl    | 32, 74         |
| Ghatamaianahalli   | Sd    | 23, 24         | Holu              | Kl    | 219-221        |
| Gollachinnenahalli | Gd    | 65             | Hosahalli         | Mb    | 148, 149       |
| Gollahalli         | Kl    | 66             | „                 | Ct    | 62, 62 a       |
| „                  | Sd    | 1              | Hosahudy          | Bg    | 78 81          |
| „                  | Ct    | 137            | Hosakote          | Bp    | 61             |
| Gollu              | CB    | 54             | Hosapete          | Sd    | 11-16          |
| Gônur              | Mr    | 53             | Hosui             | Kl    | 31             |
| Gôpalli            | Ct    | 142            | „                 | Gd    | 46-50          |
| Goramadagu         | Sd    | 50             | „                 | Sp    | 13             |
| Goravi Makalapalli | Sp    | 71             | Huduti            | Gd    | 7, 8           |
| Goribidnûr         | Gd    | 1-3            | Hujagu            | Sd    | 48, 49         |
| Gottihalli         | Kl    | 174-176        | Huladenahalli     | Mr    | 49             |
| Gudalipalli        | Ct    | 140            | Hulikunda         | Bp    | 40 58          |
| Gudibnnde          | Bg    | 1              | Hunisênahalli     | Gd    | 16, 17         |
| Gudihalli          | Sd    | 66 69          | Huttu             | Kl    | 227, 228       |
| Gudipalli          | Mb    | 237, 238       | Idagû             | Gd    | 9-11           |
| Gudaganjihalî      | Gd    | 58, 59         | Inumafichênahalli | CB    | 56, 57         |
| Gullakunte         | Ct    | 147            | Iragappannahalli  | Sd    | 98, 99         |
| Gulu               | Bg    | 27-30          | Itikaldurga       | Bg    | 35             |
| Gummakallu         | Mb    | 212            | Jagatanahalli     | Ct    | 77, 78         |
| Gummaiaddipura     | Kl    | 204            | Jakkonahalli      | Gd    | 31             |
| Gumminâyakanapaly  | Bg    | 63-68          | Jangamagurjihalî  | Kl    | 178            |
| Gunalapalli        | Ct    | 79, 80         | Jannappalli       | Kl    | 225            |
| Gundalagurike      | CB    | 6              | Jmkalavari        | Sp    | 112            |
| Gundâpura          | Gd    | 53             | Kachamachenahalli | Gd    | 41             |
| Gundigere          | Ct    | 19, 20         | Kadaburi          | Gd    | 62, 63         |
| Guttahalli         | Ct    | 133 134        | Kadagattû         | Kl    | 55             |
| Guttapalli         | Sp    | 49             | Kâdalavêni        | Gd    | 55, 56         |
| Halepâlya          | Mr    | 39-42          | Kadiridêvarahalli | Gd    | 34             |
| Halkur             | Gd    | 36 38          | Karvâra           | Ct    | 86 103         |
| Hâluginahalli      | Gd    | 18             | Kalakempana-dinne | Ct    | 69             |
| Harabikottanuri    | Kl    | 70-73          | Kallahalli        | Ct    | 118-1266,      |
| Haradi             | Kl    | 250, 251       |                   |       | 128            |
| Haralakunte        | Kl    | 244-247        | Kallandûr         | Kl    | 156-159        |
| Haristhala         | CB    | 59             | Kallûdi           | Gd    | 6              |
| Hebata             | Sp    | 25-29          | Kalluhalli        | Kl    | 18             |
| Hebban             | Mb    | 207-211        | Kallûr            | Sp    | 20-22          |
| Hiranyapalli       | Ct    | 37, 38         | Kâmâdênahalli     | Kl    | 153, 154       |
| Hiri-Bidanûr       | Gd    | 4, 5           | Kâmârlahalli      | Ct    | 16-18          |
| „-Kattigênahalli   | Ct    | 135            | Kâmasamudra       | Bp    | 83-85          |
| „-Malle            | Mr    | 48             | Kambakunte        | Sp    | 31             |
| Hittalahalli       | Sd    | 34-37          | Kambâlâpalli      | Sp    | 33             |
| Hodali             | Sp    | 53, 54         | Kambarapalli      | Sp    | 78             |

| Name                 | Taluq | Inscription No | Name                | Taluq | Inscription No |
|----------------------|-------|----------------|---------------------|-------|----------------|
| Kambihatti           | Mb    | 100-102        | Korvanahalli        | Mr    | 87, 88         |
| Kanmaravai ahalli    | Bg    | 24             | Kotrakuli           | Sp    | 66, 67         |
| Kanagamakalapalli    | Sp    | 9              | Kottampalli         | Bg    | 56             |
| Kandavara            | CB    | 42-45          | Kottanûi            | Mb    | 147            |
| Kannamangala         | Ct    | 130            | „                   | CB    | 48, 49         |
| Kannasandia          | Mb    | 199-200        | Kottûi              | Mb    | 145, 146       |
| Kappalamaduvu        | Mb    | 22             | „                   | Sp    | 81             |
| Kâiakûr              | Bg    | 21             | Kôtu Basavâpura     | Kl    | 241            |
| Kâijangâlavalli      | Sd    | 90             | Kuduvanahalli       | Kl    | 213            |
| Kâiubele             | Bp    | 64-66          | Kuduviti            | CB    | 40, 41         |
| Kaŝettipalli         | Ct    | 144 146        | Kundalagurike       | Sd    | 75-81          |
| Katriguppe           | Ct    | 81             | Kuntûrappana-gavi   | Bg    | 23             |
| Kathâri-Muddanapalli | Sp    | 24             | Kuppenanahalli      | Kl    | 216-218        |
| Kavattanahalli       | Mb    | 29 36          | Kûrigeipalli        | Sp    | 97, 98         |
| Kavuruhalli          | CB    | 9              | Kurubarahalli       | Mb    | 198            |
| Kendanahalli         | Ct    | 104-110        | „                   | Sd    | 2-4            |
| Kendatti             | Kl    | 78             | Kurubûru            | Ct    | 43-47          |
| „ -betta             | Kl    | 75-77          | Kurudumale          | Mb    | 178-197        |
| Kenkere              | Gd    | 45             | Kurusiddanahalli    | Mr    | 43             |
| Kesavinâyakanahalli  | Kl    | 15             | Kusandra            | Sp    | 72, 73         |
| Kestûru              | Sp    | 115            | Kutândapalli        | Mb    | 170, 171       |
| Kilâgâmi             | Mb    | 86-88          | Kuteri              | Kl    | 141-143        |
| Kilukoppa            | Bp    | 67, 68         | Kyâlanur            | Kl    | 56 61          |
| Kiravâra             | Sp    | 17, 18         | Lakappanahalli      | CB    | 62             |
| Kodagêhalli          | Bp    | 15             | Lakkûi              | Mi    | 69 71          |
| Kôdigannahalli       | Gd    | 35             | Lingâpura           | Mb    | 258            |
| Kodihalli            | Kl    | 160            | Mâchenahalli        | Bg    | 85             |
| „                    | Mr    | 79             | Mâdamangala         | Kl    | 177            |
| „                    | Mb    | 241, 242       | Mâdappagârapalli    | Bg    | 32             |
| Kôdugalli            | Ct    | 12             | Mâdavagurchênahalli | Kl    | 163            |
| Koladêvi             | Mb    | 150-152        | Maddêri             | Kl    | 16             |
| Kolagañphalli        | Kl    | 167            | Mâdigarahalli       | Bp    | 78             |
| Kolâr                | Kl    | 106-119        | Mâdimangala         | Bp    | 79             |
| Kôlattti             | Mr    | 63             | Mâdivala            | Kl    | 27-30,         |
| Kolattur             | Mb    | 129, 130       | „                   |       | 79 84          |
| Kôlûr                | Sp    | 32             | „                   | Mb    | 249            |
| Konappanahalli       | Ct    | 71, 72         | „                   | Mi    | 97-101         |
| Kondamvâipalli       | Bg    | 46-51          | „                   | Bp    | 18 38          |
| Kondâpura            | Gd    | 42             | „                   | Sp    | 57-64          |
| Kondarâjahalli       | Mr    | 31             | Magulabele          | Bp    | 75-77          |
| Kondênahalli         | Kl    | 189-192        | Mailandahalli       | Mr    | 92, 93         |
| Kondipalli           | Mb    | 153, 154       | Mailâpura           | Mb    | 245, 246,      |
| Konganahalli         | Ct    | 114            | „                   |       | 266            |
| Kongatimmanahalli    | Ct    | 63, 64         | Makârahalli         | Mi    | 44             |



| Name                 | Taluq | Inscription No | Name                | Taluq | Inscription No |
|----------------------|-------|----------------|---------------------|-------|----------------|
| Malādepalli          | Sp    | 44             | Mudimādagu          | Sp    | 113, 114       |
| Malalūr              | Gd    | 51             | Mudiyānu            | Mb    | 157-160        |
| Mallandahalli        | Kl    | 17             | Muduvādi            | Kl    | 193-195        |
| Mallappanahalli      | Kl    | 19             | Mukkādegutte        | Mr    | 62             |
| Malliṣettipura       | Sd    | 58, 59         | Mukkuvāṇipalli      | Bg    | 59             |
| Malur                | Sd    | 51-55          | Mulbigal            | Mb    | 1-20,          |
| Mālū                 | Mr    | 51             |                     |       | 257            |
| Mañchanabele         | CB    | 4, 5           | Munganahalli        | Ct    | 1-3            |
| Mañchandahalli       | Kl    | 20             | Muttakapalli        | Sp    | 40-43          |
| Mañchēnahalli        | Gd    | 23             | Muttugadahalli      | Kl    | 4, 5           |
| Mandikallu           | Mb    | 176, 177       | Muttukadhalli       | Ct    | 115, 116       |
| "                    | CB    | 65             | Muttur              | CB    | 10             |
| Mangalikonda         | Bg    | 58             | Nāṇṇayakanahalli    | Sd    | 27             |
| Mangasāndra          | Bg    | 17-19          | Nādipalli           | Kl    | 203            |
| Manigattu Gollahalli | Mb    | 229-234        | Nāduvanahalli       | CB    | 60             |
| Maṇṇagallu           | Bp    | 72, 73         | Nagamāngala         | Sd    | 6, 7           |
| Māragānakunte        | Bg    | 36-39          | Naganalu            | Kl    | 161            |
| Maralapalli          | Sp    | 107            | Nagaiyagere         | Gd    | 68-77          |
| Marappanahalli       | Gd    | 66             | Nāgarāyahosahalli   | Ct    | 11             |
| Marasanahalli        | CB    | 13             | Nāgarāmitte         | Ct    | 141            |
| Marasanapalli        | Sp    | 92             | Nallabalammanakunte | Bg    | 31             |
| Māichenahalli        | Kl    | 155            | Nallaguddipalli     | Sp    | 109            |
| Māstēnahalli         | Kl    | 211, 212       | Nallur              | Mb    | 138-144        |
| Māsti                | Mi    | 57-59          | "                   | Bp    | 10             |
| Matnahalli           | Kl    | 171-173        | Nāmagondla          | Gd    | 29, 30         |
| Mattevarapalli       | Sp    | 100-102        | Namanahalli         | Sd    | 42, 70         |
| Māvukere             | Ct    | 13             | Nambihalli          | Sp    | 14 14a         |
| Māyigere             | Bp    | 70, 71         | Nāñcheralu          | Bg    | 4-8            |
| Mēdutambihalli       | Kl    | 229-233        | Nandanahosahalli    | Sd    | 73             |
| Mekalanāyakanapālya  | Mr    | 55, 56         | Nandanavana         | Sd    | 91, 92         |
| Mēlagāni             | Mb    | 80-85          | Nandi               | CB    | 14-28          |
| Mēltayalū            | Mb    | 252            | " durga             | CB    | 29-39          |
| Mēlū                 | Sd    | 56, 57         | Nangali             | Mb    | 218-226        |
| Merupadugu           | Gd    | 20             | Narasāpura          | Kl    | 90, 91         |
| Mīnakanaguriki       | Gd    | 28             | Nekkundi            | Ct    | 34a-36,        |
| Mindagallu           | Ct    | 26-29          |                     |       | 165, 166       |
| Mittahalli           | Bp    | 87             | Nēmanahalli         | Kl    | 226            |
| Mittēmarī            | Bg    | 71-73          | Neranahalli         | Kl    | 254            |
| Mōtagapalli          | Mb    | 247, 248,      | Neranalli           | Kl    | 234            |
|                      |       | 253            | Nimmakāyalapalli    | Bg    | 76             |
| Muchchattihalli      | Gd    | 64             | Nonamāngala         | Mr    | 72-74          |
| Mudalōdu             | Gd    | 83-89          | Noseke              | Mr    | 89             |
| Muddalahalli         | Ct    | 143            | Nukkanahalli        | Kl    | 200, 201       |
| Mudigere             | Gd    | 52             | Nūlupurakōte        | Kl    | 188            |

| Name               | Taluq | Inscription No | Name               | Taluq | Inscription No |
|--------------------|-------|----------------|--------------------|-------|----------------|
| Nūtava             | Mi    | 47             | Settikottanūr      | Kl    | 67, 68         |
| Pachāramakalapallī | Sp    | 75             | Settipalli         | Ct    | 150 152        |
| Padmagatta         | Mb    | 24-25          | Shērakhanakōte     | Bg    | 82, 83         |
| Pālyakere          | Bg    | 74 75          | Siddhagatta        | Mb    | 259, 260       |
| Pataballīpalli     | Sp    | 39             | Šidlaghatta        | Sd    | 29, 30         |
| Pātaddagal         | Sp    | 79             | Šigalapalya        | Ct    | 148            |
| Pātakōte           | Bg    | 69             | Šigehalli          | Ct    | 132            |
| Patna              | Kl    | 255            | Šikū u             | Mb    | 204, 205       |
| Peddānegavara      | Mb    | 235, 236       | Šinganahallī       | Gd    | 39, 40         |
| Peddātumukepalli   | Bg    | 25, 26         | Šisandīa           | Kl    | 235, 236       |
| Pemmasettīhallī    | Kl    | 85, 86         | Šitibetta          | Kl    | 33-54          |
| Pempunahallī,      | Bg    | 9              | Šivāra             | Mi    | 94, 96         |
| Perumāchanahallī   | Ct    | 111-113        | „ -pattana         | Kl    | 6-10           |
| Pokmākalapallī     | Bg    | 45             | Somāmbudhī         | Kl    | 169, 170       |
| Pōtenahallī        | Bg    | 41             | Sōmarasanahallī    | Kl    | 256            |
| „                  | Gd    | 33             | Sōmayājanapallī    | Sp    | 34             |
| Pottapalli         | Ct    | 160-164        | Sonnavadī          | Mb    | 37             |
| Pūjēnahallī        | Mb    | 206            | Sōrakayānahallī    | Sd    | 60             |
| Pulugūrammanahallī | Sd    | 97             | Srīnivasapūr       | Sp    | 1-8            |
| Purīa              | Mr    | 75             | Sugatū             | Kl    | 164 166        |
| Purahallī          | Kl    | 14             | „                  | Sd    | 8 10           |
| Rachchagundlahallī | Mb    | 21             | Suldēnahallī       | Kl    | 21-26          |
| Raddivārapallī     | Sp    | 99             | Sūlukunte          | Bp    | 80 82          |
| Raghunāthapurīa    | Sp    | 45             | Sulū               | Kl    | 87-89          |
| Ragutapallī        | Ct    | 21             | Sundarapalya       | Bp    | 16             |
| Rājagundlahallī    | Mb    | 172-174        | Sundīahallī        | Sd    | 17             |
| Rāmachandīapura    | Mb    | 243, 244       | Sunnakallu         | Sp    | 106            |
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| Rāmēšvara          | Sd    | 108-112        | Tallappalli        | Bp    | 13, 14         |
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| Rayappalli         | Ct    | 74-76          | Tambuhalli         | Mi    | 76             |
| Rayasandīa         | Bp    | 17             | Tatakallu          | Mb    | 26 28          |
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| Sādali             | Sd    | 94 96          | Tēkal              | Mr    | 1-30,          |
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| Sandrapallī        | Ct    | 73             | Teruhallī          | Kl    | 120-129        |
| Sangandahallī      | Mb    | 89, 90         | Tīmmalapalli       | Sp    | 103            |
| Šeshāpura          | Mb    | 156            | Tīmmanayakanahallī | Sd    | 101            |
| Sethhallī          | Sd    | 39             | „                  | Mr    | 46             |
| „                  | Sp    | 11, 12         | Tīmmasandīa        | Kl    | 252            |

| Name             | Taluq | Inscription No | Name                 | Taluq | Inscription No |
|------------------|-------|----------------|----------------------|-------|----------------|
| Timmasandia      | Sp    | 10             | Vasantan Vinayamani- |       |                |
| Timmayagatapalli | Bg    | 60             | keci                 | Sp    | 80             |
| Tinnili          | Sp    | 50-52          | Vasantapalli         | Ct    | 33             |
| Tippénahalli     | Sd    | 46, 47         | Vatadi Hosahalli     | Gd    | 80             |
| "                | CB    | 12             | Velgalbure           | Kl    | 179 184        |
| Tirumalakuppe    | Kl    | 3              | Vemagalilu           | Kl    | 12, 13         |
| Tirumani         | Bg    | 10, 11         | Venkatapuri          | Kl    | 206            |
| Toridevandahalli | Kl    | 196-197        | "                    | Bg    | 77             |
| Tirumasi         | Mi    | 61             | "                    | Sp    | 19             |
| Tûpalli          | Sp    | 74             | Vibhutipuri          | Kl    | 130 133        |
| Turandahalli     | Kl    | 214            | Vinupikshapuri       | Mb    | 96 99          |
| Ukkunda          | Bp    | 89             | Voddenahalli         | Gd    | 67             |
| Ullêrahalli      | Mi    | 35-37          | Vokkali              | Kl    | 63 63bis       |
| Uluvadi          | Ct    | 39-42          | Vokkavirapalli       | Bg    | 40             |
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| Upparahalli      | Gd    | 25, 26         | Yagavikote           | Ct    | 22-2,          |
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But there are many obstacles coming in the way of an ardent pursuer of these researches. We are glad to note however one archaeologist who has done his task undaunted with a singleness of purpose and faithful devotion. Mr Rice has successfully and practically thoroughly carried out the archaeological survey of the province. On the whole we are of opinion that he has rendered a valuable service to man as he has helped the spread of the correct knowledge of history which, as we have already said, is indispensable for the welfare of the community. The Mysore Province as we know, is full of historical mementos of the memorable events in the past. These are thus placed beyond the pale of destruction, as the information which these books contain can never be lost though the original things which furnished it might be reckoned with the majority in course of time' — *Evening Mail*

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(*In the press*)

IX Inscriptions in the Bangalore District

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